The Deuterocanonical Books
الأسفار القانونية الثانية

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Introduction to the Deuterocanonical Books
مقدمة للأسفار القانونية الثانية

The Deuterocanonical Books are a part of the Holy Bible. The Protestants removed them from their Bible (their copies and prints) saying that they are not of the Holy Scriptures of God, although there are many evidences and historical proofs to verify them. The Orthodox and Catholic Churches believe in them, while the Protestant, although very new denomination that started in the 16th century, they completely reject them.	**الأسفار القانونية الثانية هي جزء من الكتاب المقدس. ولم يقم البروتستانت بوضع هذه الأسفار في طبعات الكتاب المقدس الخاصة بهم، سواء في كتبهم أو نسخهم، بحجة أنها ليست أسفاراً موحي بها من الله على الرغم من وجود العديد من الاثباتات التي سنناقش بعضها وعلى الرغم من أن كلا من الأرثوذكس والكاثوليك يؤمنون بقانونية هذه الأسفار. والبروتستانت يعتبرون هذه الأسفار انها تضم موضوعات غير ذات أهمية وخرافات لا يقبلونها! مع العلم بأن الكنائس الأرثوذكسية والكاثوليكية موجودة منذ بدء المسيحية، أما البروتستانت فهم طائفة حديثة نسبياً، بعد حوالي 16 قرنًا من بداية المسيحية.**
It was not until 1519 that there arose a huge uncalled-for controversy about how many books the Bible contains. Is it 73, as Orthodox and Catholics claim, or 66, as Protestants hold? In other words, do the books of Tobit, Judith, 1+2 Maccabees, Wisdom, Sirach, and Baruch, indeed belong to the Bible, or are they not inspired and should not be contained therefore in the Sacred Scriptures? These disputed books are referred to as the "deutero-canonical books" by Orthodox & Catholics, and as the "apocryphal books" by Protestants. The question is a relevant one, one that divides Orthodox & Catholics and Protestants still to a great extent. Since Protestantism is based on Sola Scriptura, "Scripture alone," the issue about the deuterocanon is extremely significant since it puts into question the very essence of Scripture.	**وتتكون الأسفار الثانية من أسفار كاملة أو أجزاء من سفر. وقد رفضها اليهود في مجمع جامينا، يامينا، يبنة، يافيني יַבְנֶה Council of Jamnia أو Council of Yavne سنة 90 م، لأنها وصلت لهم باللغة اليونانية، لكن هذا لا يعني أنها كُتِبَت باليونانية، وسبب الرفض هو أن المسيحيين استخدموا اللغة اليونانية لنشر كلمة السيد المسيح؛ فقرَّر اليهود رَفْض كل كِتاب يوناني للتقليل من الانتشار المسيحي. وقد وافَق البروتستانت اليهود في رَفْض الأسفار القانونية الثانية على هذا الأساس. ولكن اليهود عندما ترجموا الكتاب المقدس إلى اليونانية في القرن الثالث قبل الميلاد، نقلوا مجموعة من الأسفار القانونية الثانية إلى اليونانية.**
	لماذا حذف البروتستانت (الإنجيليين المعترضون) هذه الأسفار من طبعاتهم؟ **1. يقولون أن هذه الأسفار لم تدخل ضمن أسفار العهد القديم التي جمعها عزرا الكاهن لما جمع أسفار التوراة سنة 534 ق.م. والرد على ذلك أن بعض هذه الأسفار تعذَّر العثور عليها أيام عزرا بسبب تشتت اليهود بين الممالك. كما أن البعض الآخر منها كُتِب بعد زمن عزرا**

الكاهن.	
2. يقولون أنها لم تَرِد ضمن قائمة الأسفار القانونية للتوراة التي أوردها "يوسيفوس" المؤرخ اليهودي في كتابه. والرد على ذلك أن يوسيفوس نفسه بعد أن سرد الأسفار التي جمعها عزرا كتب قائلًا: "إن الأسفار التي وضعت بعد أيام ارتحستا الملك كانت لها مكانتها عند اليهود. غير أنها لم تكن عندهم مؤيدة بالنص تأيد الأسفار القانونية؛ لأن تعاقُب الكتبة الملهمين لم يكن عندهم في تَمام التحقيق".	
3. يقولون أن لفظة (أبو كريفا) التي أَطْلِقَت على هذه الأسفار، وهى تعنى الأسفار المدسوسة والمشكوك فيها, كان أول من استعملها هو "ماليتون" أسقف مدينة ساردس في القرن الثاني الميلادي. وإذًا فالشك في هذه الأسفار قديم. ونقول نحن أن أسفار الأبوكريفا الأصلية هي أسفار أخرى غير هذه. فهناك أسفار أخرى كثيرة لفقها اليهود والهراطقة وقد رفضها المسيحيون بإجماع الآراء. وإذًا فلا معنى أن نضع الأسفار القانونية المحذوفة في مستوى هذه الأسفار التي أجمع الكل على رفضها.	
4. يقولون أن بعض الآباء اللاهوتيين القدامى والمشهود لهم -وخَصُّوا منهم أوريجانوس وإيرونيموس- لم يضمنوا هذه الأسفار في قوائم الأسفار القانونية للعهد القديم. بل ان إيرونيموس الذي كَتَبَ مقدمات لأغلب أسفار التوراة وضع هذه الأسفار المحذوفة في مكان خاص بها باعتبارها مدسوسة ومشكوك في صحتها. ونرد على ذلك بأنه، وإن كان بعض اللاهوتيين أغفلوا قانونية هذه الأسفار أول الأمر، إلا أنهم ومنهم أوريجانوس وإيرونيموس عادوا وأقروا هذه الأسفار واستشهدوا بها. كما نضيف أيضًا أنه وإن البعض القليل لم يورِد هذه الأسفار ضمن قائمة الأسفار الخاصة بالتوراة اعتمادًا على كلام يوسيفوس المؤرخ اليهودي، أو استنادًا لآراء بعض اليهود الأفراد الذين كان مذهبهم حذف أجزاء الكتاب التي تقرعهم بالملامة بسبب مخازيهم وتعدياتهم، إلا أن الكثيرين من مشاهير آباء الكنيسة غير من ذكرنا اعترفوا بقانونية هذه الأسفار وأثبتوا صحتها واستشهدوا بما ورد فيها من آيات. (انظر المزيد عن هذا الموضوع هنا في موقع الأنبا تكلا في أقسام المقالات والكتب الأخرى). ومن أمثلة هؤلاء إكليمندس الروماني وبوليكربوس من آباء الجيل الأول، وإيريناوس من آباء الجيل الثاني، وإكليمندس الاسكندرى وديوناسيوس الاسكندرى وأوريجانوس وكبريانوس وترتوليانوس وأمبروسيوس	

	وإيلاريوس ويوحنا فم الذهب وإيرونيموس وأغسطينوس من آباء الجيل الرابع. وغير هؤلاء أيضًا مثل كيرلس الأورشليمي وإغريغوريوس النزينزي والنيصي وأوسابيوس القيصري. وكل هؤلاء نظموا هذه الأسفار ضمن الأسفار القانونية للكتاب واستشهدوا بها في كتبهم ورسائلهم وتفاسيرهم وشروحاتهم وخطبهم وردودهم على المهرطقين والمبتدعين. وقد وردت شهادات هؤلاء الآباء عن الأسفار المحذوفة وباقي أسفار الكتاب المقدس في الكتاب المشهور (اللاهوت العقيدي) تأليف (فيات).
	5. يقول البروتستانت أن اليهود لم يعترفوا بهذه الأسفار خصوصًا وأنها في الغالب كتبت في وقت متأخر بعد عزرا فضلًا عن أن هناك أمور تحمل على الظن أن هذه الأسفار كتبت أساسًا باللغة اليونانية التي لم يكن يعرفها اليهود. ونرد على هذا بالقول إن اليهود وإن كانوا قد اعتبروا هذه الأسفار أولًا في منزلة أقل من باقي أسفار التوراة بسبب أن تعاقب الكتبة الملهمين لم يكن عندهم في تمام التحقيق، إلا أنهم بعد ذلك اعتبروا هذه الأسفار في منزلة واحدة مع باقي الأسفار. كما أن الظن بأن هذه الأسفار غالبًا كتبت أصلًا باللغة اليونانية، يلغيه أن الترجمة السبعينية التي ترجمت بموجبها جميع أسفار التوراة من اللغة العبرية إلى اللغة اليونانية، وكانت ترجمتها في الإسكندرية في عهد الملك بطليموس الثاني فيلادلفوس سنة 285 ق.م. لفائدة اليهود المصريين الذين كانوا لا يعرفون العبرية بل اليونانية. هذه الترجمة لأسفار التوراة تضمنت الأسفار المحذوفة دليلًا على أنها من الأسفار المعتمدة من اليهود ودليلًا على أنها لم تكتب أصلًا باليونانية. هذا بالإضافة إلى أن النسخ الأثرية القديمة المخطوطة الأخرى من التوراة وهي النسخ السينائية والفاتيكانية والإسكندرية وكذلك النسخة المترجمة للقبطية التي تعتبر أقدم الترجمات بعد السبعينية وكذا الترجمات القديمة العبرية ومن بينها ترجمات سيماك وأكويلا وتاودوسيون والترجمة اللاتينية والترجمة الحبشية، تضمنت جميعها الأسفار المحذوفة حتى الآن في مكتبات لندن وباريس وروما وبطرسبرج والفاتيكان.
In a brief way, now, let me present the Protestant position by summarizing their main points: 1. The Jews themselves only have 39 books in their Old Testament, that is without the deuterocanonicals.	**6. يقول البروتستانت أن هذه الأسفار لا ترتفع إلى المستوى الروحي لباقي أسفار التوراة ولذا فلا يمكن القول أنه مُوحَى بها. ونحن نقول أن البروتستانت اعتادوا فيما يتعلق بالعقائد الأساسية والمعلومات الإيمانية أن يقللوا من أهمية الدليل على صدقها دون أن يبينوا سبب ذلك بوضوح. وهى قاعدة واضحة البطلان. ونضيف أن الأسفار التي حذفها البروتستانت تتضمن**

2. The Council of Trent added the 7 deuterocanonical books to the Bible in 1546. 3. Jesus never quoted from the deuterocanonical books, so they aren't inspired. Before I go off into answering their assertions, let me point out that one of the best books to consult in defense of the Orthodox & Catholic position here is Mark. P. Shea, By What Authority? An Evangelical Discovers Catholic Tradition (Huntington, IL: Our Sunday Visitor, 1996). Former Protestant Mark Shea deals with all the issues involving biblical authority, and he explains how he could not remain a Protestant after he had researched the origins and essence of the Bible, and especially the epistemological problems revolving around it, that is, the "How do I know?" questions. To answer the Protestant assertions: In response to #1. It is true that ever since 90 AD., the majority of Jews has not accepted the deuterocanonical books as inspired. Ergo, concludes the Protestant, they are not inspired and thus not Scripture, since "the Jews are entrusted with the oracles of God" (Romans 3:2). We must, however, note that the Jews did not define a canon of their Scriptures until 90 AD., that is after the coming of the Messiah. In 90 AD., the Jews were no longer the true religion, since they had rejected the Messiah. Ever since Pentecost, the Church of Jesus, the Catholic Church, was the institution endowed with all authority (cf. Matthew 16:18-19; 18:18; Ephesians 3:10; Acts 15). Therefore, what the Jews may or may not have decided in a council after Christ, in 90 AD., is irrelevant. They had lost their status as the true religion when they rejected Jesus Christ. It has been the Orthodox Church, from Pentecost on, which is the true and real "Jewish Church," that is the	**أحداث تاريخية لم يختلف المؤرخون على صدقها. كما أنها تعرض لنماذج حية من الأتقياء القديسين. فضلًا عن أنها تتضمن نبوءات عن السيد المسيح وكذا أقوالًا حكيمة غاية في الكمال والجمال ولا معنى إذًا للقول أن الأسفار التي حذفوها غير موحى بها.**

fulfillment and flower of Judaism, that which Judaism was meant to be. Why is it that the Jews decided on considering only 39 books inspired? Because they knew that the Christians, their arch-enemies, were using the Greek version of the Scriptures (which included the deuterocanonical books!!), and they wanted to be sure to distinguish themselves clearly from the Christians. They wanted their own identity back. Besides, the deuterocanon contains many Christian prophecies and allusions to the New Testament, something the Jews could not stand at all! A perfect example would be Wisdom 2:10-24, which is the clearest prophecy about Jesus' passion in the entire Scriptures. The Jews, however, were anti-Christian! Indeed, the first Christians did use the deuterocanonical books. Proof of this can be found in art versions of the Scriptures (Vulgate, Syriac, and Coptic) as well as by looking at early Church liturgy. Why, then, would or should we trust an institution that put curses on Christians and repudiated the Messiah and his liberating teachings, in order to know what belongs in the Bible? It makes no sense. Furthermore, if we trust the Jews concerning the Scriptural canon, we must be consistent, and thus we should also throw out all the books of the New Testament, since the Jews believe the New Testament has not been written yet (contains zero books therefore). Yet no Protestant does that. Indeed, Protestants want it both ways. They want to have only 39 books in the Old Testament (relying on the Jews for that decision), but yet also wish to have their 27 New Testament books (NOT relying on the Jews this time). Why this inconsistency? In response to the second objection of Protestants. This is my favorite, because it makes so little sense.	

What really happened was that ever since the Councils of Rome, Hippo, and Carthage in the late 4th century AD, the Christian faithful were taught that the deuterocanonical books are Scripture, and they were used as such. It was not, however, till 1546 that these books were solemnly and dogmatically defined as belonging to the canon, because it was not until then that the inspiration of those books was called into question. And no doctrine is defined till called into question.

Why, though, did Martin Luther deny the inspiration of the deuterocanon? Because the 7 disputed books contain lots of scriptural proof for Orthodox & Catholic doctrine.. This Luther did not like. So he decided it be better to side with the Jews concerning the canon, so as to justify his breaking with Church teaching concerning certain doctrines. What Luther did, then, was simply cowardly. When given biblical proof for a doctrine he disagreed with, he asserted that, "Well, these books shouldn't be in the Bible." But that's easy. Someone could argue that the Virgin Birth of Jesus is not in the Bible. When confronted with passages from Matthew and Luke, the person could just say, "Yeah, well, those books don't belong in the Bible, though." This gets us nowhere.

Finally, a response to the third objection of Evangelicals. Their position is basically that if Jesus didn't quote directly from the deuterocanonical books, they aren't inspired. That charge, though, is insane. First of all, Jesus did not even quote from all of the 39 Old Testament books Protestants considered inspired, either! It is true he quoted from most of them, but that is not enough. "Most" won't do. What about those he did not quote, such as Ruth, Song of Songs, etc.? Are they not inspired? Secondly, we do not know whether Jesus might indeed have quoted from the Deuterocanon, since not all revelation is written down in the Bible (John 21:25). Thirdly, quotation from a book does not imply

its inspiration. In Hebrews 11:36, for example, the author alludes to the Ascension of Isaiah 5:1-14. In Jude 9, we are told that Archangel Michael had a dispute with Satan over the body of Moses. This dispute is not found in the Old Testament, but in the Assumption of Moses, which is not inspired. The mere alluding to a book or quotation thereof simply does not make a book more or less God-breathed. An even more important aspect is that it is simply not true to say that the deuterocanonicals are never quoted or alluded to in the New Testament. Sirach 5:13-14 matches with James 1:19, Wisdom 2:12-20 with Matthew 27:41-43, and 1 Maccabees 4:36-59 and 2 Maccabees 10:1-8 with John 10:22-36.

There is really no reason to reject the 7 disputed books. Protestants accept the 27 books of the New Testament which were defined by the Councils of Rome, Hippo, Carthage, Florence, and Trent, and yet not the 46 books of the Old Testament defined by the same councils. Why not? Why this inconsistency?

What I have presented in this brief essay is history, it is fact. It is not merely my opinion. There is no reason to reject the deuterocanonical books as un-inspired. It was simply a turn Martin Luther had to take to justify his break-off from a 1500-year-old Church tradition.

Deuteronomy 4:2: "You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the Lord your God which I command you."

In popular history the earliest known canon of old testament books is known as the Septuagint. The Septuagint was translated from Hebrew to Greek by seventy (hence Septuagint, commonly abbreviated LXX) scholars for Alexander's great library in Egypt around the year 300 BC. Supposedly, the

scholars were commissioned by Alexander the Great to collect the writings of all the major religions of the time. The Septuagint contains the Old Testament books shared by all Christians along with the Deuterocanonical books used by Orthodox & Catholics, and traditional Protestants.

In "The New Jerome Biblical Commentary" (NJBC) the authors suggest a more plausible history regarding the Septuagint arguing that the existence of the seventy seems unlikely, and it is more likely that the books were collected and translated over time. Other sources give different dates as well, but it is generally agreed the translation was complete by 100 BC.

Scripture During Jesus' Time

Much of the debate today centers on whether Jesus accepted the Septuagint as scripture. In the Gospels Jesus never quotes the Septuagint directly. This does not condemn the Deuterocanonical books since there are many other Old Testament (OT) books Jesus did not quote either. No Christian Church accepts only those OT books quoted by Jesus. Old Testament books not quoted by Jesus are still considered scripture. So what did Jesus mean when he refers to scriptures? This seems to be the more compelling question because apparently there was no closed canon of scripture in Jesus' time.

In The NJBC the authors maintain that there was no clear canon of scripture at the time of Christ. After reviewing the data they state "The conclusion that there was no rigidly closed canon in Judaism in the 1st or 2nd centuries AD means that when the church was in its formation period and was using the sacred books of the Jews, there was no closed canon for the church to adopt" [p. 1041] Part of the evidence they present is the existence of Deuterocanonical books in the Qumran scrolls (Dead Sea scrolls). In these scrolls were found

parts of three Deuterocanonical texts giving the impression that there was very little distinction between a closed canon and all other texts. They note that both "scriptural" texts and secular texts are included together, with no apparent distinction.

They also dispel any notion that Jews in Jerusalem had a different canon than Jews elsewhere. "The thesis that the Jews in Alexandria had a different theory of inspiration from the theory shared by the Jews in Jerusalem is gratuitous" [p 1041]

Jamnia

Jamnia, (aka Jabneel) was a city about 12 miles south of Judah near the present day city of Yebna. In the late first century, after the fall of Jerusalem in 70 AD, it became a seat of Jewish learning. According to popular history a council was held in Jamnia that determined the canon of the Old Testament. The dates for this council range from 75 AD to 100 AD depending on the reference used. In The NJBC the authors maintain that there never was a council at Jamnia, but instead it was a well respected rabbinical school. "There is no evidence that any list of books was drawn up at Jamnia." (p 1040).

The Deuterocanonical Books in the Early Church

"In the first century the Christian Bible had simply been the Old Testament (read in the Septuagint version). Authority resided in this scripture and in the words of the Lord, which long circulated in oral tradition, as is apparent in the letter of Clement to the Corinthians." ("The Early Church" Henry Chadwick p 42)

The LXX version was also used by the authors of the New Testament. Most scholars date the New Testament books to various dates between 75 AD and about 150 AD depending on the book. The authors of scripture, writing

in Greek, cite the Septuagint version Old Testament books since the Septuagint was in Greek.

As the Christian Church grew and started separating from Judaism, the Jews also began to codify a set of books that where inspired. (Either in response to Christianity or to divisions between the different Jewish schools.) In the NJBC they assert that the discussions with early Christians also contributed to the decisions of what OT books constituted scripture. In "The Early Church" Henry Chadwick points out that it was only after Christian appeals to the Septuagint became embarrassing that more literal (to the Hebrew) translations became favored by the Greek synagogue (p 12). Some rabbis even denounced the making of the Septuagint as a sin like the worship of the golden calf!

It was in these early years of Church formation that the two distinct Old Testaments were codified. The Jews did not have access to the entire LXX texts in original Hebrew; using this as a basis, they rejected the Deuterocanonical books as not being inspired.

Jerome Versus Augustine

Until the 4th century most Christians used the LXX as the basis for the OT. Of course there was a considerable amount of literature floating around that was also considered scripture and the early Church councils dealt to a large degree with this issue. What exactly constituted scripture?

Surprisingly Saint Jerome, whose Latin vulgate translation became the official translation of the Catholic Church, did not want to include the Deuterocanonical books in the translation. Jerome lived in Palestine and was aware of the Hebrew canon that had developed. His contemporary Saint Augustine arguing from tradition, wanted them included

in new vulgate translation. After conferring with Pope Damasus and realizing most people sided with Augustine, Jerome included the Deuterocanonical books in his translation. (It is important to note that many in Rome were opposed to anything Jerome did -- he was not well liked in the ancient capital.)

Jerome's vulgate, although not the only translation in the Church, was widely regarded and used in the Western world. The Septuagint along with Greek texts was widely used in the Eastern Church.

So What Happened?

For many years throughout Christendom the bible, with the Septuagint, was used. Martin Luther's break from Catholicism and the development of the idea of "faith alone" as the basis for salvation gave the reformers a chance to question books in the bible that did not support this view. The reformers particularly attacked Hebrews, Revelation, and the Deuterocanonical books. Since the New Testament books had already been agreed upon at the council at Carthage in 395AD, the idea of removing Hebrews and Revelation from the bible was not widely embraced. The Deuterocanonicals, however, did not fare so well. Some reformation churches included them in scripture and others did not. Finally the Church was forced to formally recognized what books had been traditionally used. This was done at the council of Trent, and this list, based on traditional Christian teaching is the list of books used by Orthodox & Catholic today.

The Protestants attempt to defend their rejection of the deuterocanonical Books on the ground that the early Jews rejected them. However, the Jewish councils that rejected them (e.g., council of Jamnia in 90 - 100 A.D.) were the same councils that rejected the entire New Testatment canon. Thus, Protestants who reject the Orthodox and Catholic Bible are

following a Jewish council who rejected Christ and the Revelation of the New Testament!	
	دراسة تاريخية تؤكد صحة الأسفار المحذوفة: **مع احترمنا لمبدأ الحوار والمناقشة الحرة مع البروتستانت، وقد سبق أن فندّنا ادعاءاتهم بشأن عدم قانونية الأسفار المحذوفة، نأتي هنا ببعض الكلمات والأحداث التي لا سبيل لإنكارها لنؤكد صدق وصحة هذه الأسفار:**
	1. واضح من دراسة تاريخ البروتستانت والكنيسة أنها مذهب مبني على المعارضة والاحتجاج، وقد قامت بالفعل حروب بين البروتستانت والكنيسة البابوية برئاسة البابا بولس العاشر قُتِلَ فيها عشرات الآلاف وأحرقت ودمرت فيها بعض المدن ومئات من الكنائس والأديرة. وقد اشتهر (مارتن لوثر) قائد الثورة البروتستانتية وبعض أتباعه بالشطط والكبرياء. ومن أقوال لوثر المشهورة (إنني أقول بدون افتخار أنه منذ ألف سنة لم ينظف الكتاب أحسن تنظيف ولم يفسر أحسن تفسير ولم يدرك أحسن إدراك أكثر مما نظفته وفسرته وأدركته) ونظن أنه بعد هذا الكلام لا نتوقع منة إلا أن يحذف من الكتاب بعض الأسفار الموحى بها. بل إن لوثر وأتباعه حذفوا في زمانهم أسفارًا أخرى من العهد الجديد مثل سفر الأعمال ورسالة يعقوب. وقيل أنهم حذفوا أيضًا سفر الرؤيا. غير أنهم أعادوا هذه الأسفار لمكانها في الكتاب المقدس لما أكل الناس وجوههم.
	2. لعل مما خلط على الأذهان فيما يتعلق بموقف البروتستانت بعد ثورتهم على الكنيسة الكاثوليكية البابوية من هذه الأسفار، أن ما دعوه بالأبوكريفا لم يكن فقط هذه الأسفار التي اعتبرها الأرثوذكس والكاثوليك قانونية، ولكن كانت هناك أسفار أخرى مرفوضة تمامًا حتى من الكاثوليك والأرثوذكس ولم تقرها أي كنيسة في العالم مثل سفر عزرا الثالث وسفر عزرا الرابع و سفر أخنوخ وغيرها.
	3. العجيب أن بعض الكنائس البروتستانتية تختلف فيما بينها حول قانونية هذه الأسفار. ويكاد يميل إلى قبولها من بين هذه الكنائس الأسقفية الإنجليكانية والكنيسة البروتستانتية الألمانية.
	4. لما حدث مناقشة عن قانونية هذه الأسفار في الأجيال الأولى للمسيحية، تقرر بالإجماع تضمينها كتب القراءات الخاصة بالخدمات الكنيسة. وفى كنيستنا

القبطية الأرثوذكسية نقرأ فصولًا من هذه الأسفار ضمن قراءات الصوم الكبير وأسبوع الآلام اعتبارًا من باكر يوم الجمعة من الأسبوع الثالث للصوم إلى صباح سبت الفرح وحتى ليلة عيد القيامة ذاتها. (انظر المزيد عن هذا الموضوع هنا في موقع الأنبا تكلا في أقسام المقالات والكتب الأخرى). وكذلك تعترف معنا بها كنيسة أنطاكية والكنيسة الرومانية الكاثوليكية والكنيسة اليونانية الأرثوذكسية والكنيسة البيزنطية وباقي الكنائس التقليدية.	
5. وردت هذه الأسفار ضمن الكتب القانونية في قوانين الرسل. وقد أثبتها الشيخ الصفي بن العسال في كتابه (مجموع القوانين - الباب الثاني) كما أثبتها أخوة الشيخ اسحق بن العسال في كتابه (أصول الدين) وتبعهما أيضا القس شمس الرياس الملقب بابن كبر في كتابة (مصباح الظلمة).	
6. عقدت أيضا مجامع كثيرة على ممر العصور لتأكيد عقيدة الكنيسة في قانونية هذه الأسفار. ونذكر منها مجمع هيبو عام 393 م. الذي حضرة القديس أغسطينوس. ومجمع قرطاجنة عام 397 م.، ومجمع قرطاجنة الثاني عام 419 م، ومجمع ترنت عام 1456 م للكنيسة الكاثوليكية، ومجمع القسطنطينية الذي كمل في ياش عام 1642 م.، ومجمع أورشليم للكنيسة الأرثوذكسية اليونانية عام 1982 م.	
هل حدث استشهاد بهذه الأسفار أو اقتباس منها في أسفار العهد الجديد ؟ **بهذا السؤال ورد اعتراض على قانونية الأسفار التي حذفها البروتستانت بحجة أن كتبة العهد الجديد لم يستشهدوا بها أو يقتبسوا منها. والرد على ذلك أن عدم الاستشهاد بأسفار من العهد القديم في العهد الجديد لا يقوم دليلا على عدم قانونية هذه الأسفار، وإلا لكان يلزمنا أن نقول أن أسفارا مثل استير والجامعة ونشيد الأنشاد وراعوث والقضاة وسفريّ أخبار الأيام الأولى والثاني هي الأخرى غير قانونية ومدسوسة ومشكوك في صحتها، لأنه لم تَرِد اقتباسات منها في أسفار العهد الجديد! ورغم ذلك نقول أيضًا:**	
أن السيد المسيح نفسه تحدث في إنجيل يوحنا 10 مع اليهود في عيد التجديد. فقد ذكر في هذا الأصحاح قول الوحي "وكان عيد التجديد في أورشليم وكان شتاء. وكان يسوع يتمشى في الهيكل في رواق سليمان. فاحتاط به اليهود وقالوا له إلى متى تعلق أنفسنا. إن كنت المسيح فقل لنا جهرًا. أجابهم يسوع إني قلت لكم	

	ولستم تؤمنون. الأعمال التي أنا أعملها باسم أبى هي تشهد لي" يو 10 : 22 -25". والعجيب أن عيد التجديد هذا لم يرد ذكره إطلاقا في أسفار التوراة القانونية المعروفة. غير أنة ورد ذكره في أحد الأسفار التي حذفها البروتستانت وهو سفر المكابيين الأول (1مكا 4 : 59) حيث ثبت أن (يهوذا المكابي) هو أول من رسم مع أخوته أن يحتفل اليهود بهذا العيد مده ثمانية أيام في كل عام تذكارًا لتطير الهيكل وتجديد المذبح وتدشينه. فإذا كان السيد المسيح تكلم مع اليهود في هذا العيد، وإذا كان يوحنا الرسول كتب في إنجيله عن هذا العيد الذي لم يرد ذكره إلا في سفر المكابيين الأول الذي حذفه البروتستانت مع احتفال المسيح بهذا العيد ومع استشهاد الرسول يوحنا به في إنجيله إلا إذا كان سفر المكابيين الأول وغيرة من الأسفار التي حذفها البروتستانت هي أسفار صادقة وصحيحة وقانونية وموحى بها.
And here are some of the quotations from the Deuterocanonincal Books in the New Testament: Matt. 2:16 - Herod's decree of slaying innocent children was prophesied in Wis. 11:7 - slaying the holy innocents. Matt. 6:19-20 - Jesus' statement about laying up for yourselves treasure in heaven follows Sirach 29:11 - lay up your treasure. Matt.. 7:12 - Jesus' golden rule "do unto others" is the converse of Tobit 4:15 - what you hate, do not do to others. Matt. 7:16,20 - Jesus' statement "you will know them by their fruits" follows Sirach 27:6 - the fruit discloses the cultivation. Matt. 9:36 - the people were "like sheep without a shepherd" is same as Judith 11:19 - sheep without a shepherd. Matt. 11:25 - Jesus' description "Lord of heaven and earth" is the same as Tobit 7:18 - Lord of heaven and earth. Matt. 12:42 - Jesus refers to the wisdom of	اقتبس كتبة أسفار العهد الجديد الكثير من الأسفار القانونية الثانية التي حذفها البروتستانت. وسنذكر على سبيل المثال لا الحصر العديد من هذه الاقتباسات: -1سفر طوبيا: طو 4 : 7،10، 11 (قابل لو 14 : 13،14) وطو 4: 13 (قابل 1 تس 4: 3) وطو 4 :16 (قابل مت 7 :12) وطو 4 : 23 (قابل رو 8 : 18). -2سفر يهوديت: يهو 8 : 24، 35 (قابل 1 كو 10 : 9) ويهو 13 : 23 (قابل لو 1 : 42). -3سفر الحكمة: حك 2 : 6 (قابل 1 كو 15 : 32) وحك3 :7 (قابل مت 13 : 43) وحك 3: 8 (قابل 1 كو 6:2) وحك 4:4 (قابل مت 7 :27) وحك 13 : 7،5،1 (قابل رو 1 : 18، 21) وحك 15 : 7 (قابل رو 9 : 21). -4سفر يشوع بن سيراخ: سيراخ 2 :1 (قابل 2 تى 13 : 12) وسيراخ 2 :18 (قابل يو 14 : 23) وسيراخ 3 :20 (قابل فى 2 : 3) وسيراخ 11 : 10 (قابل 1 تى 6 :9) وسيراخ 11 : 19، 20 (قابل لو 12 : 19، 20) وسيراخ 13 : 21، 22 (قابل 2كو 6 :4 1، 16) وسيراخ 14 :13 (قابل لو 16 : 9) وسيراخ 14 : 18 (قابل 1بط 1 : 24 وسيراخ 15 :3 (قابل يو 4 : 10) وسيراخ 15 :16 (قابل مت 19 : 17) وسيراخ 15 : 20 (قابل عب 4 :13) وسيراخ 16 :15 (قابل رو 2 :6) وسيراخ 17 : 24 (قابل 1 تس 5 : 17) وسيراخ

Solomon which was recorded and made part of the deuterocanonical books. Matt. 16:18 - Jesus' reference to the "power of death" and "gates of Hades" references Wisdom 16:13. Matt. 22:25; Mark 12:20; Luke 20:29 - Gospel writers refer to the canonicity of Tobit 3:8 and 7:11 regarding the seven brothers. Matt. 24:15 - the "desolating sacrilege" Jesus refers to is also taken from 1 Macc. 1:54 and 2 Macc. 8:17. Matt. 24:16 - let those "flee to the mountains" is taken from 1 Macc. 2:28. Matt. 27:43 - if He is God's Son, let God deliver him from His adversaries follows Wisdom 2:18. Mark 4:5,16-17 - Jesus' description of seeds falling on rocky ground and having no root follows Sirach 40:15. Mark 9:48 - description of hell where their worm does not die and the fire is not quenched references Judith 16:17. Luke 1:42 - Elizabeth's declaration of Mary's blessedness above all women follows Uzziah's declaration in Judith 13:18. Luke 1:52 - Mary's magnificat addressing the mighty falling from their thrones and replaced by lowly follows Sirach 10:14. Luke 2:29 - Simeon's declaration that he is ready to die after seeing the Child Jesus follows Tobit 11:9. Luke 13:29 - the Lord's description of men coming from east and west to rejoice in God follows Baruch 4:37. Luke 21:24 - Jesus' usage of "fall by the edge	**19 : 13 (قابل مت 18 : 15 ولو 17 : 3) وسيراخ 19 : 17) (قابل مع 3 :2) وسيراخ 28 : 2،1 (قابل مر 11 : 25، 26) وسيراخ 35 : 11 (قابل 2 كو 9 : 7) وسيراخ 41 : 27 (قابل مت 5 :28).** **-5سفر المكابيين الأول والثاني : 1مكا 4 : 59 (قابل يو 10 : 22 - 25) 2مكا 6 : 9 -19 (قابل عب 11 : 35 - 37) و2مكا 8 : 6،5 (قابل عب 11 : 34،33).**

of the sword" follows Sirach 28:18. Luke 24:4 and Acts 1:10 - Luke's description of the two men in dazzling apparel reminds us of 2 Macc. 3:26. John 1:3 - all things were made through Him, the Word, follows Wisdom 9:1. John 3:13 - who has ascended into heaven but He who descended from heaven references Baruch 3:29. John 4:48; Acts 5:12; 15:12; 2 Cor. 12:12 - Jesus', Luke's and Paul's usage of "signs and wonders" follows Wisdom 8:8. John 5:18 - Jesus claiming that God is His Father follows Wisdom 2:16. John 6:35-59 - Jesus' Eucharistic discourse is foreshadowed in Sirach 24:21. John 10:22 - the identification of the feast of the dedication is taken from 1 Macc. 4:59. John 15:6 - branches that don't bear fruit and are cut down follows Wis. 4:5 where branches are broken off. Acts 1:15 - Luke's reference to the 120 may be a reference to 1 Macc. 3:55 - leaders of tens / restoration of the twelve. Acts 10:34; Rom. 2:11; Gal. 2:6 - Peter's and Paul's statement that God shows no partiality references Sirach 35:12. Acts 17:29 - description of false gods as like gold and silver made by men follows Wisdom 13:10. Rom 1:18-25 - Paul's teaching on the knowledge of the Creator and the ignorance and sin of idolatry follows Wis. 13:1-10. Rom. 1:20 - specifically, God's existence being	

evident in nature follows Wis. 13:1. Rom. 1:23 - the sin of worshipping mortal man, birds, animals and reptiles follows Wis. 11:15; 12:24-27; 13:10; 14:8. Rom. 1:24-27 - this idolatry results in all kinds of sexual perversion which follows Wis. 14:12,24-27. Rom. 4:17 - Abraham is a father of many nations follows Sirach 44:19. Rom. 5:12 - description of death and sin entering into the world is similar to Wisdom 2:24. Rom. 9:21 - usage of the potter and the clay, making two kinds of vessels follows Wisdom 15:7. 1 Cor. 2:16 - Paul's question, "who has known the mind of the Lord?" references Wisdom 9:13. 1 Cor. 6:12-13; 10:23-26 - warning that, while all things are good, beware of gluttony, follows Sirach 36:18 and 37:28-30. 1 Cor. 8:5-6 - Paul acknowledging many "gods" but one Lord follows Wis. 13:3. 1 Cor. 10:1 - Paul's description of our fathers being under the cloud passing through the sea refers to Wisdom 19:7. 1 Cor. 10:20 - what pagans sacrifice they offer to demons and not to God refers to Baruch 4:7. 1 Cor. 15:29 - if no expectation of resurrection, it would be foolish to be baptized on their behalf follows 2 Macc. 12:43-45. Eph. 1:17 - Paul's prayer for a "spirit of wisdom" follows the prayer for the spirit of wisdom in Wisdom 7:7.	

Eph. 6:14 - Paul describing the breastplate of righteousness is the same as Wis. 5:18. See also Isaiah 59:17 and 1Thess. 5:8. Eph. 6:13-17 - in fact, the whole discussion of armor, helmet, breastplate, sword, shield follows Wis. 5:17-20. 1 Tim. 6:15 - Paul's description of God as Sovereign and King of kings is from 2 Macc. 12:15; 13:4. 2 Tim. 4:8 - Paul's description of a crown of righteousness is similar to Wisdom 5:16. Heb. 4:12 - Paul's description of God's word as a sword is similar to Wisdom 18:15. Heb. 11:5 - Enoch being taken up is also referenced in Wis 4:10 and Sir 44:16. See also 2 Kings 2:1-13 & Sir 48:9 regarding Elijah. Heb 11:35 - Paul teaches about the martyrdom of the mother and her sons described in 2 Macc. 6:18, 7:1-42. Heb. 12:12 - the description "drooping hands" and "weak knees" comes from Sirach 25:23. James 1:19 - let every man be quick to hear and slow to respond follows Sirach 5:11. James 2:23 - it was reckoned to him as righteousness follows 1 Macc. 2:52 - it was reckoned to him as righteousness. James 3:13 - James' instruction to perform works in meekness follows Sirach 3:17. James 5:3 - describing silver which rusts and laying up treasure follows Sirach 29:10-11. James 5:6 - condemning and killing the "righteous man" follows Wisdom 2:10-20. 1 Peter 1:6-7 - Peter teaches about testing faith by purgatorial fire as described in Wisdom 3:5-	

6 and Sirach 2:5. 1 Peter 1:17 - God judging each one according to his deeds refers to Sirach 16:12 - God judges man according to his deeds. 2 Peter 2:7 - God's rescue of a righteous man (Lot) is also described in Wisdom 10:6. Rev. 1:18; Matt. 16:18 - power of life over death and gates of Hades follows Wis. 16:13. Rev. 2:12 - reference to the two-edged sword is similar to the description of God's Word in Wisdom 18:16. Rev. 5:7 - God is described as seated on His throne, and this is the same description used in Sirach 1:8. Rev. 8:3-4 - prayers of the saints presented to God by the hand of an angel follows Tobit 12:12,15. Rev. 8:7 - raining of hail and fire to the earth follows Wisdom 16:22 and Sirach 39:29. Rev. 9:3 - raining of locusts on the earth follows Wisdom 16:9. Rev. 11:19 - the vision of the ark of the covenant (Mary) in a cloud of glory was prophesied in 2 Macc. 2:7. Rev. 17:14 - description of God as King of kings follows 2 Macc. 13:4. Rev. 19:1 - the cry "Hallelujah" at the coming of the new Jerusalem follows Tobit 13:18. Rev. 19:11 - the description of the Lord on a white horse in the heavens follows 2 Macc. 3:25; 11:8. Rev. 19:16 - description of our Lord as King of kings is taken from 2 Macc. 13:4.	

Rev. 21:19 - the description of the new Jerusalem with precious stones is prophesied in Tobit 13:17. Exodus 23:7 - do not slay the innocent and righteous - Dan. 13:53 - do not put to death an innocent and righteous person. 2 Tim. 3:16 - the inspired Scripture that Paul was referring to included the deuterocanonical texts that the Protestants removed. The books Baruch, Tobit, Maccabees, Judith, Sirach, Wisdom were all included in the Septuagint that Jesus and the apostles used.	
1- Tobit: Contains of 14 chapters, and it follows The Book of Nehmia in order. 2. Judith: Contains of 16 chapters, and it follows Tobit in order. 3. Esther: The rest of the Book of Esther, and contains chapters from 10 to 16. 4. Wisdom: For Solomon the King, and contains of 19 chapters, and it should be after The Book of the Songs of Songs. 5. Joshua Son of Sirach (Ecclesiasticus): Contains of 51 chapters, and it follows The Wisdom of Solomon in order. 6. Baruch: Contains of 6 chapters, and it follows The Book of Lamentations of Jeremiah in order. 7. Daniel: The rest of The Book of Daniel, and contains of the rest of Chapter 3, in addition to two extra chapters: 13, 14. 8. First of Maccabees: Contains of 16 chapters, and it follows The Book of Malachi in order. 9. Second of Maccabees: Contains of 15 chapters, and it follows The Book of Second Maccabees in order. 10. Psalm 151: After Psalm 150 by King David the prophet.	**1. سفر طوبيا: ويضم 14 إصحاحاً، ومكانه بعد سفر نحميا.** **2. سفر يهوديت: ويضم 16 إصحاحاً، ومكانه بعد سفر طوبيا.** **3. تتمة سفر أستير: وهو يكمِّل سفر أستير الموجود في طبعة دار الكتاب المقدس، ويضم الإصحاحات من 10-16.** **4. سفر الحكمة: لسليمان الملك، ويضم 19 إصحاحاً، ومكانه بعد سفر نشيد الأنشاد.** **5. سفر يشوع بن سيراخ: ويضم 51 إصحاحاً، ويقع بعد سفر الحِكمة.** **6. سفر نبوة باروخ: ويضم 6 إصحاحات، ومكانه بعد سِفر مراثي إرميا.** **7. تتِمة سفر دانيال: وهو مكمِّل لسفر دانيال الذي بين أيدينا، ويشمل بقية إصحاح 3، كما يضم إصحاحين آخرين هما 13 و14.** **8. سفر المكابيين الأول: ويضم 16 إصحاحاً، ومكانه بعد سفر ملاخي.** **9. سفر المكابيين الثاني: ويضم 15 إصحاحاً، ومكانه بعد سفر المكابيين الأول.** **10. المزمور 151: مكانه بعد مزمور 150 لداود النبي والملك.**

The Book of Tobias
سفر طوبيا

Tobias 1
طوبيا 1

1. Tobias of the tribe and city of Nephtali, (which is in the upper parts of Galilee above Naasson, beyond the way that leads to the west, having on the right hand the city of Sephet,)	1 كان طوبيا وهو من سبط ومدينة نفتالي التي في الجليل الاعلى فوق نحشون وراء الطريق الاخذ غربا والى يسارها مدينة صفت.
2. When he was made captive in the days of Shalmaneser king of the Assyrians, even in his captivity, forsook not the way of truth,	2 قد جلي في عهد شلمناسر ملك اشور الا انه مع كونه في الجلاء لم يفارق سبيل الحق.
3. But every day gave all he could get to his brethren his fellow captives that were of his kindred.	3 حتى كان كل ما يتيسر له يقسمه كل يوم على من جلي معه من اخوانه الذين من جنسه.
4. And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.	4 ومع انه كان أحدث الجميع في سبط نفتالي لم يكن على شيء من شؤون الاحداث.
5. Moreover when all went to the golden calves which Jeroboam king of Israel had made, he alone fled the company of all,	5 وكان إذا قصدوا كلهم عجول الذهب التي عملها يربعام ملك اسرائيل يتخلف وحده عن سائرهم.
6. And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first fruits, and his tithes,	6 فيمضي الى اورشليم الى هيكل الرب وهناك كان يسجد للرب إله اسرائيل ويوفي جميع بواكيره واعشاره.
7. So that in the third year he gave all his tithes to the proselytes, and strangers.	7 وإذا كانت السنة الثالثة كان يجعل جميع اعشاره للدخلاء والغرباء.
8. These and such like things did he observe when but a boy according to the law of God.	8 وعلى هذا وامثاله كان مثابرا منذ صبوته على وفق شريعة الله.
9. But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name,	9 ولما ان صار رجلا اتخذ له امرأة من سبطه اسمها حنة فولد له منها ولد فسماه باسمه.
10. And from his infancy, he taught him to fear God, and to abstain from all sin.	10 وادبه منذ صغره على تقوى الله واجتناب كل خطيئة.
11. And when by the captivity he with his wife and his son and all his tribe was come to the city of Nineveh,	11 ولما جلي مع امراته وولده الى مدينة نينوى حيث كانت كل عشيرته.
12. (When all ate of the meats of the Gentiles) he kept his soul and never was defiled with their meats.	12 وقد كانوا كلهم يأكلون من اطعمة الامم وكان هو يصون نفسه ولم يتنجس قط بمأكولاتهم.
13. And because he was mindful of the Lord with all his heart, God gave him favor in the sight of Shalmaneser the king.	13 ولأجل انه كان يذكر الرب بكل قلبه اتاه الله حظوة لدى الملك شلمناسر.
14. And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.	14 فأطلق له ان يذهب حيثما شاء ويفعل ما يريد.
15. He therefore went to all that were in captivity, and gave them wholesome admonitions.	15 فكان يطوف على كل من كان في الجلاء ويرشدهم بنصائح الخلاص.

16. And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honored by the king:	**16 ثم انه قدم راجيس مدينة ماداي وكان معه مما أثره به الملك عشرة قناطير من الفضة.**
17. And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.	**17 فرأى بين الجمهور الغفير الذي من جنسه رجلا من سبطه يقال له غابيلوس في فاقة فدفع اليه الوزنة المذكورة من الفضة بصك.**
18. But after a long time, Shalmaneser the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:	**18 وكان بعد ايام كثيرة ان مات الملك شلمناسر فملك سنحاريب ابنه مكانه. فوقع بنو اسرائيل عنده موقع الكراهة.**
19. Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods:	**19 وكان طوبيا يطوف كل يوم على جميع عشيرته ويعزيهم ويواسي كل واحد من امواله على قدر وسعه.**
20. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.	**20 فيطعم الجياع ويكسو العراة ويدفن الموتى والقتلى بغيرة شديدة.**
21. And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.	**21 ولما قفل الملك سنحاريب من ارض يهوذا هاربا من الضربة التي حاقه الله بها بسبب تجديفه وطفق لحنقه يقتل كثيرين من بني اسرائيل كان طوبيا يدفن اجسادهم.**
22. But when it was told the king, he commanded him to be slain, and took away all his substance.	**22 فنما ذلك الى الملك فامر بقتله وضبط جميع ماله.**
23. But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.	**23 فهرب طوبيا بولده وزوجته عاريا واختبا لان كثيرين كانوا يحبونه.**
24. But after forty-five days, the king was killed by his own sons.	**24 وكان بعد خمسة واربعين يوما ان قتل الملك ابناه.**
25. And Tobias returned to his house, and all his substance was restored to him.	**25 فعاد طوبيا الى منزله ورد عليه كل ماله.**

Tobias 2
طوبيا 2

1. But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house.	1 وكان بعد ذلك في يوم عيد الرب ان صنعت مأدبة عظيمة في بيت طوبيا.
2. He said to his son: Go, and bring some of our tribe that fear God, to feast with us.	2 فقال لابنه هلم فادع بعضا من سبطنا من المتقين لله ليأكلوا معنا.
3. And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body.	3 فانطلق ثم عاد فأخبره ان واحدا من بني اسرائيل مذبوح ملقى في السوق فلما سمع طوبيا نهض من موضعه مسرعا وترك العشاء وبلغ الجثة وهو صائم.
4. And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.	4 فرفعها وحملها الى بيته سرا ليدفنها بالتحفظ بعد مغيب الشمس.
5. And when he had hid the body, he ate bread with mourning and fear,	5 وبعد ان خبا الجثة اكل الطعام باكيا مرتعدا
6. Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.	6 فذكر الكلام الذي تكلم به الرب على لسان عاموس النبي: ايام اعيادكم تتحول الى عويل ونحيب.
7. So when the sun was down, he went and buried him.	7 ولما غربت الشمس ذهب ودفنها.
8. Now all his neighbors blamed him, saying: once already commandment was given for you to be slain because of this matter, and you barely escaped the sentence of death, and again you are burying the dead?	8 وكان جميع ذوي قرابته يلومونه قائلين لأجل هذا امر بقتلك وما كدت تنجو من قضاء الموت حتى عدت تدفن الموتى.
9. But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.	9 واما طوبيا فاذ كان خوفه من الله أعظم من خوفه من الملك كان لا يزال يخطف جثث القتلى ويخباها في بيته فيدفنها عند انتصاف الليل.
10. Now it happened one day that being wearied with burying, he came to his house, and cast himself down by the wall and slept,	10 واتفق في بعض الايام وقد تعب من دفن الموتى انه وافى بيته فرمى بنفسه الى جانب الحائط ونام.
11. And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.	11 فوقع ذرق من عش خطاف في عينيه وهو سخن فعمي.
12. Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.	12 وانما اذن الرب ان تعرض له هذه التجربة لتكون لمن بعده قدوة صبره كأيوب الصديق.
13. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him.	13 فانه اذ كان لم ينفك عن تقوى الله منذ صغره وحافظاً لوصاياه لم يكن يتذمر على الله لما ناله من بلوى العمى.

14. But continued immoveable in the fear of God, giving thanks to God all the days of his life.	**14 ولكنه ثبت في خوف الله شاكرا له طول ايام حياته.**
15. For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:	**15 وكما كان القديس ايوب يعيره الملوك كان انسباء هذا وذووه يسخرون من عيشته قائلين:**
16. Where is your hope, for which you gave alms, and buried the dead?	**16 اين رجاؤك الذي لأجله كنت تبذل الصدقات وتدفن الموتى.**
17. But Tobias rebuked them, saying: Speak not so.	**17 فيزجرهم طوبيا قائلا لا تتكلموا كذا.**
18. For we are the children of saints, and look for that life which God will give to those that never change their faith from him.	**18 فإنما نحن بنو القديسين وانما ننتظر تلك الحياة التي يهبها الله للذين لا يصرفون ايمانهم عنه ابداً.**
19. Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labor of her hands.	**19 وكانت حنة امراته تذهب كل يوم الى الحاكة وتأتي من تعب يديها بما يتأتى لها تحصيله من الميرة.**
20. Whereby it came to pass, that she received a young goat, and brought it home.	**20 واتفق انها اخذت جديا وحملته الى البيت.**
21. And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch anything that comes by theft.	**21 فلما سمع بعلها صوت ثغاء الجدي قال انظروا لعله يكون مسروقا فردوه على اربابه اذ لا يحل لنا ان نأكل ولا نلمس شيئا مسروقاً.**
22. At these words his wife being angry answered: It is evident the hope is come to nothing, and your alms now appear.	**22 فأجابته امراته وهي مغضبة: قد وضح بطلان رجائك وصدقاتك. الآن قد عرفت.**
23. And with these and other, such like words she upbraided him.	**23 وبهذا الكلام ومثله كانت تعيره.**

Tobias 3
طوبيا 3

1. Then Tobias sighed, and began to pray with tears,	1 حينئذ ان طوبيا تنهد وطفق يصلي بدموع.
2. saying, You are just, O Lord, and all your judgments are just, and all your ways mercy, and truth, and judgment.	2 وقال عادل انت ايها الرب وجميع احكامك مستقيمة وطرقك كلها رحمة وحق وحكم.
3. And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.	3 فالان اذكرني يا رب ولا تنتقم عن خطاياي ولا تذكر ذنوبي ولا ذنوب ابائي.
4. For we have not obeyed your commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which You have scattered us.	4 لانا لم نطع اوامرك فلأجل ذلك أسلمنا الى النهب والجلاء والموت وأصبحنا احدوثة وعارا في جميع الامم التي بددتنا بينها.
5. And now, O Lord, great are your judgments, because we have not done according to your precepts, and have not walked sincerely before you.	5 فالان يا رب عظيمة احكامك لانا لم نعمل بحسب وصاياك ولا سلكنا بخلوص امامك.
6. And now, O Lord, do with me according to your will, and command my spirit to be received in peace: for it is better for me to die, than to live.	6 والان يارب بحسب مشيئتك اصنع بي ومر ان تقبض روحي بسلام لان الموت لي خير من الحياة.
7. Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,	7 واتفق في ذلك اليوم عينه ان سارة ابنة رعوئيل في راجيس مدينة الماديين سمعت هي ايضا تعييرا من احدى جواري ابيها.
8. Because she had been given to seven husbands and a devil named Asmodeus had killed them, at their first going in unto her.	8 لأنه كان قد عقد لها على سبعة رجال وكان شيطان اسمه ازمواوس يقتلهم على أثر دخولهم عليها في الحال.
9. So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of you upon the earth, you murderer of your husbands.	9 واذ كانت تنتهر الجارية لذنب اجابتها قائلة لا رأينا لك ابنا ولا ابنة على الارض يا قاتلة ازواجها.
10. Will you kill me also, as you have already killed seven husbands? At these words, she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:	10 أتريدين ان تقتليني كما قتلت سبعة رجال فلما سمعت هذا الكلام صعدت الى علية بيتها فأقامت ثلاثة ايام وثلاث ليال لا تأكل ولا تشرب.
11. But continuing in prayer with tears besought God, that he would deliver her from this reproach.	11 بل استمرت تصلي وتتضرع الى الله بدموع ان يكشف عنها هذا العار.
12. And it came to pass on the third day when she was making an end of her prayer, blessing the Lord,	12 ولما اتمت صلاتها في اليوم الثالث وباركت الرب.
13. She said: Blessed is your name, O God of our fathers, who when You have been angry, will show mercy, and in the time of tribulation forgive the sins of them that call upon you.	13 قالت: تبارك اسمك يا إله ابائنا الذي بعد غضبه يصنع الرحمة وفي زمان البؤس يغفر الخطايا للذين يدعونه.

14. To you, O Lord, I turn my face, to you I direct my eyes.	**14 اليك يا رب اقبل بوجهي واليك اصرف ناظري.**
15. I beg, O Lord, that you loose me from the bond of this reproach, or else take me away from the earth.	**15 اتوسل اليك يارب ان تحلني من وثاق هذا العار او تأخذني عن الارض.**
16. You know, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.	**16 إنك يارب عالم باني لم اشته رجلا قط واني قد صنت نفسي منزهة عن كل شهوة**
17. Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.	**17 ولم أكن قط امازج ارباب الملاهي ولا اعاشر السالكين بالطيش.**
18. But a husband I consented to take, with your fear, not with my lust.	**18 وانما رضيت بان اتخذ رجلا لخوفك لا لشهوتي.**
19. And either I was unworyour of them, or they perhaps were not woryour of me: because perhaps You have kept me for another man,	**19 ولعلي لم أكن مستأهلة لهم او لم يكونوا مستحقين لي فلعلك ابقيتني لبعل اخر.**
20. For your counsel is not in man's power.	**20 لان مشورتك لا يدركها انسان.**
21. But this every one is sure of that worship You, that his life, if it be under trial, shall be crowned and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to Your mercy.	**21 على ان من يعبدك يوقن ان حياته ان انقضت بالمحن فستفوز بإكليلها وان حلت به شدة فسينقذ وان عرض على التأديب فله ان يرجع الى رحمتك.**
22. For You are not delighted in our being lost, because after a storm You make a calm, and after tears and weeping You pour in joyfulness.	**22 لأنك لا تسر بهلاكنا فتلقي السكينة بعد العاصفة وبعد البكاء والنحيب تفيض التهليل.**
23. Be your name, O God of Israel, blessed forever,	**23 فليكن اسمك يا إله اسرائيل مباركا مدى الدهور.**
24. At that time the prayers of them both were heard in the sight of the glory of the most high God:	**24 في ذلك الحين استجيبت صلوات الاثنين امام مجد الله العلي.**
25. And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.	**25 فأرسل الرب ملاكه القديس رافائيل ليشفي كلا الاثنين اللذين رفعت صلواتهما في وقت واحد الى حضرة الرب.**

Tobias 4
طوبيا 4

1. Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son,	**1 واذ خال طوبيا ان قد استجيبت صلاته وتهيا له ان يموت استدعى اليه طوبيا ابنه.**
2. And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in your heart.	**2 وقال له اسمع يا بني كلمات في واجعلها في قلبك مثل الاساس.**
3. When God shall take my soul, you shall bury my body: and you shall honor your mother all the days of her life:	**3 إذا قبض الله نفسي فادفن جسدي وأكرم والدتك جميع ايام حياتها.**
4. For you must be mindful what and how great perils she suffered for you in her womb.	**4 واذكر ما المشقات التي عانتها لأجلك في جوفها وما كان أشدها.**
5. And when she also shall have ended the time of her life, bury her by me.	**5 ومتى استوفت هي ايضا زمان حياتها فادفنها الى جانبي.**
6. And all the days of your life have God in your mind: and take heed you never consent to sin, nor transgress the commandments of the Lord our God.	**6 وانت فليكن الله في قلبك جميع ايام حياتك واحذر ان ترضى بالخطيئة وتتعدى وصايا الرب الهنا.**
7. Give alms out of your substance, and turn not away your face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from you.	**7 تصدق من مالك ولا تحول وجهك عن فقير وحينئذ فوجه الرب لا يحول عنك.**
8. According to your ability be merciful.	**8 كن رحيما على قدر طاقتك.**
9. If you have much give abundantly: if you have little, take care even so to bestow willingly a little.	**9 ان كان لك كثير فابذل كثيرا وان كان لك قليل فاجتهد ان تبذل القليل عن نفس طيبة.**
10. For thus you storest up to yourselfa good reward for the day of necessity.	**10 فإنك تدخر لك ثوابا جميلا الى يوم الضرورة.**
11. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.	**11 لان الصدقة تنجي من كل خطيئة ومن الموت ولا تدع النفس تصير الى الظلمة.**
12. Alms shall be a great confidence before the most high God, to all them that give it.	**12 ان الصدقة هي رجاء عظيم عند الله العلي لجميع صانعيها.**
13. Take heed to keep thyself, my son, from all fornication, and beside your wife never endure to know a crime.	**13 احذر لنفسك يا بني من كل زنى ولا تتجاوز امراتك مستبيحا معرفة الاثم ابدا.**
14. Never suffer pride to reign in your mind, or in your words: for from it all perdition took its beginning.	**14 ولا تدع الكبر يستولي على افكارك واقوالك لان الكبر مبدا كل هلاك.**
15. If any man has done any work for you, immediately pay him his hire, and let not the wages of your hired servant stay with you at all.	**15 وكل من خدمك بشيء فأوفه اجرته لساعته واجرة اجيرك لا تبق عندك ابدا.**
16. See you never do to another what you wouldst hate to have done to you by another.	**16 كل ما تكره ان يفعله غيرك بك فإياك ان تفعله انت بغيرك.**
17. Eat your bread with the hungry and the needy, and with your garments cover the naked,	**17 كل خبزك مع الجياع والمساكين واكس العراة من ثيابك.**

18. Lay out your bread, and your wine upon the burial of a just man, and do not eat and drink thereof with the wicked.	**18 ضع خبزك وخمرك على مدفن البار ولا تأكل ولا تشرب منهما مع الخطاة.**
19. Seek counsel always of a wise man.	**19 التمس مشورة الحكيم دائما.**
20. Bless God at all times: and desire of him to direct your ways, and that all your counsels may abide in him.	**20 وبارك الله في كل حين واسترشده لتقويم سبلك واقرار كل مشوراتك فيه.**
21. I tell you also, my son, that I lent ten talents of silver, while you wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:	**21 ثم اعلم يا بني أنى قد اعطيت وانت صغير عشرة قناطير من الفضة لغابيلوس في راجيس مدينة الماديين ومعي بها صك.**
22. Now therefore inquire how you may go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.	**22 وحيث ذلك فانظر كيف تتوصل اليه فتقبض منه الزنة المذكورة من الفضة وترد عليه صكه.**
23. Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.	**23 ولا تخف يا ولدي فانا نعيش عيشة الفقراء ولكن سيكون لنا خير كثير إذا اتقينا الله وابتعدنا عن كل خطيئة وفعلنا خيرا.**

Tobias 5
طوبيا 5

1. Then Tobias answered his father, and said: I will do all things, father, which you have commanded me.	1 فأجاب طوبيا اباه وقال: يا ابت كل ما أمرتني به افعله.
2. But how I shall get this money, I cannot tell; he knows not me, and I know not him: what sign shall I give him? Nor did I ever know the way, which leads that place.	2 واما هذا المال فما أدرى كيف احصله فان الرجل لا يعرفني وانا لا اعرفه فما العلامة التي اعطيها له بل الطريق التي تؤدي الى هناك لا اعرفها ايضاً.
3. Then his father answered him, and said: I have a note of his hand with me, which when you shall show him, he will presently pay it.	3 فأجابه ابوه وقال ان عندي صكه فاذا عرضته عليه فانه يؤدي عاجلا.
4. But go now, and seek you out some faithful man, to go with you for his hire: that you may receive it, while I yet live.	4 والان هلم فالتمس لك رجلا ثقة يصحبك بأجرته حتى تستوفي المال وانا حي.
5. Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.	فبينما خرج طوبيا إذا بفتى بهي قد وقف مشمرا كأنه متأهب للمسير.
6. And not knowing that he was an angel of God, he saluted him, and said: From where are you, good young man?	6 فسلم عليه وهو يجهل انه ملاك الله وقال من اين اقبلت يا فتى الخير.
7. But he answered: Of the children of Israel. And Tobias said to him: Do you Know the way that leads to the country of the Medes?	7 قال انا من بني اسرائيل فقال له طوبيا هل تعرف الطريق الاخذة الى بلاد الماديين.
8. And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwells at Rages a city of the Medes, which is situated in the mount of Ecbatana.	8 قال اعرفها وقد سلكت جميع طرقها مرارا كثيرة وكنت نازلا بأخينا غابيلوس المقيم براجيس مدينة الماديين التي في جبل احمتا.
9. And Tobias said to him: Stay for me, I beseech you, till I tell these same things to my father.	9 فقال له طوبيا انتظرني حتى أخبر ابي بهذا.
10. Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.	10 ودخل طوبيا وأخبر اباه بجميع ذلك فتعجب ابوه وطلب ان يدخل عليه.
11. So going in he saluted him, and said: Joy be to you always.	11 فدخل وسلم عليه وقال ليكن لك فرح دائم.
12. And Tobias said: What manner of joy shall be to me, who sit in darkness and see not the light of heaven?	12 فأجاب طوبيا واي فرح يكون لي انا المقيم في الظلام لا أبصر ضوء السماء.
13. And the young man said to him: Be of good courage, your cure from God is at hand.	13 فقال له الفتى كن طيب القلب فإنك عن قليل تنال البرء من لدن الله.
14. And Tobias said to him: Canst you conduct my son to Gabelus at Rages, a city of the Medes? and when you shall return, I will pay you your hire.	14 فقال له طوبيا هل لك ان تبلغ ابني الى غابيلوس في راجيس مدينة الماديين وانا اوفيك اجرتك متى رجعت.

15. And the angel said to him: I will conduct him thither, and bring him back to you.	**15 فقال له الملاك اخذه واعود به اليك**
16. And Tobias said to him: I pray you, tell me, of what family, or what tribe are thou?	**16 فقال له طوبيا أخبرني من اي عشيرة ومن اي سبط انت؟**
17. And Raphael the angel answered: Do you seek the family of him you hired, or the hired servant himself to go with your son?	**17 فقال له رافائيل الملاك افي نسب الاجير حاجتك ام في الاجير الذي يذهب مع ابنك.**
18. But lest I should make you uneasy, I am Azarias the son of the great Ananias.	**18 ولكن لكي لا اقلق بالك انا عزريا بن حننيا العظيم.**
19. And Tobias answered: You are of a great family. But I pray you be not angry that I desired to know your family.	**19 فقال له طوبيا إنك من نسب كريم غير أنى ارجو ان لا يسوءك كوني طلبت معرفة نسبك.**
20. And the angel said to him: I will lead your son safe, and bring him to you again safe.	**20 فقال له الملاك هأنذا اخذ ابنك سالما وسأعود به اليك سالما.**
21. And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.	**21 قال طوبيا انطلقا بسلام وليكن الله في طريقكما وملاكه يرافقكما.**
22. Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.	**22 حينئذ اخذا كل ما ارادا اخذه من اهبة الطريق وودع طوبيا اباه وأمه وسارا كلاهما معا.**
23. And when they were departed, his mother began to weep, and to say: You have taken the staff of our old age, and sent him away from us.	**23 فلما فصلا جعلت امه تبكي وتقول قد اخذت عكازة شيخوختنا وابعدتها عنا.**
24. I wish the money for which you have sent him, had never been.	**24 لا كان هذا المال الذي ارسلته لأجله.**
25. For our poverty was sufficient for us, that we might account it as riches, that we saw our son.	**25 لقد كان في رزقنا القليل ما يكفي لان نعد النظر الى ولدنا غنى عظيما.**
26. And Tobias said to her: Weep not, our son will arrive that place safe, and will return safe to us, and your eyes shall see him.	**26 فقال لها طوبيا لا تبكي ان ولدنا سيصل سالما ويعود الينا سالما وعيناك تبصرانه.**
27. For I believe that the good angel of God will accompany him, and will order all things well that are done about him, so that he shall return to us with joy.	**27 فاني واثق بان ملاك الله الصالح يصحبه ويدبره في جميع احواله حتى يرجع الينا بفرح.**
28. At these words, his mother ceased weeping, and held her peace.	**28 فكفت امه عن البكاء عند هذا الكلام وسكتت.**

Tobias 6
طوبيا 6

1. And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.	**1 وسافر طوبيا والكلب يتبعه فبات اول منزلة بجانب نهر دجلة.**
2. And he went out to wash his feet, and behold a monstrous fish came up to devour him.	**2 وخرج ليغسل رجليه فاذا بحوت عظيم قد خرج ليفترسه.**
3. And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he comes upon me.	**3 فارتاع طوبيا وصرخ بصوت عظيم قائلا يا مولاي قد اقتحمني.**
4. And the angel said to him: Take him by the gill, and draw him to you. And when he had done so, he drew him out upon the land, and he began to pant before his feet.	**4 فقال له الملاك امسك بخيشومه واجتذبه اليك ففعل كذلك واجتذبه الى اليبس فاخذ يختبط عند رجليه.**
5. Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for you: for these are necessary for useful medicines.	**5 فقال له الملاك شق جوف الحوت واحتفظ بقلبه ومرارته وكبده فان لك بها منفعة لعلاج مفيد.**
6. And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.	**6 ففعل كذلك ثم شوى من لحمه فأخذا للطريق وملحا سائره حتى يكون لهما ما يكفيهما الى ان يبلغا راجيس مدينة الماديين.**
7. Then Tobias asked the angel, and said to him: I beseech you, brother Azarias, tell me what remedies are these things good for, which you have bid me keep of the fish?	**7 ثم ان طوبيا سال الملاك وقال له نشدتك يا اخي عزريا ان تخبرني ما العلاج الذي يؤخذ من هذه الاشياء التي أمرتني ان أذخرها من الحوت.**
8. And the angel, answering, said to him: If you put a little piece of its heart upon coals, the smoke thereof drives away all kind of devils, either from man or from woman, so that they come no more to them.	**8 فأجابه الملاك قائلا إذا ألقيت شيئا من قلبه على الجمر فدخانه يطرد كل جنس من الشياطين في رجل كان او امرأة بحيث لا يعود يقربهما بدا.**
9. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.	**9 والمرارة تنفع لمسح العيون التي عليها غشاء فتبرا.**
10. And Tobias said to him: Where will you that we lodge?	**10 وقال طوبيا اين تريد ان ننزل.**
11. And the angel answering, said: Here is one whose name is Raguel, a near kinsman of your tribe, and he have a daughter named Sara, but he has no son nor any other daughter beside her.	**11 فقال الملاك ان هنا رجلا اسمه رعوئيل من ذوي قرابتك من سبطك وله بنت اسمها سارة وليس له من ذكر ولا انثى سواها.**
12. All his substance is due to you, and you must take her to yourself a wife.	**12 فجميع ماله مستحق لك ولا بد لك ان تتخذها زوجة.**
13. Ask her therefore of her father, and he will give her to you as a wife.	**13 فاخطبها الى ابيها فانه يزوجها منك.**

14. Then Tobias answered, and said: I hear that she has been given to seven husbands, and they all died: moreover, I have heard that a devil killed them.	**14 فأجاب طوبيا وقال إني سمعت انه قد عقد لها على سبعة ازواج فماتوا وقد سمعت ايضا ان الشيطان قتلهم.**
15. Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.	**15 فلأجل هذا اخاف ان يصيبني مثل ذلك وانا وحيد لأبوي فانزل شيخوختهما الى الجحيم بالحزن.**
16. Then the angel Raphael said to him: Hear me, and I will show you who they are, over whom the devil can prevail.	**16 فقال له الملاك رافائيل استمع فأخبرك من هم الذين يستطيع الشيطان ان يقوى عليهم.**
17. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have no understanding, over them the devil has power.	**17 ان الذين يتزوجون فينفون الله من قلوبهم ويتفرغون لشهوتهم كالفرس والبغل اللذين لا فهم لهما اولئك للشيطان عليهم سلطان.**
18. But you when you shall take her, go into the chamber, and for three days keep yourself continent from her, and give yourself to nothing else but to prayers with her.	**18 فانت إذا تزوجتها ودخلت المخدع فامسك عنها ثلاثة ايام ولا تتفرغ معها الا للصلوات.**
19. And on that night lay the liver of the fish on the fire, and the devil shall be driven away.	**19 وفي تلك الليلة إذا احرقت كبد الحوت ينهزم الشيطان.**
20. But the second night you shall be admitted into the assembly of the holy Patriarchs.	**20 وفي الليلة الثانية تكون مقبولا في شركة الاباء القديسين.**
21. And the third night you shall obtain a blessing that sound children may be born of you.	**21 وفي الليلة الثالثة تنال البركة حتى يولد لكما بنون سالمون.**
22. And when the third night is past, you shall take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham you may obtain a blessing in children.	**22 وبعد انقضاء الليلة الثالثة تتخذ البكر بخوف الرب وانت راغب في البنين أكثر من الشهوة لكي تنال بركة ذرية إبراهيم.**

Tobias 7
طوبيا 7

1. And they went in to Raguel, and Raguel received them with joy.	**1 ثم دخلا على رعوئيل فتلقاهما رعوئيل بالمسرة.**
2. And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?	**2 واذ نظر رعوئيل الى طوبيا قال لحنة زوجته ما اشبه هذا الرجل بذي قرابتي.**
3. And when he had spoken these words, he said: Whence are ye young men our brethren?	**3 وبعد هذا الكلام قال رعوئيل من اين انتما ايها الاخوان الفتيان فقالا له من سبط نفتالي من جلاء نينوى.**
4. But they said: We are of the tribe of Nephtali, of the captivity of Nineveh.	**4 فقال لهما رعوئيل هل تعرفان طوبيا اخي فقالا نعرفه.**
5. And Raguel said to them: Do you know Tobias my brother? And they said: We know him.	**5 فلما أكثر من الثناء عليه قال الملاك لرعوئيل ان طوبيا الذي انت تسال عنه هو ابو هذا.**
6. And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom you inquire is this young man's father.	**6 فألقى رعوئيل بنفسه وقبله بدموع وبكى على عنقه.**
7. And Raguel went to him, and kissed him with tears and weeping upon his neck, said: A blessing be upon you, my son, because you are the son of a good and most virtuous man.	**7 وقال بركة لك يا بني إنك ابن رجل صالح فاضل.**
8. And Anna his wife, and Sara their daughter wept.	**8 وبكت حنة امراته وسارة ابنتهما ايضا.**
9. And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,	**9 وبعد ان تحادثوا امر رعوئيل ان يذبح كبش وتهيا مأدبة ودعاهما ان يتكئا للغذاء.**
10. Tobias said: I will not eat nor drink here this day, unless you first grant me my petition, and promise to give me Sara your daughter.	**10 فقال طوبيا: إني لا اكل اليوم طعاما ههنا ولا اشرب ما لم تجيبني الى ما انا سائله وتعدني ان تعطيني سارة ابنتك.**
11. Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,	**11 فلما سمع رعوئيل هذا الكلام ارتعد لمعرفته بما اصاب السبعة الرجال الذين دخلوا عليها وخاف ان يصيب هذا ما اصابهم وفيما هو متردد ولم يردد عليه جواباً.**
12. The angel said to him: Be not afraid to give her to this man, for to him who fears God is your daughter due to be his wife: therefore, another could not have her.	**12 قال له الملاك لا تخف ان تعطيها لهذا فان ابنتك له ينبغي ان تكون زوجة لأنه يخاف الله ولذلك لم يقدر غيره ان يأخذها.**
13. Then Raguel said: I doubt not but God has regarded my prayers and tears in his sight.	**13 حينئذ قال رعوئيل لا اشك ان الله قد تقبل صلواتي ودموعي امامه.**
14. And I believe he has therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to you.	**14 ولعله لأجل ذلك ساقكما الله الى حتى تتزوج هذه بذي قرابتها على حسب شريعة موسى والان لا تشك أنى اعطيكها.**

15. And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.	**15 ثم اخذ بيمين ابنته سارة وسلمها الى يمين طوبيا قائلاً: إله ابراهيم واله اسحق واله يعقوب يكون معكما وهو يقرنكما ويتم بركته عليكما.**
16. And taking paper, they made a writing of the marriage.	**16 ثم اخذوا صحيفة وكتبوا فيها عقد الزواج.**
17. And afterwards they made merry, blessing God.	**17 وبعد ذلك أكلوا وباركوا الله.**
18. And Raguel called to him Anna his wife, and bade her to prepare another chamber.	**18 ودعا رعوئيل حنة زوجته وامرها ان تهيا مخدعاً اخر.**
19. And she brought Sara her daughter in the chamber, and she wept.	**19 وادخلته سارة ابنتها وهي باكية.**
20. And she said to her: Be of good cheer, my daughter: the Lord of heaven give you joy for the trouble you have undergone.	**20 وقالت لها تشجعي يا بنية ورب السماء يؤتيك فرحا بدل الغم الذي قاسيته.**

Tobias 8
طوبيا 8

1. And after they had supped, they brought in the young man to her.	1 ولما فرغوا من العشاء ادخلوا عليها الفتى.
2. And Tobias remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.	2 فذكر طوبيا كلام الملاك فاخرج من كيسه فلذة من الكبد والقاها على الجمر المشتعل.
3. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.	3 حينئذ قبض الملاك رافائيل على الشيطان واوثقه في برية مصر العليا.
4. Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to day, and tomorrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.	4 ووعظ طوبيا البكر وقال لها يا سارة قومي نصلي الى الله اليوم وغدا وبعد غد فانا في هذه الليالي الثلاث نتحد بالله وبعد انقضاء الليلة الثالثة نكون في زواجنا.
5. For we are the children of saints, and we must not be joined together like heathens that know not God.	5 لانا بنو القديسين فلا ينبغي لنا ان نقترن اقتران الامم الذين لا يعرفون الله.
6. So they both arose, and prayed earnestly both together that health might be given them,	6 فقاما معا وصليا كلاهما بحرارة حتى يعافيهما.
7. And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all your creatures that are in them, bless you.	7 وقال طوبيا ايها الرب إله ابائنا لتباركك السماوات والارض والبحر والينابيع والانهار وجميع خلائقك التي فيها.
8. You made Adam of the slime of the earth, and gave him Eve for a helper.	8 انت جبلت ادم من تراب الارض واتيته حواء عونا.
9. And now, Lord, You know that not for fleshly lust do I take my sister a wife, but only for the love of posterity, in which Your name may be blessed forever and ever.	9 والان يارب انت تعلم أنى لا لسبب الشهوة اتخذ اختي زوجة وانما رغبة في النسل الذي يبارك فيه اسمك الى دهر الدهور.
10. Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.	10 وقالت سارة ايضا ارحمنا يا رب ارحمنا حتى نشيخ كلانا معا في عافية.
11. And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.	11 وكان نحو وقت صياح الديك ان رعوئيل امر ان يجمع اليه غلمانه فانطلقوا معه واحتفروا قبراً.
12. For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.	12 لأنه قال: أخشى ان يصيبه ما اصاب غيره من الرجال السبعة الذين دخلوا عليها.
13. And when they had prepared the pit, Raguel went back to his wife, and said to her:	13 فلما أعدوا القبر رجع رعوئيل الى زوجته وقال لها.
14. Send one of your maids, and let her see if he be dead, that I may bury him before it be day.	14 ابعثي واحدة من جواريك لترى هل مات حتى اواريه قبل ضوء النهار.
15. So she sent one of her maidservants, who went into the chamber, and found them safe and sound,	15 فأنفذت احدى جواريها فدخلت المخدع فاذا هما سالمان معافيان وهما نائمان معاً.

sleeping both together.	
16. And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,	**16 فعادت واخبرت بهذه البشرى فبارك رعوئيل وحنة زوجته الرب**
17. And said: We bless you, O Lord God of Israel, because it has not happened as we suspected.	**17 قائلين نباركك ايها الرب إله اسرائيل من اجل انه لم يصبنا ما كنا نتوقعه**
18. For you have shown your mercy to us, and have shut out from us the enemy that persecuted us.	**18 فأنك قد اتيتنا رحمتك وحبست عنا العدو الذي يضطهدنا.**
19. And You have taken pity upon two only children. Make them, O Lord, bless you more fully: and to offer up to you a sacrifice of your praise, and of their health, that all nations may know that You alone are God in all the earth.	**19 ورحمت الوحيدين فاجعلهما يارب يباركانك اتم بركة ويقدمان لك قربان تسبيحك وعافيتهما حتى تعلم الامم كافة أنك انت الاله الواحد في الارض كلها.**
20. And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.	**20 وللحال امر رعوئيل غلمانه ان يردموا القبر الذي حفروه قبل ضوء الصباح.**
21. And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.	**21 ثم اوعز الى زوجته ان تعد وليمة وتصلح ما ينبغي للمسافرين من الزاد.**
22. He caused also two fat cows, and four rams to be killed, and a banquet to be prepared for all his neighbors, and all his friends,	**22 وامر بذبح بقرتين سمينتين واربعة اكبش وان تهيا وليمة لجميع جيرانه وأصدقائه.**
23. And Raguel pleaded with Tobias to abide with him two weeks.	**23 واستحلف رعوئيل طوبيا ان يقيم عنده أسبوعين.**
24. And of all things, which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.	**24 واعطى رعوئيل لطوبيا نصف ماله كله وكتب لطوبيا صكا بالنصف الباقي ان يستولي عليه بعد موتهما.**

Tobias 9
طوبيا 9

1. Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray you hearken to my words:	**1 ثم ان طوبيا استدعى الملاك الذي كان يحسبه انسانا وقال له يا اخي عزريا اسالك ان تسمع كلامي.**
2. If I should give myself to be your servant I should not be equally worthy of your care.	**2 أنى لو جعلت نفسي عبدا لك لما وفيت بعنايتك حق الوفاء.**
3. However, I beseech you, to take with you beasts and servants, and to go to Gabelus to Rages the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.	**3 ولكني مع ذلك اسالك ان تأخذ دواب وغلمانا وتنطلق الى غابيلوس في راجيس مدينة الماديين وترد عليه صكه وتقبض منه الفضة وتدعوه الى عرسي.**
4. For you know that my father numbers the days: and if I stay one day more, his soul will be afflicted.	**4 لأنك تعلم ان ابي يحسب الايام فان زدت في ابطائي يوما واحدا حزنت نفسه.**
5. And indeed you see how Raguel has pleaded with me, whose plea I cannot despise.	**5 وانت ترى ان رعوئيل قد استحلفني ولست أستطيع ان استخف بحلفه.**
6. Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.	**6 حينئذ اخذ رافائيل اربعة من غلمان رعوئيل وجملين وسافر الى راجيس مدينة الماديين ولقي غابيلوس فدفع اليه صكه واستوفى منه المال كله.**
7. And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.	**7 وعرفه امر طوبيا بن طوبيا وكل ما وقع واتى به معه الى العرس.**
8. And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God,	**8 فلما دخل بيت رعوئيل وجد طوبيا متكئا فنهض قائما وقبلا بعضهما بعضا وبكى غابيلوس وبارك الله.**
9. And said: The God of Israel bless you, because you are the son of a very good and just man, and that fears God, and doth alms deeds:	**9 وقال يباركك الرب إله اسرائيل لأنك ابن رجل صالح جدا بار متقي الله صانع صدقات.**
10. And may a blessing come upon your wife and upon your parents.	**10 وتحل البركة على زوجتك وعلى والديكما.**
11. And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigns forever and ever.	**11 وتريان بنيكما وبني بنيكما الى الجيل الثالث والرابع ويكون نسلكما مباركا من إله اسرائيل المالك الى دهر الدهور.**
12. And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.	**12 فقالوا كلهم امين ثم تقدموا الى الوليمة الا انهم اتخذوا وليمة العرس بخوف الله.**

Tobias 10
طوبيا 10

1. But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why do you think my son is delayed, or why is he detained there?	**1 ولما ابطا طوبيا هناك لسبب العرس قلق ابوه طوبيا وقال لماذا ترى ابطا ابني وما الذي عاقه هناك.**
2. Do you think that Gabelus has died, and that no man will pay him the money?	**2 العل غابيلوس قد مات وليس من يرد له المال.**
3. And he began to be exceedingly sad, both he and Anna his wife with him: and they began both to weep together, because their son did not return to them on the day appointed.	**3 واخذه حزن شديد هو وحنة امراته وطفق كلاهما يبكيان لتخلف ابنهما عن الرجوع في يوم الميعاد.**
4. But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send you to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?	**4 وكانت امه تبكي بدموع لا تنقطع وهي تقول اه اوه يا بني لماذا ارسلناك في الغربة يا نور ابصارنا وعكازة شيخوختنا وعزاء عيشتنا ورجاء عقبنا.**
5. We having all things together in you alone, ought not to have let you go from us.	**5 لقد كان لنا فيك وحدك كل شيء فلم يكن ينبغي لنا ان نرسلك عنا.**
6. And Tobias said to her: Hold your peace, and be not troubled, our son is safe: that man with whom we sent him is very trusty.	**6 فكان طوبيا يقول لها اسكتي ولا تقلقي ان ابننا سالم والرجل الذي ارسلناه معه ثقة جدا.**
7. But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.	**7 فلم يكن ذلك يفيدها أدني تعزية وكانت كل يوم تقوم مسرعة فتتشوف من كل جهة وتنظر في جميع الطرق التي كانت تظن ان ابنها يرجع منها لعلها تراه عن بعد مقبلا.**
18. But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias your father, that you are in health.	**8 واما رعوئيل فقال لصهره امكث ههنا وانا انفذ الى طوبيا ابيك من يخبره بسلامتك.**
9. And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.	**9 فقال له طوبيا إني لأعلم ان ابي وامي يحسبان الايام وارواحهما معذبة قلقا.**
10. And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men servants, and women servants, in cattle, in camels, and in cows, and in much money, and sent him away safe and joyful from him,	**10 وبعد ان أكثر رعوئيل من الالحاح على طوبيا فأبى ان يسمع بوجه من الوجوه اعطاه سارة ونصف امواله كلها من غلمان وجوار ومواش وابل وبقر وفضة كثيرة وصرفه من عنده بسلام فرحا.**
11. Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.	**11 قائلاً: ملاك الرب القدوس يكون في طريقكما ويبلغكما سالمين وتجدان كل شيء عند ابويكما بخير وترى عيناي بنيكما قبل موتي.**

12. And the parents taking their daughter kissed her, and let her go:	**12 واقبل الوالدان على ابنتهما يقبلانها ثم صرفاها.**
13. Admonishing her to honor her father and mother in law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.	**13 واوصياها ان تكرم حمويها وتحب بعلها وتدبر عيالها وتسوس بيتها وتحفظ نفسها غير ملومة.**

Tobias 11
طوبيا 11

1. And as they were returning they came to Charan, which is in the midway to Nineveh, the eleventh day.	1 وفيما هم راجعون وقد بلغوا الى حاران التي في وسط الطريق جهة نينوى في اليوم الحادي عشر.
2. And the angel said: Brother Tobias, you know how you left your father.	2 قال الملاك يا اخي طوبيا إنك تعلم كيف فارقت اباك.
3. If it please you therefore, let us go before, and let the family follow softly after us, together with your wife, and with the beasts.	3 فلنتقدم نحن ان احببت والعيال وزوجتك يلحقوننا على مهل مع المواشي.
4. And as this their going pleased him, Raphael said to Tobias: Take with you of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.	4 واذ توافقا على المضي قال رافائيل لطوبيا خذ معك من مرارة الحوت فان لنا بها حاجة فاخذ طوبيا من المرارة وانطلقا.
5. But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.	5 واما حنة فكانت كل يوم تجلس عند الطريق على راس الجبل حيث كانت تستطيع ان تنظر على بعد.
6. And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold your son comes.	6 فلما كانت تتشوف ذات يوم من ذلك الموضع نظرت على بعد وللوقت عرفت انه ابنها قادما فبادرت واخبرت بعلها قائلة هوذا ابنك ات.
7. And Raphael said to Tobias: As soon as you shall come into your house, forthwith adore the Lord your God: and giving thanks to him, go to your father, and kiss him.	7 وقال رافائيل لطوبيا: إذا دخلت بيتك فاسجد في الحال للرب إلهك واشكر له ثم ادن من ابيك وقبله.
8. And immediately anoint his eyes with this gall of the fish, which you carried with you. For be assured that his eyes shall be presently opened, and your father shall see the light of heaven, and shall rejoice in the sight of you.	8 واطل لساعتك عينيه بمرارة الحوت هذه التي معك واعلم انه للحين تنفتح عيناه ويرى ابوك ضوء السماء ويفرح برؤيتك.
9. Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.	9 حينئذ سبق الكلب الذي كان معه في الطريق وكان كأنه بشير يبدي مسرته ببصبصة ذنبه.
10. And his father that was blind, rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.	10 فقام ابوه وهو اعمى وجعل يجري وهو يتعثر برجليه فناول يده لغلام وخرج لملاقاة ابنه.
11. And receiving him kissed him, as did also his wife, and they began to weep for joy.	11 واستقبله وقبله هو وامراته وطفق كلاهما يبكيان من الفرح.
12. And when they had adored God, and given him thanks, they sat down together.	12 ثم سجدوا لله وشكروا له وجلسوا.
13. Then Tobias taking of the gall of the fish, anointed his father’s eyes.	13 فاخذ طوبيا من مرارة الحوت وطلى عيني ابيه.

14. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.	**14 ومكث مقدار نصف ساعة فبدا يخرج من عينيه غشاوة كغرقئ البيض.**
15. And Tobias took hold of it, and drew it from his eyes, and recovered his sight.	**15 فامسكها طوبيا وسحبها من عينيه وللوقت عاد الى طوبيا بصره.**
16. And they glorified God, both he and his wife and all that knew him.	**16 فمجد الله هو وامراته وكل من كان يعرفه.**
17. And Tobias said: I bless you, O Lord God of Israel, because you have chastised me, and you have saved me and behold I see Tobias my son.	**17 وقال طوبيا اباركك ايها الرب إله اسرائيل لأنك ادبتني وشفيتني وهأنذا ارى طوبيا ولدي.**
18. And after seven days Sara his son's wife and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus,	**18 واما سارة كنته فوصلت بعد سبعة ايام هي وجميع العيال بسلام والغنم والإبل ومال كثير مما للمرأة مع المال الذي استوفاه من غابيلوس.**
19. And he told his parents all the benefits of God, which he had done to him by the man that conducted him.	**19 وأخبر ابويه بجميع احسانات الله التي انعم بها عليه على يد ذلك الرجل الذي ذهب معه.**
20. And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.	**20 ووفد على طوبيا احيور ونباط وهما ذوا قرابة له فرحين وهناه بجميع ما من الله به عليه من الخير.**
21. And for seven days they feasted and rejoiced all with great joy.	**21 وعملوا وليمة سبعة ايام وفرحوا كلهم فرحا عظيماً.**

Tobias 12
طوبيا 12

1. Then Tobias called to him his son and said to him: What can we give to this holy man, that is come with you?	1 حينئذ دعا طوبيا ابنه اليه وقال له ماذا ترى نعطي هذا الرجل القديس الذي ذهب معك.
2. Tobias answering, said to his father: Father, what wages shall we give him? or what could be worthy of his benefits?	2 فأجاب طوبيا وقال لأبيه يا ابت اي اجرة نعطيه واي شيء يكون موازيا لإحسانه.
3. He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, you also he has made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?	3 اخذني ورجع بي سالما والمال هو استوفاه من عند غابيلوس وبه حصلت على زوجتي وهو كف عنها الشيطان وفرح ابويها وخلصني من افتراس الحوت واياك ايضا هو جعلك تبصر نور السماء وبه غمرنا بكل خير فماذا عسى ان نعطيه مما يكون موازيا لهذه.
4. But I beseech you, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.	4 لكني اسالك يا ابت ان نسأله هل يرضى ان يأخذ النصف من كل ما جئنا به.
5. So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought,	5 فدعاه الوالد وولده واخذاه ناحية وجعلا يسالانه ان يتنازل ويقبل النصف من جميع ما جاءا به.
6. Then he said to them secretly, Bless ye the God of heaven, give glory to him in the sight of all that live, because he has shown his mercy to you.	6 حينئذ خاطبهما سرا وقال باركا إله السماء واعترفا له امام جميع الاحياء لما اتاكما من مراحمه.
7. For it is good to hide the secret of a king: to reveal and confess the works of God.	7 اما سر الملك فخير ان يكتم واما اعمال الله فأذاعتها والاعتراف بها كرامة.
8. Prayer is good with fasting and alms more than to lay up treasures of gold.	8 صالحة الصلاة مع الصوم والصدقة خير من ادخار كنوز الذهب.
9. For alms deliver from death, and the same is that which purges away sins, and makes one able to find mercy and everlasting life.	9 لان الصدقة تنجي من الموت وتمحو الخطايا وتؤهل الانسان لنوال الرحمة والحياة الابدية.
10. But they that commit sin and iniquity are enemies to their own soul.	10 واما الذين يعملون المعصية والاثم فهم اعداء لأنفسهم
11. I reveal then the truth unto you, and I will not hide the secret from you.	11 اما انا فأعلن لكما الحق وما اكتم عنكما امرا مستورا.
12. When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and bury them by night, I offered your prayer to the Lord.	12 إنك حين كنت تصلي بدموع وتدفن الموتى وتترك طعامك وتخبا الموتى في بيتك نهارا وتدفنهم ليلا كنت انا ارفع صلاتك الى الرب.
13. And because you were acceptable to God, it was necessary that temptation should prove you.	13 واذ كنت مقبولا امام الله كان لا بد ان تمتحن بتجربة.

14. And now the Lord has sent me to heal you, and to deliver Sara your son’s wife from the devil.	**14 والان فان الرب قد ارسلني لأشفيك وأخلص سارة كنتك من الشيطان.**
15. For I am the angel Raphael, one of the seven, who stand before the Lord.	**15 فاني انا رافائيل الملاك أحد السبعة الواقفين امام الرب.**
16. And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.	**16 فلما سمعا مقالته هذه ارتاعا وسقطا على اوجههما على الارض مرتعدين.**
17. And the angel said to them: Peace be to you, fear not.	**17 فقال لهما الملاك سلام لكم لا تخافوا.**
18. For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.	**18 لأني لما كنت معكم انما كنت بمشيئة الله فباركوه وسبحوه.**
19. I seemed indeed to eat and to drink with you but I use an invisible food and drink, which cannot be seen by men.	**19 وكان يظهر لكم أنى اكل واشرب معكم وانما انا اتخذ طعاما غير منظور وشرابا لا يبصره بشر.**
20. It is time therefore that I return to Him that sent me: but bless ye God, and preach all His wonderful works.	**20 والان قد حان ان ارجع الى من ارسلني وأنتم فباركوا الله وحدثوا بجميع عجائبه.**
21. And when he had said these things, he was taken from their sight, and they could see him no more.	**21 وبعد ان قال هذا ارتفع عن ابصارهم فلم يعودوا يعاينونه بعد ذلك.**
22. Then they lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.	**22 حينئذ لبثوا ثلاث ساعات منطرحين على وجوههم يباركون الله ثم نهضوا وحدثوا بجميع عجائبه.**

Tobias 13
طوبيا 13

1. And Tobias the elder opening his mouth, blessed the Lord, and said: You are great O Lord, forever, and your kingdom is unto all ages.	1 حينئذ فتح طوبيا الشيخ فاه مباركا للرب وقال عظيم انت يارب الى الابد وفي جميع الدهور ملكك.
2. For You scourge, and You save: You lead down to hell, and bring up again: and there is none that can escape Your hand.	2 لأنك تجرح وتشفي وتحدر الى الجحيم وتصعد منه وليس من يفر من يدك.
3. Give glory to the Lord, ye children of Israel, and praise Him in the sight of the Gentiles:	3 اعترفوا للرب يا بني اسرائيل وسبحوه امام جميع الامم.
4. Because He has therefore scattered you among the Gentiles, who know not Him, that you may declare His wonderful works, and make them know that there is no other almighty God besides Him.	4 فانه فرقكم بين الامم الذين يجهلونه لكي تخبروا بمعجزاته وتعرفوهم ان لا إله قادرا على كل شيء سواه.
5. He has chastised us for our iniquities: and He will save us for His own mercy.	5 هو ادبنا لأجل آثامنا وهو يخلصنا لأجل رحمته.
6. See then what He has done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.	6 انظروا الان ما صنع لنا واعترفوا له بخوف ورعدة ومجدوا ملك الدهور بأعمالكم.
7. As for me, I will praise Him in the land of my captivity: because He has shown his majesty toward a sinful nation.	7 اما انا ففي ارض جلائي اعترف له لأنه اظهر جلاله في امة خاطئة.
8. Be converted therefore, ye sinners, and do justice before God, believing that He will show His mercy to you.	8 ارجعوا الان ايها الخطاة واصنعوا امام الله برا واثقين بانه يصنع لكم رحمة.
9. And I and my soul will rejoice in Him.	9 اما انا فنفسي تتهلل به.
10. Bless ye the Lord, all His elect, keep days of joy, and give glory to Him.	10 باركوا الرب يا جميع مختاريه اقيموا ايام فرح واعترفوا له.
11. Jerusalem, city of God, the Lord has chastised you for the works of your hands.	11 يا اورشليم مدينة الله ان الرب ادبك بأعمال يديك.
12. Give glory to the Lord for your good things, and bless the God eternal that He may rebuild His tabernacle in you, and may call back all the captives to you, and you may rejoice for ever and ever.	12 اشكري لله نعمته عليك وباركي إله الدهور حتى يعود فيشيد مسكنه فيك ويرد اليك جميع اهل الجلاء وتبتهجي الى دهر الدهور.
13. You shall shine with a glorious light: and all the ends of the earth shall worship You.	13 تتلألئين بسني بهيج وجميع شعوب الارض لك يسجدون
14. Nations from afar shall come to you: and shall bring gifts, and shall adore the Lord in you, and shall esteem your land as holy.	14 يزورك الامم من الأقاصي بقرابينهم ويسجدون فيك للرب ويعتدون ارضك ارضا مقدسة.
15. For they shall call upon the great name in you.	15 لأنهم فيك يدعون الاسم العظيم.
16. They shall be cursed that shall despise you: and they shall be condemned that shall blaspheme you: and blessed shall they be that shall build you up,	16 ملعونين يكونون الذين استهانوا بك والذين جدفوا عليك يدانون ويباركك الذين يبنونك.

17. But you shall rejoice in your children, because they shall all be blessed, and shall be gathered together to the Lord.	**17 اما انت فتفرحين ببنيك لأنهم يباركون كافة والى الرب يحتشدون.**
18. Blessed are all they that love you, and that rejoice in your peace.	**18 طوبى للذين يحبونك ويفرحون لك بالسلام.**
19. My soul, bless the Lord, because the Lord our God has delivered Jerusalem His city from all her troubles.	**19 باركي يا نفسي الرب لان الرب الهنا خلص اورشليم مدينته من جميع شدائدها.**
20. Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.	**20 طوبى لي ان بقي من ذريتي من يبصر بهاء اورشليم.**
21. The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.	**21 ابواب اورشليم من ياقوت وزمرد وكل محيط اسوارها من حجر كريم.**
22. All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.	**22 وجميع اسواقها مفروشة بحجر ابيض نقي وفي شوارعها ينشد. هلليلويا.**
23. Blessed be the Lord, who has exalted it, and may he reign over it forever and ever. Amen.	**23 مبارك الرب الذي عظمها وليكن ملكه فيها الى دهر الدهور. آمين.**

Tobias 14
طوبيا 14

1. And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.	1 وفرغ طوبيا من كلامه وعاش طوبيا بعدما عاد بصيرا اثنتين واربعين سنة ورأى بني حفدته.
2. And after he had lived a hundred and two years, he was buried honorably in Nineveh.	2 فتمت سنوه مئة واثنتين ودفن بكرامة في نينوى.
3. For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.	3 وكان حين ذهب بصره ابن ست وخمسين سنة وعاد يبصر وهو ابن ستين سنة.
4. And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.	4 وقضى بقية حياته مسرورا واذ بلغ من تقوى الله غاية حسنة انتقل بسلام.
5. And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:	5 ولما حضرته الوفاة دعا ابنه طوبيا وبني ابنه السبعة الفتيان وقال لهم.
14:6. The destruction of Nineveh is at hand: for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.	6 قد دنا دمار نينوى لان كلام الرب لا يذهب باطلا واخوتنا الذين تفرقوا من ارض اسرائيل يرجعون اليها.
7. And all the land thereof that is desert shall be filled with people, and the house of God, which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.	7 وكل ارضها المقفرة ستمتلئ وبيت الله الذي احرق فيها سيستأنف بناؤه وسيرجع الى هناك جميع خائفي الله.
8. And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.	8 وستترك الامم اصنامها وترحل الى اورشليم فتقيم بها.
9. And all the kings of the earth shall rejoice in it, adoring the King of Israel.	9 وتفرح فيها ملوك الارض كافة ساجدة لملك اسرائيل
10. Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:	10 اسمعوا يا بني لأبيكم اعبدوا الرب بحق وابتغوا عمل مرضاته.
11. And command your children that they do justice and alms deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.	11 واوصوا بنيكم بعمل العدل والصدقات وان يذكروا الله ويباركوه كل حين بالحق وبكل طاقاتهم.
12. And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulcher, without delay direct your steps to depart hence:	12 اسمعوا لي يا بني لا تقيموا ههنا بل اي يوم دفنتم والدتكم معي في قبر واحد ففي ذلك اليوم وجهوا خطواتكم للخروج من هذا الموضع.
13. For I see that its iniquity will bring it to destruction.	13 فاني ارى ان اثمه سيهلكه.
14. And it came to pass that after the death of his mother, Tobias departed out of Nineveh with his wife, and children, and children's children, and	14 فكان ان طوبيا بعد موت امه ارتحل عن نينوى بزوجته وبنيه وبني بنيه ورجع الى حمويه.

returned to his father and mother in law.	
15. And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation.	**15 فوجدهما سالمين بشيخوخة صالحة فاهتم بهما وهو أغمض اعينهما وأحرز كل ميراث بيت رعوئيل ورأى بني بنيه الى الجيل الخامس.**
16. And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.	**16 وبعد ان استوفى تسعا وتسعين سنة في مخافة الرب دفن بفرح.**
17. And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.	**17 ولبث كل ذوي قرابته وجميع اعقابه في عيشة صالحة وسيرة مقدسة وكانوا مرضيين لدى الله والناس وجميع سكان الأرض.**

The Book of Judith
سفر یهودیت

Judith 1
يهوديت 1

1 Now Arphaxad king of the Medes had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana,	1 كان ارفكشاد ملك الماديين قد اخضع امما كثيرة لسلطانه وبنى مدينة منيعة جدا سماها احمتا.
2 Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.	2 بناها من حجارة مربعة منحوتة وابتنى اسوارها على ارتفاع سبعين ذراعا في عرض ثلاثين ذراعا وشيد بروجها على ارتفاع مئة ذراع.
3 And he made the gates thereof according to the height of the towers:	3 مساحة كل جانب من مربعها عشرون قدما وجعل ابوابها في علو الأبراج.
4 And he gloried as a mighty one in the force of his army and in the glory of his chariots.	4 وكان يفتخر بقدرته وسطوة جيشه وعزة مراكبه.
5 Now in the twelfth year of his reign, Nebuchadnezzar king of the Assyrians, who reigned in Nineveh the great city, fought against Arphaxad and overcame him,	5 وان نبوكد نصر ملك اشور الذي كان مالكا على نينوى المدينة العظيمة في السنة الثانية عشرة من ملكه حارب ارفشكاد فظفر به.
6 In the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.	6 في الصحراء العظيمة التي يقال لها رعاوى عند الفرات ودجلة وياسون في صحراء اريوك ملك عليم.
7 Then was the kingdom of Nebuchadnezzar exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus,	7 فعظم اذ ذاك ملك نبوكد نصر وسمت نفسه فراسل جميع سكان قيليقية ودمشق ولبنان.
8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Asdrelon,	8 والامم التي في الكرمل وقيدار وسكان الجليل في صحراء يزرعيل الواسعة.
9 And to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Ethiopia.	9 وجميع من في السامرة وعبر الاردن الى اورشليم وفي جميع ارض يسى الى حدود الحبشة.
10 To all these Nebuchadnezzar king of the Assyrians, sent messengers:	10 الى جميع اولئك بعث نبوكد نصر ملك اشور رسلاً.
11 But they all with one mind refused, and sent them back empty, and rejected them without honor.	11 فأبى جميعهم اتفاقا وردوا الرسل خائبين وطردوهم بلا كرامة.
12 Then king Nebuchadnezzar being angry against all that land, swore by his throne and kingdom that he would revenge himself of all those countries.	12 فاستشاط حينئذ نبوكد نصر الملك غضبا على تلك الارض باسرها وحلف بعرشه وملكه لينتقمن من جميع تلك البلاد.

Judith 2
يهوديت 2

1 In the thirteenth year of the reign of Nebuchadnezzar, the two and twentieth day of the first month, the word was given out in the house of Nebuchadnezzar king of the Assyrians, that he would revenge himself.	1 وفي السنة الثالثة عشرة لنبوكد نصر وفي اليوم الثاني والعشرين من الشهر الاول تمت الكلمة في بيت نبوكد نصر ملك اشور بالانتقام.
2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel:	2 فدعا جميع الشيوخ وكل قواده ورجال حربه وواضعهم مشورة سرية.
3 And he said that his thoughts were to bring all the earth under his empire.	3 وقال لهم ان في نفسه ان يخضع كل الارض لملكه
4 And when this saying pleased them all, Nebuchadnezzar, the king, called Holofernes the general of his armies,	4 واذ حسن ذلك لدى الجميع استدعى نبوكد نصر الملك اليفانا قائد جيشه.
5 And said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment.	5 وقال له اخرج على جميع ممالك الغرب وخصوصا الذين استهانوا بأوامري.
6 Thy eye shall not spare any kingdom, and all the strong cities You shalt bring under my yoke.	6 ولا تشفق عينك على مملكة ما واخضع لي جميع المدن المحصنة.
7 Then Holofernes called the captains, and officers of the power of the Assyrians: and he mustered men for the expedition, and the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.	7 فدعا اليفانا القواد وعظماء جيش اشور واحصى عدد رجال الحرب كما امره الملك مئة وعشرين ألف راجل مقاتلين واثني عشر ألف فارس ارباب قسي.
8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.	8 وسير امام جيوشه عددا لا يحصى من الجمال بما يكفي الجيش بكثرة ومن اصورة البقر وقطعان الغنم ما لا يحصى
9 He appointed corn to be prepared out of all Syria in his passage.	9 وامر ان تجمع الحنطة من كل سورية عند عبوره.
10 But gold and silver he took out of the king’s house in great abundance.	10 واخذ من بيت الملك من الذهب والفضة شيئا كثيرا جداً.
11 And he went forth he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.	11 ثم ارتحل بجميع جيشه ومراكبه وفرسانه وارباب القسي وكانوا يغطون وجه الارض كالجراد.
12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.	12 فلما جاوز تخوم اشور انتهى الى جبال انجة العظيمة التي الى يسار قيليقية وزحف على جميع قلاعهم وتسلم كل الحصون.
13 And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ishmael, who were over against the face of the desert, and on the south of the land of Cellon.	13 وفتح مدينة ملوطة المشهورة ونهب جميع بني ترشيش وبني اسماعيل الذين حيال البرية وجهة جنوب ارض كلون.
14 And he passed over the Euphrates and came into	14 ثم عبر الفرات واتى الى ما بين النهرين

Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:	**وقهر جميع ما هناك من المدن المشيدة من وادي ممرا الى حد البحر.**
15 And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.	**15 واستولى على حدودها من قيليقية الى تخوم يافث التي الى الجنوب.**
16 And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.	**16 واسر جميع بني مدين وغنم كل ثروتهم وكل من قاومهم قتله بحد السيف.**
17 And after these things, he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down.	**17 وبعد ذلك انحدر الى صحاري دمشق في ايام الحصاد واحرق جميع حقولهم وقطع كل اشجارهم وكرومهم.**
18 And the fear of them fell upon all the inhabitants of the land.	**18 فوقع رعبه على جميع سكان الأرض.**

Judith 3
يهوديت 3

1 Then the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, who coming to Holofernes, said:	1 حينئذ انفذ اليه جميع ملوك ورؤساء المدن والاقاليم رسلهم من سورية التي بين النهرين وسورية صوبال ولوبية وقيليقية فاتوا اليفانا وقالوا له.
2 Let Your indignation towards us cease, for it is better for us to live and serve Nebuchadnezzar the great king, and be subject to You, than to die and to perish, or suffer the miseries of slavery.	2 ليكف غضبك عنا فخير ان نحيا عبيدا لنبوكد نصر الملك العظيم وندين لك من ان نموت ونخرب ونتحمل خسف العبودية.
3 All our cities and our possessions, all mountains and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families are in Your sight:	3 وهذه مدائننا باسرها وجميع ما نملكه وجبالنا وهضابنا وحقولنا ومواشينا من اصورة البقر وقطعان الغنم والمعز والخيل والإبل وجميع مقتنانا وعيالنا بين يديك.
4 Let all we have be subject to Your law,	4 جميع ما هو لنا تحت امرك.
5 Both we and our children are Your servants.	5 ونحن وبنونا عبيد لك.
6 Come to us a peaceable lord, and use our service as it shall please You,	6 فكن في قدومك علينا مولى سلام واستخدمنا بما يحسن عندك.
7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.	7 حينئذ انحدر من الجبال مع الفرسان بقوة عظيمة واستولى على جميع المدن وكل سكان الارض.
8 And from all the cities he took auxiliaries valiant men, and chosen for war,	8 واخذ من جميع المدن انصارا له من ذوي الباس ومختارين للحرب.
9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming.	9 فحل على جميع تلك البلدان خوف عظيم حتى خرج للقائه سكان جميع المدن الرؤساء والاشراف مع شعوبهم.
10 And received him with garlands, and lights, and dances, and timbrels, and flutes.	10 واستقبلوه بالأكاليل والمصابيح راقصين بالطبول والنايات.
11 And though they did these things, they could not for all that mitigate the fierceness of his heart:	11 ولا بصنعهم هذا أمكنهم ان يلينوا قساوة قلبه.
12 For he both destroyed their cities, and cut down their groves.	12 فانه دمر مدنهم وقطع غاباتهم.
13 For Nebuchadnezzar the king had commanded him to destroy all the gods of the earth, that he only might be called God by those nations which could be brought under him by the power of Holofernes.	13 لان نبوكد نصر الملك كان قد امره ان يبيد جميع الهة الارض حتى يدعى هو وحده الها بين جميع تلك الامم التي تدين له بسطوة اليفانا.
14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa,	14 ثم عبر سورية صوبال وبامية كلها وجميع ما بين النهرين واتى الادوميين في ارض جبع.

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.	**15 واخذ مدائنهم واقام هناك ثلاثين يوما امر فيها ان تجمع كل قوة جيشه.**

Judith 4
يهوديت 4

1 Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.	1 وسمع بنو اسرائيل المقيمون بأرض يهوذا فخافوا جدا من وجهه.
2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples.	2 واخذ الارتعاد بفرائصهم مخافة ان يفعل بأورشليم وبهيكل الرب كما فعل بسائر المدن وهياكلها.
3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:	3 فأرسلوا الى جميع السامرة في كل وجه الى حد اريحا وضبطوا رؤوس الجبال كلها.
4 And they compassed their towns with walls and gathered together corn for provision for war.	4 وسوروا قراهم وجمعوا الحنطة استعدادا للقتال.
5 And Eliachim the priest wrote to all that were over against Esdrelon, which faces the great plain near Dothain, and to all by whom there might be a passage of way,	5 وكتب الياقيم الكاهن الى جميع الساكنين قبالة يزرعيل التي حيال الصحراء الكبيرة الى جانب دوتان والى جميع الذين يمكن ان يجاز في اراضيهم.
6 that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.	6 ان يضبطوا مراقي الجبال التي يمكن ان تسلك الى اورشليم ويحفظوا المضايق التي يمكن ان يجاز منها بين الجبال.
7 And the children of Israel did as the priests of the Lord Eliachim had appointed them.	7 ففعل بنو اسرائيل كما رسم كاهن الرب الياقيم.
8 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.	8 وصرخ كل الشعب الى الرب بابتهال عظيم وذللوا نفوسهم بالصوم والصلاة هم ونساؤهم.
9 And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth.	9 ولبس الكهنة المسوح وطرحوا الاطفال امام هيكل الرب وغطوا مذبح الرب بمسح.
10 And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.	10 وصرخوا جملة الى الرب إله اسرائيل ان لا يجعل اطفالهم غنيمة ونساءهم مقتسما للأعداء ومدنهم خرابا واقداسهم نجاسة واياهم عارا بين الامم.
11 Then Eliachim the high priest of the Lord went about all Israel and spoke to them,	11 وجال الياقيم كاهن الرب العظيم في جميع اسرائيل وكلمهم قائلاً.
12 Saying: You know that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.	12 اعلموا ان الرب يستجيب لصلواتكم ان واظبتم على الصوم والصلوات امام الرب.

13 Remember Moses the servant of the Lord overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:	**13 اذكروا موسى عبد الرب كيف قهر العمالقة الذين كانوا متكلين على باسهم وقدرتهم وجيشهم وتروسهم ومراكبهم وفرسانهم فقهرهم مقاتلا لا بالسيف بل بالصلوات الطاهرة.**
14 So all the enemies of Israel be, if you persevere in this work which you have begun.	**14 هكذا يكون جميع اعداء اسرائيل إذا واظبتم على العمل الذي بدأتم به.**
15 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.	**15 واذ خاطبهم بهذا الكلام تضرعوا الى الرب وكانوا لا يبرحون من امام الرب.**
16 So that even they who offered the burnt offerings to the Lord, offered the sacrifices to the Lord girded with haircloths, and with ashes upon their head.	**16 وكان الذين يقدمون المحرقات الى الرب لابسين المسوح يقربون ذبائح للرب والرماد على رؤوسهم.**
17 And they all begged of God with all their heart, that he would visit his people Israel.	**17 وكانوا بجملتهم يصلون الى الله من كل قلوبهم ان يفتقد شعب اسرائيل.**

Judith 5
يهوديت 5

1 And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.	**1 وأخبر اليفانا رئيس جيش الاشوريين ان بني اسرائيل قد تأهبوا للمدافعة وانهم قد سدوا طرق الجبال.**
2 And he was transported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Ammon.	**2 فاستشاط اليفانا غضبا في شدة حنقه ودعا جميع رؤساء موآب وقواد عمون.**
3 And he said to them: Tell me what is this people that besets the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:	**3 وقال لهم قولوا لي من اولئك الشعب الذين ضبطوا الجبال وما مدنهم وكيف هي وما قوتها وما قدرتهم وكثرتهم ومن قائد جيشهم.**
4 And why they above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?	**4 وكيف استخفوا بنا دون جميع سكان المشرق ولم يخرجوا لاستقبالنا ليتلقونا بالسلم.**
5 Then Achior captain of all the children of Ammon answering, said; If You vouchsafe, my lord, to hear, I will tell the truth in Your sight concerning this people, that dwells in the mountains, and there shall not a false word come out of my mouth.	**5 فأجابه احيور قائد جميع بني عمون قائلا ان تنازلت فسمعت لي يا سيدي اقول الحق بين يديك في امر اولئك الشعب المقيمين بالجبال ولا تخرج لفظة كاذبة من فمي.**
6 This people is of the offspring of the Chaldeans.	**6 ان اولئك الشعب هم من نسل الكلدانيين.**
7 They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.	**7 وكان اول مقامهم فيما بين النهرين لأنهم ابوا اتباع الهة ابائهم المقيمين بأرض الكلدانيين.**
5:8. Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods,	**8 فتركوا سنن ابائهم التي كانت لآلهة كثيرة.**
9 They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.	**9 وسجدوا لإله السماء الواحد وهو امرهم ان يخرجوا من هناك ويسكنوا في حاران فلما عم الجوع الارض كلها هبطوا الى مصر وتكاثروا هناك مدة أربع مئة سنة حتى كان جيشهم لا يحصى.**
10 And when the king of Egypt oppressed them, and made slaves of them to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with diverse plagues.	**10 واذ كان ملك مصر يعنتهم بالأثقال ويستعبدهم في بناء مدنه بالطين واللبن صرخوا الى ربهم فضرب جميع ارض مصر ضربات مختلفة.**
11 And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service.	**11 وبعد ان طردهم المصريون من ارضهم وكفت الضربة عنهم ارادوا امساكهم ليردوهم الى عبوديتهم.**

12 The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.	**12 وفيما هم هاربون فلق لهم إله السماء البحر وجمدت المياه من الجانبين فعبروا على حضيض البحر على اليبس.**
13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.	**13 وتعقبهم هناك جيش المصريين بلا عدد فغمرتهم المياه حتى لم يبق منهم أحد يخبر اعقابهم.**
14 After they came out of the Red Sea, they abode in the deserts of mount Sinai, in which never man could dwell, or son of man rested.	**14 فخرجوا من البحر الاحمر ونزلوا برية جبل سيناء حيث لم يكن يقدر ان يسكن انسان ولا يستريح ابن بشر.**
15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.	**15 وهناك حولت لهم ينابيع المياه المرة عذبة ليشربوا ورزقوا طعاما من السماء مدة اربعين سنة.**
16 Wherever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame.	**16 وحيثما دخلوا بلا قوس ولا سهم ولا ترس ولا سيف قاتل إلههم عنهم وظفر.**
17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God.	**17 ولم يكن من يستهين بهؤلاء الشعب الا إذا تركوا عبادة الرب إلههم.**
18 But as often as beside their own God, they worshipped any other, they were given to spoil and to the sword, and to reproach.	**18 فكانوا كلما عبدوا غير إلههم أسلموا للغنيمة والسيف والعار.**
19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.	**19 وكلما تابوا عن تركهم عبادة إلههم اتاهم إله السماء قوة للمدافعة.**
20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their cities:	**20 فكسروا امامهم ملوك الكنعانيين واليبوسيين والفرزيين والحثيين والحويين والاموريين وجميع الجبابرة الذين في حشبون واستحوذوا على اراضيهم ومدائنهم.**
21 And as long as they sinned not in the sight of their God, it was well with them: for their God hates iniquity.	**21 وكانوا ما داموا لا يخطئون امام إلههم يصيبهم خير لان إلههم يبغض الاثم.**
22 And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations and very many of them were led away captive into a strange land.	**22 فلما ان حادوا قبل هذه السنين عن الطريق التي امرهم الله ان يسلكوها انكسروا في الحروب امام شعوب كثيرة وجلي كثيرون منهم الى ارض غير ارضهم.**
23 But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again, where their holies are.	**23 غير انهم من عهد قريب قد تابوا الى الرب إلههم واجتمعوا من شتاتهم حيث تبددوا وصعدوا الى هذه الجبال كلها وعادوا فتملكوا في اورشليم حيث اقداسهم.**

24 Now therefore, my lord, search if there be any iniquity of theirs in the sight of their God: let us go up to them, because their God will surely deliver them to You, and they shall be brought under the yoke of Your power:	**24 والان يا سيدي انظر فان كان لأولئك الشعب اثم امام إلههم فلنصعد إليهم لان إلههم يسلمهم اليك ويستعبدون تحت نير سلطانك.**
25 But if there be no offence of this people in the sight of their God, we cannot resist them because their God will defend them: and we shall be a reproach to the whole earth.	**25 وان لم يكن لأولئك الشعب اثم امام إلههم فلا طاقة لنا بهم لان إلههم يدافع عنهم فنكون عارا على جميع وجه الارض.**
26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other:	**26 فلما فرغ احيور من هذا الكلام غضب جميع عظماء اليفانا وهموا بقتله قائلين بعضهم لبعض.**
27 Who is this, that says the children of Israel can resist king Nebuchadnezzar, and his armies, men unarmed, and without force, and without skill in the art of war?	**27 من يقول ان لبني اسرائيل طاقة بمقاومة الملك نبوكد نصر وجيوشه وهم قوم لا سلاح لهم ولا قوة ولا لهم خبرة في امر الحرب.**
28 That Achior therefore may know that he deceives us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he with them be stabbed with the sword,	**28 فلكي يعلم احيور انه انما يخادعنا نصعد الان الى الجبال وإذا اخذ جبابرتهم فحينئذ نجعله موردا للسيف ايضا معهم.**
29 That every nation may know that Nebuchadnezzar is god of the earth, and besides him there is no other.	**29 حتى تعلم كل امة ان نبوكد نصر هو إله الارض ولا إله غيره.**

Judith 6
يهوديت 6

1 And it came to pass when they had left off speaking that Holofernes being in a violent passion said to Achior:	1 فلما فرغوا من كلامهم اشتد غضب اليفانا جدا وقال لاحيور.
2 Because You have prophesied unto us saying: That the nation of Israel is defended by their God to show You that there is no God but Nebuchadnezzar:	2 بما إنك تنبأت لنا قائلا ان شعب اسرائيل يدافع عنه إلهه فلكي اريك ان لا إله الا نبوكد نصر.
3 When we shall slay them all as one man then You also shalt die with them by the sword of the Assyrians and all Israel shall perish with You:	3 فانا إذا ضربناهم كلهم كرجل واحد فحينئذ انت ايضا تهلك بسيف الاشوريين وجميع اسرائيل يهلكون معك.
4 And You shalt find that Nebuchadnezzar is lord of the whole earth: and then the sword of my soldiers shall pass through Your sides and You shalt be stabbed and fall among the wounded of Israel and You shalt breathe no more till You be destroyed with them.	4 فتعلم عن خبرة ان نبوكد نصر هو رب الارض كلها وحينئذ سيف جيشي يخترق جنبيك فتسقط طعينا بين جرحى اسرائيل ولا يبقى فيك نسمة الا ريثما تستأصل معهم
5 But if You think Your prophecy true let not Your countenance sink and let the paleness that is in Your face depart from You if You imagine these my words cannot be accomplished.	5 وان كنت تخال ان نبوتك صادقة فلا يسقط وجهك وليفارقك الاصفرار الذي علا وجهك ان كنت تظن ان كلامي هذا لا يمكن ان يتم.
6 And that You may know that You shalt experience these things together with them behold from this hour You shalt be associated to their people that when they shall receive the punishment they deserve from my sword You may fall under the same vengeance.	6 ولكي تعلم أنك تختبر هذا معهم فها أنك من هذه الساعة تنضم الى شعبهم وإذا نالهم من سيفي عقوبة ما استحقوه فأنك تكون معهم تحت طائلة الانتقام.
7 Then Holofernes commanded his servants to take Achior and to lead him to Bethulia and to deliver him into the hands of the children of Israel.	7 ثم امر اليفانا عبيده ان يقبضوا على احيور ويأخذوه الى بيت فلوى ويسلموه الى ايدي بني اسرائيل.
8 And the servants of Holofernes taking him went through the plains: but when they came near the mountains the slingers came out against them.	8 فأخذه عبيد اليفانا وساروا في الصحراء ولما دنوا من الجبال خرج عليهم الرماة بالمقاليع.
9 Then turning out of the way by the side of the mountain they tied Achior to a tree hand and foot and so left him bound with ropes and returned to their master.	9 فانحازوا الى جانب الجبل وربطوا احيور الى شجرة بيديه ورجليه وبعد ان ربطوه هكذا بالحبال تركوه ورجعوا الى سيدهم.
10 And the children of Israel coming down from Bethulia came to him and loosing him they brought him to Bethulia and setting him in the midst of the people asked him what was the matter that the Assyrians had left him bound.	10 فنزل بنو اسرائيل من بيت فلوى واتوه فحلوه واخذوه الى بيت فلوى واقاموه في وسط الشعب وسألوه لم تركه الاشوريون مربوطاً.
11 In those days the rulers there were Ozias the son of Micha of the tribe of Simeon and Charmi called also Gothoniel.	11 وكان في تلك عزيا بن ميخا من سبط شمعون وكرمي الذي هو عتنيئيل اميرين هناك.

12 And Achior related in the midst of the ancients and in the presence of all the people all that he had said being asked by Holofernes: and how the people of Holofernes would have killed him for this word	**12 فتكلم احيور بين ايدي الشيوخ وبحضرة الجميع بكل ما ذكره عن سؤال اليفانا وكيف هم قوم اليفانا ان يقتلوه بسبب هذا الكلام.**
13 And how Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel then he might command Achior also himself to be put to death by diverse torments for having said: The God of heaven is their defender.	**13 وكيف امرهم اليفانا وهو مغضب ان يدفعوه الى ايدي الاسرائيليين وفي قصده انه متى ظفر ببني اسرائيل يأمر بقتل احيور بضروب مختلفة من العذاب لأجل انه قال ان إله السماء هو المدافع عنهم.**
14 And when Achior had declared all these things all the people fell upon their faces adoring the Lord and all of them together mourning and weeping poured out their prayers with one accord to the Lord	**14 فلما قص عليهم احيور جميع ذلك خر الشعب كلهم على وجوههم ساجدين للرب ورفعوا صلواتهم الى الرب بالبكاء والعويل عامة بقلب واحد.**
15 Saying: O Lord God of heaven and earth behold their pride and look on our low condition and have regard to the face of Your saints and show that You forsake not them that trust on You and that You humblest them that presume of themselves and glory in their own strength.	**15 قائلين ايها الرب إله السماء والارض انظر الى عتوهم والتفت الى تذللنا ولا تغفل وجوه قديسيك وأعلن إنك لم تترك المتوكلين عليك وإنك تذل المتوكلين على أنفسهم والمفتخرين بقوتهم.**
16 So when their weeping was ended and the people's prayer in which they continued all the day was concluded they comforted Achior	**16 وبعد هذا البكاء وانقضاء صلاة الشعب ذلك اليوم كله عزوا احيور.**
17 Saying: The God of our fathers whose power You have set forth will make this return to You that You rather shalt see their destruction.	**17 قائلين إله ابائنا الذي انذرت بقوته يمن عليك بهذه المنية ان تنظر انت هلاكهم.**
18 And when the Lord our God shall give this liberty to his servants let God be with You also in the midst of us: that as it shall please You, so You may converse with us.	**18 وإذا اتى الرب الهنا عبيده هذا الخلاص فليكن هو الها لك فيما بيننا ان احببت ان تكون معنا باهلك كلهم.**
19 Then Ozias after the assembly was broken up received him into his house and made him a great supper.	**19 ولما انتهت المشورة اخذوا عزيا الى بيته وصنع له عشاء عظيما.**
20 And all the ancients were invited and they refreshed themselves together after their fast was over.	**20 ودعا الشيوخ كلهم فاكلوا بعد انقضاء الصوم.**
21 And afterwards all the people were called together and they prayed all the night long within the church desiring help of the God of Israel.	**21 ثم دعوا كل الشعب وباتوا في موضع الاجتماع يصلون ويستغيثون باله اسرائيل ذلك الليل كله.**

Judith 7
يهوديت 7

1 But Holofernes on the next day gave orders to his army, to go up against Bethulia.	1 وفي اليوم الثاني امر اليفانا جميع عسكره ان يزحفوا على بيت فلوى.
2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth.	2 وكان رجالة الحرب مئة وعشرين الفا والفرسان اثنين وعشرين الفا ما خلا الرجال المجلوين وجميع الفتيان الذين استصحبهم من الاقاليم والمدن.
3 All these prepared themselves together to fight against the children of Israel, and they came by the hillside to the top, which looks toward Dothain, from the place which is called Belma, unto Chelmon, which is over against Esdrelon.	3 فتأهب جميعهم لمقاتلة بني اسرائيل وجاءوا من جانب الجبل الى القمة التي تنظر الى دوتان من الموضع الذي يقال له بلما الى قليمون التي قبالة يزرعيل.
4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would show His mercy upon His people.	4 فلما رأى بنو اسرائيل كثرتهم خروا على الارض وحثوا الرماد على رؤوسهم وصلوا بقلب واحد الى إله اسرائيل ليظهر رحمته على شعبه.
5 And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.	5 ثم اخذ كل رجل سلاحه واقاموا في الاماكن المفضية الى المضيق بين الجبال ولم يزالوا حارسين كل النهار والليل
6 Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct to be cut off.	6 ولما كان اليفانا يطوف في الارض وجد العين التي كانت تجري الى داخل المدينة من ناحية الجنوب لها قناة خارج المدينة فامر ان يقطعوا القناة.
7 Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.	7 وكانت عيون اخر على قرب من السور كانوا يخرجون فيستقون منها خفية لكي يكسروا حدة عطشهم وان كانوا لا يرتوون.
8 But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defense, and the steep hills and precipices guard them.	8 فتقدم بنو عمون وموآب الى اليفانا وقالوا له ان بني اسرائيل لا يتكلون على الرمح والسهم ولكن الجبال تزرهم والتلال التي بين الهوى تحصنهم.
9 Wherefore that You may overcome them without joining battle, set guards at the springs that they may not draw water out of them, and You shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.	9 فالان حتى تظفر بهم بلا قتال اقم ارصادا على الينابيع لئلا يستقوا منها ماء فتقتلهم بغير سيف او يلجئهم ما يصيرون اليه من الضنك ان يسلموا مدينتهم التي يعدونها منيعة من اجل انها على الجبال.

10 And these words pleased Holofernes, and his officers, and he placed all round about a hundred men at every spring.	**10 فأعجب اليفانا وسائر عبيده بهذا الكلام فجعل ارصادا على العيون من اصحاب المئة على كل عين من جميع الجهات.**
11 And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters failed among all the inhabitants of Bethulia, so that there was not within the city, enough to satisfy them, no not for one day, for water was daily given out to the people by measure.	**11 فاقاموا على هذه المحافظة عشرين يوما حتى جفت مياه ابار بيت فلوى وحياضها باسرها حتى لم يكن في داخل المدينة ما يرويهم يوما واحدا لان الماء كان يعطى للشعب كل يوم بمقدار.**
12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,	**12 حينئذ اجتمع على عزيا جميع الرجال والنساء والشبان والاطفال وكلهم بصوت واحد.**
13 Said: God be judge between us and You, for You have done evil against us, in that You wouldst not speak peaceably with the Assyrians, and for this cause God has sold us into their hands.	**13 وقالوا يحكم الله بيننا وبينك فإنك قد جنيت علينا شرورا اذ ابيت ان تخاطب الاشوريين بالمسالمة ولذلك باعنا الله الى ايديهم.**
14 And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.	**14 والان فانه ليس لنا من نصير ولكنا نصرع امام عيونهم من قبل العطش والدمار العظيم.**
15 And now assemble all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes.	**15 فالان ادعوا جميع من في المدينة ولنستسلم بأجمعنا الى اصحاب اليفانا من تلقاء أنفسنا.**
16 For it is better, that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.	**16 فخير لنا ان نبارك الرب ونحن احياء في الجلاء من ان نموت ونكون عارا عند جميع البشر بعد ان نكون عاينا نساءنا واطفالنا يموتون امامنا.**
17 We call to witness this day heaven and earth, and the God of our fathers, who takes vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.	**17 ونستحلفكم اليوم بالسماء والارض وباله ابائنا الذي ينتقم منا بحسب خطايانا ان تسلموا المدينة الى ايدي جيش اليفانا فيقضى اجلنا سريعا بحد السيف ولا يتمادى في اوار العطش.**
18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying:	**18 فلما قالوا هذا حدث بكاء وعويل عظيم في الجماعة كلها وصرخوا الى الله بصوت واحد ساعات كثيرة قائلين.**
19 We have sinned with our fathers, we have done unjustly, we have committed iniquity:	**19 قد خطئنا نحن واباؤنا وصنعنا الظلم والاثم.**
20 Have You mercy on us, because You art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in You to a people that does not know You,	**20 ارحمنا لأنك رحيم او فانتقم عن آثامنا بان تعاقبنا انت ولا تسلم المعترفين بك الى شعب لا يعرفك.**
21 That they may not say among the Gentiles: Where is their God?	**21 لئلا يقال في الامم اين إلههم.**

22 And when being wearied with these cries, and tired with these weepings, they held their peace,	**22 ثم انهم كلوا من الصراخ وخاروا من البكاء فسكتوا.**
23 Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.	**23 فقام عزيا ودموعه سائلة وقال لهم كونوا طيبي القلوب يا اخوتي ولننتظر رحمة من لدن الرب هذه الخمسة الايام**
24 For perhaps he will put a stop to his indignation, and will give glory to his own name.	**24 فلعله يكف غضبه ويقيم مجدا لاسمه.**
25 But if after five days be past there come no aid, we will do the things, which you have spoken.	**25 فاذا انقضت خمسة ايام ولم تأتنا معونة فعلنا ما تقولون.**

Judith 8
يهوديت 8

1 Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben:	1 ولما سمعت هذا الكلام يهوديت الارملة وهي بنت مراري بن ايدوس ابن يوسف بن عزيا بن الاي ابن يمنور بن جدعون بن رفائيم بن احيطوب بن ملكيا ابن عانان بن نتنيا بن شالتيئيل بن شمعون بن راوبين.
2 And her husband was Manasses, who died in the time of the barley harvest:	2 وكان بعلها منسي وقد مات في ايام حصاد الشعير.
3 For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers.	3 لأنه كان يحث رابطي الحزم في الحقل فصخد الحر راسه فمات في بيت فلوى مدينته وقبر هناك مع ابائه.
8:4. And Judith his relict was a widow now three years and six months.	4 وكانت يهوديت قد بقيت ارملة منذ ثلاث سنين وستة أشهر.
5 And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids.	5 وكانت قد هيأت لها في اعلى بيتها غرفة سرية وكانت تقيم فيها مع جواريها وتغلقها.
6 And she wore haircloth upon her loins, and fasted all the days of her life, except the Sabbaths, and new moons, and the feasts of the house of Israel.	6 وكان على حقويها مسح وكانت تصوم جميع ايام حياتها ما خلا السبوت ورؤوس الشهور واعياد ال اسرائيل.
7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen, and flocks of sheep.	7 وكانت جميلة المنظر جدا وقد ترك لها بعلها ثروة واسعة وحشما كثيرين واملاكا مملوءة باصورة البقر وقطعان الغنم.
8 And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.	8 وكانت لها شهرة بين جميع الناس من اجل انها كانت تتقي الرب جدا ولم يكن أحد يقول عليها كلمة سوء.
9 When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi.	9 فهذه لما سمعت ان عزيا وعد بان يسلم المدينة بعد خمسة ايام انفذت الى الشيخين كبري وكرمي.
10 And they came to her, and she said to them: What is this word, by which Ozias has consented to give up the city to the Assyrians, if within five days there come no aid to us?	10 فوافياها فقالت لهما ما هذا الامر الذي وافق عليه عزيا ان يسلم المدينة الى الاشوريين إذا لم تأتنا معونة الى خمسة ايام.
11 And who are you that tempt the Lord?	11 من أنتم حتى تجربوا الرب.
12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.	12 ليس هذا بكلام يستعطف الرحمة ولكنه بالأحرى يهيج الغضب ويضرم السخط.
13 You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure.	13 فإنكم قد ضربتم اجلا لرحمة الرب وعينتم له يوما كما شئتم.

14 But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:	**14 ولكن بما ان الرب طويل الاناة فلنندم على هذا ونلتمس غفرانه بالدموع المسكوبة.**
15 For God will not threaten like man, nor be inflamed to anger like the son of man.	**15 انه ليس وعيد الله كوعيد الانسان ولا هو يستشيط حنقا كابن البشر.**
16 And therefore let us humble our souls before him, and continuing in a humble spirit, in his service:	**16 لذلك فلنذلل له أنفسنا ونعبده بروح متواضع.**
17 Let us ask the Lord with tears, that according to his will so he would show His mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility.	**17 ولنسال الرب باكين ان يؤتينا رحمته بحسب مشيئته لنفتخر بتواضعنا مثلما اضطربت قلوبنا بتكبرهم.**
18 For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.	**18 فانا لم نجر على خطايا ابائنا الذين تركوا إلههم وعبدوا الهة غريبة.**
19 For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other God but him.	**19 فاسلموا من اجل ذلك الاثم الى السيف والنهب والخزي بين اعدائهم لكنا نحن لا نعرف الها غيره.**
20 Let us humbly wait for his consolation, and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.	**20 فنترجى بالتواضع تعزيته وهو ينتقم لدمنا عن اعنات اعدائنا لنا ويذل جميع الامم الواثبين علينا ويخزيهم الرب الهنا.**
21 And now, brethren, as you are the ancients among the people of God, and their very soul rests upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshipped their God truly.	**21 والان يا اخوتي بما انكم أنتم شيوخ في شعب الله وبكم نفوسهم منوطة فانهضوا قلوبهم بكلامكم حتى يذكروا ان اباءنا انما ورد عليهم البلاء ليمتحنوا هل يعبدون إلههم بالحق.**
22 They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God.	**22 فينبغي لهم ان يذكروا كيف امتحن ابونا ابراهيم وبعد ان جرب بشدائد كثيرة صار خليلا لله.**
23 So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful.	**23 وهكذا اسحق وهكذا يعقوب وهكذا موسى وجميع الذين رضي الله منهم جازوا في شدائد كثيرة وبقوا على امانتهم.**
24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord,	**24 فأما الذين لم يقبلوا البلايا بخشية الرب بل أبدوا جزعهم وعاد تذمرهم على الرب.**
25 Were destroyed by the destroyer, and perished by serpents.	**25 فاستأصلهم المستأصل وهلكوا بالحيات.**
26 As for us therefore let us not revenge ourselves for these things which we suffer.	**26 واما نحن الان فلا نجزع لما نقاسيه.**
27 But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction.	**27 بل لنحسب ان هذه العقوبات هي دون خطايانا ونعتقد ان ضربات الرب التي نؤدب بها كالعبيد انما هي للإصلاح لا للإهلاك.**

28 And Ozias and the ancients said to her: All things which You have spoken are true, and there is nothing to be reprehended in Your words.	**28 فقال لها عزيا والشيوخ جميع مقالك حق ولا عيب في كلماتك.**
29 Now therefore pray for us, for You art a holy woman, and one fearing God.	**29 فالان صلي عنا لأنك امرأة قديسة متقية لله.**
30 And Judith said to them: As you know that what I have been able to say is of God:	**30 فقالت لهم يهوديت كما انكم عرفتم ان ما تكلمت به هو من قبل الله.**
31 So that which I intend to do prove to you if it be of God, and pray that God may strengthen my design.	**31 فاعلموا عن خبرة ان ما عزمت عليه هو من قبل الله وصلوا حتى يؤيد الله مشورتي.**
32 You shall stand at the gate this night, and I will go out with my maidservant: and pray that as you have said, in five days the Lord may look down upon his people Israel.	**32 ففي هذه الليلة تقفون أنتم على الباب وانا اخرج مع وصيفتي وصلوا ان ينظر الرب الى شعبه اسرائيل خمسة ايام كما قلتم.**
33 But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God.	**33 وانا لا أحب ان تفحصوا عن قصدي ومن الان حتى اعلمكم به لا تصنعوا شيئا غير الصلاة عني الى الرب الهنا.**
34 And Ozias the prince of Juda said to her: Go in peace, and the Lord be with You to take revenge of our enemies. So returning they departed.	**34 فقال لها عزيا امير يهوذا اذهبي بسلام وليكن الرب معك في الانتقام من اعدائنا وانصرفوا راجعين.**

Judith 9
يهوديت 9

1 And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:	1 وبينما هم ذاهبون دخلت يهوديت معبدها ولبست مسحا والقت رمادا على راسها وخرت امام الرب وصرخت الى الرب قائلة.
2 Lord God of my father Simeon, who gave him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:	2 ايها الرب إله ابي شمعون الذي اعطاه سيفا لينتقم من الغرباء الذين بنجاستهم فضحوا وكشفوا عذراء للخزي.
3 And who gave their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to the servants, who were zealous with Your zeal: assist, I beseech You, O Lord God, me a widow.	3 فجعلت نساءهم غنيمة وبناتهم سبيا وكل سلبهم مقتسما بين عبيدك الذين غاروا غيرتك اتوسل اليك ايها الرب إلهي ان تعينني انا الارملة.
4 For You have done the things of old, and have devised one thing after another: and what You have designed has been done.	4 فان لك الافعال الاولى وانت قدرت بعضها في عقب بعض وما اردته كان.
5 For all Your ways are prepared, and in Your providence, You have placed Your judgments.	5 فان طرائقك جميعها مهيأة وقد اقمت احكامك بعنايتك.
6 Look upon the camp of the Assyrians now, as You were pleased to look upon the camp of the Egyptians, when they pursued armed after Your servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.	6 فانظر الان الى معسكر الاشوريين كما تنازلت فنظرت الى معسكر المصريين حين كانوا يسعون في إثر عبيدك بسلاحهم متوكلين على مراكبهم وفرسانهم وعلى كثرة رجال حربهم.
7 But You looked over their camp, and darkness wearied them.	7 حينئذ نظرت الى معسكرهم فزعجتهم الظلمة.
8 The deep held their feet, and the waters overwhelmed them.	8 التزقت اقدامهم بالعمق وغطتهم المياه.
9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,	9 يا رب فليكن مثلهم هؤلاء المتوكلون على كثرة عددهم ومراكبهم وحرابهم وتروسهم وسهامهم المفتخرون برماحهم.
10 And know not that You are our God, who destroys wars from the beginning, and the Lord is Your name.	10 وهم لا يعلمون أنك انت الهنا الذي يمحق الحروب منذ البدء وان اسمك الرب.
11 Lift up Your arm as from the beginning, and crush their power with Your power: let their power fall in their wrath, who promise themselves to violate Your sanctuary, and defile the dwelling place of Your name, and to beat down with their sword the horn of Your altar.	11 فارفع ذراعك كما فعلت من البدء وأحطم قوتهم بقوتك ولتسقط بغضبك قوة الذين يطمعون أنفسهم في ابتذال اقداسك وتنجيس مسكن اسمك وهدم قرن مذبحك بسيفهم.
12 Bring to pass, O Lord, that his pride may be cut off with his own sword.	12 اجعل يا رب كبرياءه تقطع بنفس سيفه.

13 Let him be caught in the net of his own eyes in my regard, and do You strike him by the graces of the words of my lips.	**13 ليصد بفخ نظره الي واضربه بعذوبة الكلام الخارج من شفتي.**
14 Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him.	**14 وهبني ثباتا في قلبي حتى ازدريه وقوة حتى اهلكه.**
15 For this will be a glorious monument for Your name, when he shall fall by the hand of a woman.	**15 فيكون هذا ذكرا لاسمك إذا اهلكته يد امرأة.**
16 For Your power, O Lord, is not in a multitude, nor is Your pleasure in the strength of horses, nor from the beginning have the proud been acceptable to You: but the prayer of the humble and the meek has always pleased You.	**16 لأنها ليست قوتك بالكثرة يا رب ولا مرضاتك بقدرة الخيل ومنذ البدء لا ترضى من المتكبرين بل يسرك دائما تضرع المتواضعين الودعاء.**
17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to You, and presuming of Your mercy.	**17 يا إله السماوات خالق المياه ورب كل خليقة استجب لي انا المسكينة المتضرعة والمتوكلة على رحمتك.**
18 Remember, O Lord, Your covenant, and put You words in my mouth, and strengthen the resolution in my heart, that Your house may continue in Your holiness:	**18 واذكر يا رب ميثاقك واجعل الكلام في وثبت مشورة قلبي ليثبت بيتك في قدسك.**
19 And all nations may acknowledge that You art God, and there is no other besides You.	**19 فيعرف جميع الامم أنك انت الاله وليس اخر سواك.**

Judith 10
يهوديت 10

1 And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.	1 وكان لما فرغت من صراخها الى الرب انها قامت من المكان الذي كانت فيه منطرحة امام الرب.
2 And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood,	2 ودعت وصيفتها ونزلت الى بيتها والقت عنها المسح ونزعت عنها ثياب ارمالها.
3 And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.	3 واستحمت وادهنت بأطياب نفيسة وفرقت شعرها وجعلت تاجا على راسها ولبست ثياب فرحها واحتذت بحذاء ولبست الدمالج والسواسن والقرطة والخواتم وتزينت بكل زينتها.
4 And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men’s eyes incomparably lovely.	4 وزادها الرب ايضا بهاء من اجل ان تزينها هذا لم يكن عن شهوة بل عن فضيلة ولذلك زاد الرب في جمالها حتى ظهرت في عيون الجميع ببهاء لا يمثل.
5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.	5 وحملت وصيفتها زق خمر واناء زيت ودقيقا وتينا يابسا وخبزا وجبنا وانطلقت.
6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.	6 فلما بلغتا باب المدينة وجدتا عزيا وشيوخ المدينة منتظرين.
7 And when they saw her they were astonished, and admired her beauty exceedingly.	7 فلما راوها اندهشوا وتعجبوا جدا من جمالها.
8 But they asked her no question, only they let her pass, saying: The God of our fathers give You grace, and may he strengthen all the counsel of Your heart with his power, that Jerusalem may glory in You, and Your name may be in the number of the holy and just.	8 غير انهم لم يسالوها عن شيء بل تركوها تجوز قائلين إله ابائنا يمنحك نعمة ويؤيد كل مشورة قلبك بقوته حتى تفتخر بك اورشليم ويكون اسمك محصى في عداد القديسين والابرار.
9 And they that were there said, all with one voice: So be it, so be it.	9 فقال كل من هناك بصوت واحد آمين. آمين.
10 But Judith praying to the Lord, passed through the gates, she and her maid.	10 فخرجت يهوديت من الباب هي وأمتها وكانت تصلي الى الرب.
11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: where are you coming from, and where are you going?	11 وكان انها لما نزلت من الجبل عند تبلج النهار لقيتها طلائع الاشوريين فامسكوها قائلين من اين جئت والى اين تذهبين.

12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.	**12 فأجابت إني بنت للعبرانيين وقد هربت من بينهم لأني ايقنت انهم سيكونون غنيمة لكم لأنهم استخفوا بكم وابوا ان يستسلموا لكم طوعا حتى يظفروا منكم برحمة.**
13 For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and show him by what way he may take them, without the loss of one man of his army.	**13 فلأجل هذا فكرت في نفسي وقلت انطلق الى امام الامير اليفانا لأخبره بأسرارهم واعلمه من اي مدخل يستطيع ان يظفر بهم ولا يقتل رجلا من جيشه.**
14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.	**14 فلما سمع اولئك الرجال كلامها وهم ينظرون الى وجهها اندهشت ابصارهم لشدة تعجبهم من حسنها.**
15 And they said to her: Thou have saved Your life by taking this resolution, to come down to our lord.	**15 فقالوا لها قد وقيت نفسك باتخاذك هذه المشورة ان تنزلي الى سيدنا.**
16 And be assured of this, that when You shalt stand before him, he will treat You well, and You wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.	**16 فاعلمي إنك إذا وقفت بحضرته يحسن اليك وتقعين من قلبه أحسن موقع ثم اخذوها الى خيمة اليفانا وأخبروه بها.**
17 And when she was come into his presence, forthwith Holofernes was caught by his eyes.	**17 فلما دخلت عليه اصطيد اليفانا لساعته بعينيها.**
18 And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them?	**18 فقال له اشراطه من يزدري بشعب العبرانيين ولهم نسوة مثل هذه جميلات السن اهلا لان نقاتلهم لأجلهن.**
19 And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:	**19 واذ رات يهوديت اليفانا جالسا في الخيمة المنسوجة من ارجوان وذهب وزمرد وجواهر.**
20 After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.	**20 ونظرت الى وجهه خرت له ساجدة على الارض فأنهضها عبيد اليفانا بأمر سيدهم.**

Judith 11
يهوديت 11

1 Then Holofernes said to her: Be of good comfort, and fear not in Your heart: for I have never hurt a man that was willing to serve Nebuchadnezzar the king.	1 حينئذ قال لها اليفانا لتطب نفسك ولا يكن في قلبك روع لأني لم أضر قط برجل أثر الخضوع لنبوكد نصر الملك.
2 And if Your people had not despised me, I would never have lifted up my spear against them.	2 واما شعبك فلو لم يزدروا بي لما اشرعت رمحي عليهم.
3 But now tell me, for what cause have You left them, and why it has pleased You to come to us?	3 والان فقولي لي لأي سبب فارقتهم واثرت المجيء الينا.
4 And Judith said to him: Receive the words of Your handmaid, for if You wilt follow the words of Your handmaid, the Lord will do with You a perfect thing.	4 فقالت له يهوديت اسمع كلام أمتك فإنك إذا اتبعت قول أمتك يتم الرب الامر لك.
5 For as Nebuchadnezzar the king of the earth lives, and his power lives which is in You for chastising of all straying souls: not only men serve him through You, but also the beasts of the field obey him.	5 ليحي نبوكد نصر ملك الارض ولتحي قوته التي فيك لتأديب جميع الانفس الغاوية لأنه لا الناس فقط يخضعون له بك بل وحوش البر ايضا تنقاد له.
6 For the industry of Your mind is spoken of among all nations, and it is told through the whole world, that You only art excellent, and mighty in all his kingdom, and Your discipline is cried up in all provinces.	6 لان ذكاء عقلك قد شاع في جميع الامم واهل العصر كلهم يعلمون أنك انت وحدك صالح وجبار في جميع مملكته وحسن سياستك مشهور في جميع الاقاليم.
7 It is known also what Achior said, nor are we ignorant of what You have commanded to be done to him.	7 وليس بخاف ما تكلم به احيور ولم يجهل ما أمرت ان يصيبه.
8 For it is certain that our God is so offended with sins, that he has sent word by his prophets to the people, that he will deliver them up for their sins.	8 ومن المحقق ان الهنا قد بلغ من غضبه من الخطايا انه أرسل انبياءه الى شعبه بانه سيسلمهم لأجل خطاياهم.
9 And because the children of Israel know they have offended their God, Your dread is upon them.	9 ولعلم بني اسرائيل بأنهم قد اهانوا إلههم قد حل رعبك عليهم.
10 Moreover also a famine has come upon them, and for drought of water they are already to be counted among the dead.	10 وفضلا عن ذلك فان الجوع قد اخذ منهم وهم معدودون في الموتى من عوز الماء.
11 And they have a design even to kill their cattle, and to drink the blood of them.	11 حتى عزموا ان يذبحوا بهائمهم ليشربوا دماءها.
12 And the consecrated things of the Lord their God which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.	12 واقداس الرب إلههم التي امر الله ان لا تلمس من الحنطة والخمر والزيت قد هموا ان ينفقوها وهم يريدون ان يأكلوا ما لا يحل حتى لمسه بالأيدي فحيث انهم يفعلون هذا فقد ثبت انهم سيسلمون للهلاك.

13 And I Your handmaid knowing this, am fled from them, and the Lord has sent me to tell You these very things.	**13 وبما ان أمتك قد علمت بهذا هربت من عندهم وقد بعثني الرب لأخبرك بهذا.**
14 For I Your handmaid worship God even now that I am with You, and Your handmaid will go out, and I will pray to God,	**14 وانا أمتك اعبد الله حتى الان عندك ايضا وأمتك تخرج وتصلي الى الله.**
15 And he will tell me when he will repay them for their sins, and I will come and tell You, so that I may bring You through the midst of Jerusalem, and You shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against You:	**15 فيقول لي متى يرد عليهم خطيئتهم فاجئ واخبرك بذلك حتى اخذك الى وسط اورشليم ويكون لك جميع شعب اسرائيل مثل الغنم التي لا راعي لها ولا ينبح عليك كلب.**
16 Because these things are told me by the providence of God.	**16 وهذه كلها قد لقنتها من عناية الله.**
17 And because God is angry with them, I am sent to tell these very things to You.	**17 وحيث ان الله قد غضب عليهم فانا مرسلة لأخبرك بهذه الامور.**
18 And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:	**18 فحسن هذا الكلام كله لدى اليفانا وعبيده وكانوا يتعجبون من حكمتها ويقولون بعضهم لبعض.**
19 There is not such another woman upon earth in look, in beauty, and in sense of words.	**19 ليس مثل هذه المرأة على الارض في المنظر والجمال والحكمة في الكلام.**
20 And Holofernes said to her: God has done well who sent You before the people, that You might give them into our hands:	**20 فقال لها اليفانا قد أحسن الله اليك اذ ارسلك امام الشعب لتسلميه انت الى ايدينا.**
21 And because Your promise is good, if Your God shall do this for me, he shall also be my God, and You shalt be great in the house of Nebuchadnezzar, and Your name shall be renowned through all the earth.	**21 وبما ان وعدك حسن ان فعل إلهك لي ذلك فهو يكون الها لي وانت تكونين عظيمة في بيت نبوكد نصر وينوه باسمك في كل الارض.**

Judith 12
يهوديت 12

1 Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.	1 حينئذ امرهم ان يدخلوها موضع خزائنه وامر ان تمكث هناك واوصى بما يعطى لها من مائدته.
2 And Judith answered him and said: Now I cannot eat of these things which You command to be given me, lest sin come upon me: but I will eat of the things which I have brought.	2 فأجابته يهوديت وقالت أنى لا أستطيع ان اكل مما أمرت ان يعطى لي لئلا تكون على خطيئة ولكني اكل مما اتيت به.
3 And Holofernes said to her: If these things, which You have brought with You fail You, what shall we do for You?	3 فقال لها اليفانا إذا فرغ هذا الذي اتيت به فما نصنع بك.
4 And Judith said: As Your soul lives, my lord, Your handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.	4 فقالت يهوديت تحيا نفسك يا سيدي ان أمتك لا تنفق هذه جميعها حتى يصنع الله بيدي ما في خاطري فادخلها عبيده الخيمة التي امر بها.
5 And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord.	5 فلما صارت في داخلها سالت ان يرخص لها ان تخرج في الليل قبل الصباح لتصلي وتتضرع الى الرب.
6 And he commanded his chamberlains that she might go out and in, to adore her God as she pleased, for three days.	6 فأوصى اصحاب مخدعه ان يأذنوا لها كما تحب في ان تخرج وتدخل لتعبد إلهها ثلاثة ايام.
7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.	7 فكانت تخرج ليلا الى وادي بيت فلوى وتغتسل في عين الماء.
8 And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people.	8 وبعد صعودها كانت تتضرع الى إله اسرائيل ان يرشد طريقها لتخلص شعبها.
9 And going in, she remained pure in the tent, until she took her own meat in the evening.	9 ثم تدخل وتقيم في خيمتها طاهرة الى ان تأخذ طعامها في المساء.
10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me.	10 وكان في اليوم الرابع ان اليفانا صنع عشاء لعبيده وقال لبوغا خصيه انطلق الان واقنع تلك العبرانية ان ترضى بالإقامة معي طوعاً.
11 For it is looked upon as shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.	11 فانه عار عند الاشوريين ان تسخر المرأة من الرجل وتمضي عنه نقية.
12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honored before his face, that she may eat with him and drink wine and be merry.	12 فدخل حينئذ بوغا على يهوديت وقال لا تحتشمي ايتها الفتاة الصالحة ان تدخلي على سيدي وتكرمي امام وجهه وتأكلي معه وتشربي خمرا بفرح.

13 And Judith answered him: Who am I, that I should gainsay my lord?	**13 فأجابته يهوديت من انا حتى اخالف سيدي**
14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.	**14 كل ما حسن وجاد في عينيه فانا اصنعه وكل ما يرضى به فهو عندي حسن جدا كل ايام حياتي.**
15 And she arose and dressed herself out with her garments, and going in she stood before his face.	**15 ثم قامت وتزينت بملابسها ودخلت فوقفت امامه.**
16 And the heart of Holofernes was smitten, for he was burning with the desire of her.	**16 فاضطرب قلب اليفانا لأنه كان قد اشتدت شهوته.**
17 And Holofernes said to her: Drink now, and sit down and be merry; for You have found favor before me.	**17 وقال لها اليفانا اشربي الان واتكئي بفرح فإنك قد ظفرت امامي بحظوة.**
18 And Judith said: I will drink my lord, because my life is magnified this day above all my days.	**18 فقالت يهوديت اشرب يا سيدي من اجل انها قد عظمت نفسي اليوم أكثر من جميع ايام حياتي.**
19 And she took and ate and drank before him what her maid had prepared for her.	**19 ثم اخذت وأكلت وشربت بحضرته مما كانت قد هيأته لها جاريتها.**
20 And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.	**20 ففرح اليفانا بإزائها وشرب من الخمر شيئا كثيرا جدا أكثر مما شرب في جميع حياته.**

Judith 13
يهوديت 13

1 And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way.	1 ولما أمسوا أسرع عبيده الى منازلهم واغلق بوغا ابواب المخدع ومضى.
2 And they were all overcharged with wine.	2 وكانوا جميعهم قد ثقلوا من الخمر.
3 And Judith was alone in the chamber.	3 وكانت يهوديت وحدها في المخدع.
4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk.	4 واليفانا مضطجع على السرير نائما لشدة سكره.
5 And Judith spoke to her maid to stand without before the chamber, and to watch:	5 فأمرت يهوديت جاريتها ان تقف خارجا امام المخدع وتترصد.
6 And Judith stood before the bed praying with tears, and the motion of her lips in silence,	6 ووقفت يهوديت امام السرير وكانت تصلي بالدموع وتحرك شفتيها وهي ساكتة.
7 Saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as You have promised, You may raise up Jerusalem Your city: and that I may bring to pass that which I have purposed, having a belief that it might be done by You.	7 وتقول ايدني ايها الرب إله اسرائيل وانظر في هذه الساعة الى عمل يدي حتى تنهض اورشليم مدينتك كما وعدت وانا اتم ما عزمت عليه واثقة باني أقدر عليه بمعونتك.
8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.	8 وبعد ان قالت هذا دنت من العمود الذي في راس سريره فحلت خنجره المعلق به مربوطاً.
9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour.	9 واستلته ثم اخذت بشعر راسه وقالت ايدني ايها الرب الاله في هذه الساعة.
10 And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.	10 ثم ضربت مرتين على عنقه فقطعت راسه ونزعت خيمة سريره عن العمد ودحرجت جثته عن السرير.
11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.	11 وبعد هنيهة خرجت وناولت وصيفتها راس اليفانا وأمرتها ان تضعه في مزودها.
12 And they two went out according to their custom, as it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.	12 وخرجتا كلتاهما على عادتهما كأنهما خارجتان للصلاة واجتازتا المعسكر ودارتا في الوادي حتى انتهتا الى باب المدينة.
13 And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who has shown His power in Israel.	13 فنادت يهوديت من بعد حراس السور افتحوا الابواب فان الله معنا وقد أجري قوة في اسرائيل.
14 And it came to pass, when the men had heard her voice, that they called the ancients of the city.	14 فكان انه لما سمع الرجال صوتها دعوا شيوخ المدينة.

15 And all ran to meet her from the least to the greatest: for they now had no hopes that she would come.	**15 وبادروا اليها جميعهم من أصغرهم الى اكبرهم لانه لم يكن في امالهم انها ترجع بعد.**
16 And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,	**16 ثم اوقدوا مصابيح واجتمعوا حولها باسرهم فصعدت الى اعلى موضع وأمرت بالسكوت فلما سكتوا كلهم.**
17 Judith said: Praise the Lord our God, who has not forsaken them that hope in Him.	**17 قالت يهوديت سبحوا الرب الهنا الذي لم يخذل المتوكلين عليه.**
18 And by me, His handmaid, He has fulfilled His mercy, which He promised to the house of Israel: and He has killed the enemy of His people by my hand this night.	**18 وبي انا امته اتم رحمته التي وعد بها ال اسرائيل وقتل بيدي عدو شعبه هذه الليلة.**
19 Then she brought forth the head of Holofernes out of the wallet, and showed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman.	**19 ثم اخرجت راس اليفانا من المزود وارتهم اياه قائلة ها هوذا راس اليفانا رئيس جيش الاشوريين وهذه خيمة سريره التي كان مضطجعا فيها في سكره حيث ضربه الرب الهنا بيد امرأة.**
20 But as the same Lord lives, his angel has been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord has not suffered me his handmaid to be defiled, but has brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.	**20 حي الرب انه حفظني ملاكه في مسيري من ههنا وفي اقامتي هناك وفي ايابي الى هنا ولم يأذن الرب ان تتدنس امته ولكن ارجعني اليكم بغير نجاسة خطيئة فرحة بغلبته وخلاصي وخلاصكم.**
21 Give all of you glory to him, because he is good, because his mercy endures forever.	**21 فاشكروا له كلكم لأنه صالح لان رحمته الى الابد.**
22 And they all adored the Lord, and said to her: The Lord has blessed You by his power, because by You he has brought our enemies to nought.	**22 فسجدوا بأجمعهم للرب وقالوا لها قد باركك الرب بقوته لأنه بك أفني اعداءنا.**
23 And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.	**23 وقال لها عزيا رئيس شعب اسرائيل مباركة انت يا بنية من الرب الاله العلي فوق جميع نساء الارض.**
24 Blessed be the Lord who made heaven and earth, who has directed You to the cutting off the head of the prince of our enemies.	**24 تبارك الرب الذي خلق السماء والارض الذي سدد يدك لضرب راس قائد اعدائنا.**
25 Because he has so magnified Your name this day, that Your praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord forever, for that You have not spared Your life, by reason of the distress and tribulation of Your people, but have prevented our ruin in the presence of our God.	**25 فانه عظم اليوم اسمك هكذا حتى لا يبرح مدحك من افواه الناس الذين يذكرون قوة الرب الى الابد الذين لأجلهم لم تشفقي على نفسك لأجل ضيقة وشدة جنسك بل رددت الهلاك امام الهنا.**
26 And all the people said: So be it, so be it.	**26 فقال كل الشعب آمين. آمين.**

27 And Achior being called for came, and Judith said to him: The God of Israel, to whom You gave testimony, that he revenges himself of his enemies, he has cut off the head of all the unbelievers this night by my hand.	**27 ثم دعوا احيور فجاء فقالت له يهوديت ان إله اسرائيل الذي شهدت له بانه ينتقم من اعدائه هو قطع في هذه الليلة بيدي راس جميع الأشرار.**
28 And that You may find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened them with death, saying: When the people of Israel shall be taken, I will command Your sides to be pierced with a sword.	**28 وحتى تعلم ان الامر هكذا فهوذا راس اليفانا الذي اهان إله اسرائيل باستخفاف كبريائه وتهددك بالموت اذ قال لك إذا اسر شعب اسرائيل امر ان يخترقوا جنبيك بالسيف.**
29 Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away.	**29 فلما رأى احيور راس اليفانا ارتاع خوفا وسقط بوجهه على الارض وهلعت نفسه.**
30 But after he had recovered his spirits he fell down at her feet, and reverenced her, and said:	**30 وبعدما ثابت اليه روحه وانتعش خر قدامها ساجدا لها وقال**
31 Blessed art You by Your God in every tabernacle of Jacob, for in every nation, which shall hear Your name, the God of Israel shall be magnified on occasion of You.	**31 مباركة انت من إلهك في كل خيام يعقوب وفي كل امة يسمع فيها باسمك يعظم لأجلك إله اسرائيل.**

Judith 14
يهوديت 14

1 And Judith said to all the people: Hear me, my brethren, hang up this head upon our walls.	1 وقالت يهوديت لجميع الشعب اسمعوا لي يا اخوتي علقوا هذا الراس على اسوارنا.
2 And as soon as the sun shall rise, let every man take his arms, and rush out, not as going down beneath, but as making an assault.	2 ومتى طلعت الشمس فليأخذ كل واحد سلاحه واخرجوا بهجمة لا لتنحدروا الى أسفل ولكن كأنكم تقصدون المهاجمة.
3 Then the watchmen must needs run to awake their prince for the battle.	3 فعند ذلك يضطر الجواسيس ان يهربوا الى رئيسهم لينبهوه للقتال.
4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.	4 فاذا جرى قوادهم الى خيمة اليفانا يجدونه بلا راس متمرغا في دمه فيقع عليهم الذعر.
5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.	5 فاذا علمتم انهم هاربون فاسعوا على اعقابهم امنين فان الرب يسحقهم تحت ارجلكم.
6 Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.	6 ولما رأى احيور القوة التي اجراها إله اسرائيل ترك سنة الامم وامن بالله وختن لحم قلفته وضم الى شعب اسرائيل هو وكل ذريته الى اليوم.
7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.	7 وعندما تبلج النهار علقوا راس اليفانا على الاسوار واخذ كل رجل سلاحه ثم خرجوا بجلبة عظيمة وصراخ.
8 And the watchmen seeing this, ran to the tent of Holofernes.	8 فلما رأى الجواسيس ذلك بادروا الى خيمة اليفانا.
9 And they that were in the tent came, and made a noise, before the door of the chamber to awake him, endeavoring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.	9 فجاء من في الخيمة وضجوا امام مدخل المخدع لينبهوه وأحدثوا ضوضاء حتى يستيقظ اليفانا بضوضائهم من غير ان يوقظه أحد
10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.	10 ولم يكن أحد يجسر ان يقرع او يدخل باب مخدع قائد الاشوريين.
11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:	11 فلما جاء قواده ورؤساء الالوف وجميع عظماء جيش ملك اشور قالوا للحجاب.
12 Go in, and awake him, for the mice, coming out of their holes, have presumed to challenge us to fight.	12 ادخلوا وأيقظوه لان الفئران قد خرجت من حجرتها واجترأت على مهايجتنا للقتال.
13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.	13 فحينئذ دخل بوغا مخدعه فوقف عند السجف ثم صفق بكفيه لأنه كان يظن انه نائم مع يهوديت.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.	**14 فلما لم يشعر بحركة يسمعها دنا من السجف ورفعه فلما رأى جثة اليفانا بلا رأس وهي مضرجة بدمه مطروحة على الارض اعول بصوت عظيم ومزق ثيابه.**
15 And he went into the tent of Judith, and not finding her, he ran out to the people,	**15 ثم دخل خيمة يهوديت فلم يجدها فخرج الى الشعب خارجاً.**
16 And said: One Hebrew woman has made confusion in the house of king Nebuchadnezzar: for behold Holofernes lies upon the ground, and his head is not upon him.	**16 وقال امرأة عبرانية بلبلت بيت الملك نبوكد نصر هوذا اليفانا مطروح على الارض بلا رأس.**
17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.	**17 فلما سمع رؤساء جيش الاشوريين مزقوا ثيابهم جميعا ووقع عليهم من الخوف والرعب ما لا يطاق واضطربت قلوبهم جداً.**
18 And there was a very great cry in the midst of their camp.	**18 وحدث بين معسكرهم عويل لا نظير له.**

Judith 15
يهوديت 15

1 And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear, they thought only to save themselves by flight.	1 ولما سمع كل الجيش ان اليفانا قد قطع راسه طارت عقولهم ومشورتهم ولم يعودوا يبالون الا بالخوف والرعب فاستنجدوا بالهزيمة.
2 So that no one spoke to his neighbor, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.	2 ولم يكلم أحد صاحبه بل طاطا كل منهم راسه وتركوا كل شيء وكانوا يسارعون لينجوا من العبرانيين الذين سمعوهم اتين عليهم بسلاحهم فهربوا في طرق الصحراء وشعاب التلال.
3.So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.	3 فلما رآهم بنو اسرائيل هاربين سعوا على اعقابهم ونزلوا وهم يهتفون بالأبواق مجلبين وراءهم.
4 And because the Assyrians were not united together, they went without order in their flight; but the children of Israel pursuing in one body, defeated all that they could find.	4 وكان الاشوريون متبددين وهم مندفعون في هزيمتهم وبنو اسرائيل صبة واحدة في اثارهم فاهلكوا كل من ادركوه.
5 And Ozias sent messengers through all the cities and countries of Israel.	5 وأرسل عزيا رسلا الى جميع مدن ونواحي اسرائيل.
6 And every country, and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines.	6 فكل بلدة ومدينة ارسلت في إثرهم شبانا منتخبين مدججين في السلاح فطردوهم بحد السيف الى ان بلغوا الى اخر تخمهم.
7 And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils which the Assyrians in their flight had left behind them, and they were laden exceedingly,	7 ودخل بقية سكان بيت فلوى محلة اشور فاخذوا كل ما تركه الاشوريون عندما هربوا وكان شيئا كثيراً.
8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.	8 والذين رجعوا الى بيت فلوى منصورين جاءوا بجميع اموالهم حتى كانت المواشي والبهائم وجميع اثاثهم بلا عدد فاثروا جميعهم من صغيرهم الى كبيرهم من غنيمتهم.
9 And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith.	9 واتى يوياقيم الكاهن العظيم من اورشليم الى بيت فلوى مع جميع شيوخه ليرى يهوديت.
10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, You art the joy of Israel, You art the honor of our people:	10 فلما خرجت اليه باركوها كلهم بصوت واحد قائلين انت مجد اورشليم وفرح اسرائيل وفخر شعبنا.

11 For You have done manfully, and Your heart has been strengthened, because You have loved chastity, and after Your husband have not known any other: therefore also the hand of the Lord has strengthened You, and therefore You shalt be blessed forever.	**11 فإنك قد صنعت ببأس وثبت قلبك فأحببت العفاف ولم تعرفي رجلا بعد رجلك فلهذا ايدتك يد الرب فكوني مباركة الى الابد.**
12 And all the people said: So be it, so be it.	**12 فقال جميع الشعب آمين. آمين.**
13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.	**13 ولم يكد شعب اسرائيل في ثلاثين يوما يجمعون غنيمة الاشوريين**
14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones, and all household stuff, and they all were delivered to her by the people.	**14 وكل ما تبين انه كان من خواص اليفانا دفعوه الى يهوديت من ذهب وفضة وثياب وجواهر وامتعة كل هذه اعطاها لها الشعب.**
15 And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps.	**15 وكان جميع الشعب يفرحون مع النساء والعذارى والشبان بالأعواد والقياثير.**

Judith 16
يهوديت 16

1 Then Judith sung this canticle to the Lord, saying:	1 حينئذ انشدت يهوديت هذا النشيد للرب فقالت.
2 Praise the Lord with timbrels, sing to the Lord with cymbals, tune unto Him a new psalm, extol and call upon His name.	2 سبحوا الرب بالدفوف رنموا للرب على الصنوج انشدوا له انشادا جديدا عظموه وادعوا باسمه.
3 The Lord puts an end to wars, the Lord is His name.	3 الرب يمحق الحروب الرب اسمه.
4 He has set His camp in the midst of His people, to deliver us from the hand of all our enemies.	4 جعل معسكره في وسط شعبه لينقذنا من ايدي جميع اعدائنا.
5 The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.	5 اتى اشور من الجبال الشمالية اتى في كثرة قوته فسدت كثرته الاودية وخيوله غطت الوهاد.
6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.	6 قال انه سيحرق تخومي ويقتل فتياني بالسيف ويجعل اطفالي غنيمة وابكاري سبياً.
7 But the almighty Lord has struck him, and has delivered him into the hands of a woman, and has slain him.	7 الرب القدير ضربه وأسلمه الى يد امرأة فطعنته.
8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.	8 ان جبارهم لم يسقط بأيدي الشبان ولم يبطش به بنو طيطان ولا جبابرة طوال تعرضوا له بل يهوديت ابنة مراري بجمال وجهها اهلكته.
9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.	9 نزعت ثياب ارمالها وتردت بثياب فرحها لابتهاج بني اسرائيل
10 She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.	10 دهنت وجهها بالطيب وضمت ضفائرها بالتاج ولبست حللها الفاخرة لتفتنه.
11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.	11 بهاء حذائها خطف ابصاره وجمالها اسر نفسه فقطعت بالخنجر عنقه.
12 The Persians quaked at her constancy, and the Medes at her boldness.	12 ارتاعت فارس من ثباتها والماديون من جراتها.
13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.	13 حينئذ اعولت محلة الاشوريين عندما ظهر متواضعي ملتهبين من العطش.
14 The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord my God.	14 بنو الجواري اثخنوهم وقتلوهم كأنهم صبية منهزمون فهلكوا في القتال بين يدي الرب إلهي.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God.	**15 فلنسبح الرب تسبيحا ونرنم نشيدا جديدا لإلهنا.**
16 O Adonai, Lord, great art thou, and glorious in Your power, and no one can overcome You.	**16 ايها الرب ادوناي إنك عظيم شهير بجبروتك ولا يقوى عليك أحد.**
17 Let all Your creatures serve You: because You have spoken, and they were made: You sent forth Your spirit, and they were created, and there is no one that can resist Your voice.	**17 اياك فلتعبد خليقتك باسرها لانك انت قلت فكانوا ارسلت روحك فخلقوا وليس من يقاوم كلمتك.**
18 The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before Your face.	**18 تهتز الجبال من اساسها مع المياه والصخور كالشمع تذوب امام وجهك.**
19 But they that fear You, shall be great with You in all things.	**19 والذين يتقونك يكونون اعزة عندك في كل شيء.**
20 Woe be to the nation that rises up against my people: for the Lord almighty will take revenge on them, in the day of judgment he will visit them.	**20 الويل للامة القائمة على شعبي الرب القدير ينتقم منهم وفي يوم الدينونة يفتقدهم.**
21 For he will give fire, and worms into their flesh, that they may burn, and may feel forever.	**21 يجعل لحومهم للنار والدود لكي يحترقوا ويتألموا الى الابد.**
22 And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered burnt offerings, and vows, and their promises.	**22 وكان بعد هذا ان جميع الشعب بعد غلبتهم جاءوا الى اورشليم ليسجدوا للرب ولما تطهروا قدموا جميعهم محرقاتهم ونذورهم ووعودهم.**
23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.	**23 ويهوديت ايضا قدمت جميع ادوات حرب اليفانا التي اعطاها لها الشعب والخيمة التي اخذتها من سريره ابسال نسيان.**
24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.	**24 وكان الشعب مسرورين بمشاهدة المقدسات وعيدوا لفرح هذه الغلبة مع يهوديت ثلاثة أشهر.**
25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.	**25 وبعد تلك الايام رجع كل واحد الى بيته وعظمت يهوديت في بيت فلوى جدا وكانت اجل من في جميع ارض اسرائيل.**
26 And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.	**26 وكان فيها العفاف مقرونا بالشجاعة ولم تعد تعرف رجلا كل ايام حياتها منذ وفاة منسي بعلها.**
27 And on festival days she came forth with great glory.	**27 وكانت في الاعياد تظهر بمجد عظيم.**
28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.	**28 وبقيت في بيت بعلها مئة وخمس سنين واعتقت وصيفتها وتوفيت ودفنت مع بعلها في بيت فلوى.**
29 And all the people mourned for seven days.	**29 فناح عليها جميع الشعب سبعة ايام.**
30 And all the time of her life there was none that troubled Israel, nor many years after her death.	**30 ولم يكن مدة حياتها كلها من يقلق اسرائيل ولا بعد موتها سنين كثيرة.**

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews from that time until this day.	**31 وأحصى يوم هذه الغلبة عند العبرانيين في عداد الايام المقدسة واليهود يعيدونه منذ ذلك الوقت الى يومنا هذا.**

The Book of Esther
سفر استير بالتتمة

Esther 1
استير 1

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)	1 وَحَدَثَ فِي أَيَّامِ أَحَشْوِيرُوشَ، هُوَ أَحَشْوِيرُوشُ الَّذِي مَلَكَ مِنَ الْهِنْدِ إِلَى كُوشٍ عَلَى مِئَةٍ وَسَبْعٍ وَعِشْرِينَ كُورَةً،
2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,	2 أَنَّهُ فِي تِلْكَ الأَيَّامِ حِينَ جَلَسَ الْمَلِكُ أَحَشْوِيرُوشُ عَلَى كُرْسِيِّ مُلْكِهِ الَّذِي فِي شُوشَنَ الْقَصْرِ،
3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:	3 فِي السَّنَةِ الثَّالِثَةِ مِنْ مُلْكِهِ، عَمِلَ وَلِيمَةً لِجَمِيعِ رُؤَسَائِهِ وَعَبِيدِهِ جَيْشِ فَارِسَ وَمَادِي، وَأَمَامَهُ شُرَفَاءُ الْبُلْدَانِ وَرُؤَسَاؤُهَا،
4 When he shewed the riches of his glorious kingdom and the honor of his excellent majesty many days, even an hundred and fourscore days.	4 حِينَ أَظْهَرَ غِنَى مَجْدِ مُلْكِهِ وَوَقَارَ جَلاَلِ عَظَمَتِهِ أَيَّامًا كَثِيرَةً، مِئَةً وَثَمَانِينَ يَوْمًا.
5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;	5 وَعِنْدَ انْقِضَاءِ هذِهِ الأَيَّامِ، عَمِلَ الْمَلِكُ لِجَمِيعِ الشَّعْبِ الْمَوْجُودِينَ فِي شُوشَنَ الْقَصْرِ، مِنَ الْكَبِيرِ إِلَى الصَّغِيرِ، وَلِيمَةً سَبْعَةَ أَيَّامٍ فِي دَارِ جَنَّةِ قَصْرِ الْمَلِكِ.
6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.	6 بِأَنْسِجَةٍ بَيْضَاءَ وَخَضْرَاءَ وَأَسْمَانْجُونِيَّةٍ مُعَلَّقَةٍ بِحِبَالٍ مِنْ بَزٍّ وَأُرْجُوانٍ، فِي حَلَقَاتٍ مِنْ فِضَّةٍ، وَأَعْمِدَةٍ مِنْ رُخَامٍ، وَأَسِرَّةٍ مِنْ ذَهَبٍ وَفِضَّةٍ، عَلَى مُجَزَّعٍ مِنْ بَهْتٍ وَمَرْمَرٍ وَدُرٍّ وَرُخَامٍ أَسْوَدَ.
7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.	7 وَكَانَ السِّقَاءُ مِنْ ذَهَبٍ، وَالآنِيَةُ مُخْتَلِفَةُ الأَشْكَالِ، وَالْخَمْرُ الْمَلِكِيُّ بِكَثْرَةٍ حَسَبَ كَرَمِ الْمَلِكِ.
8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.	8 وَكَانَ الشُّرْبُ حَسَبَ الأَمْرِ. لَمْ يَكُنْ غَاصِبٌ، لأَنَّهُ هكَذَا رَسَمَ الْمَلِكُ عَلَى كُلِّ عَظِيمٍ فِي بَيْتِهِ أَنْ يَعْمَلُوا حَسَبَ رِضَا كُلِّ وَاحِدٍ.
9 Also Vashti the queen made a feast for the women in the royal house, which belonged to king Ahasuerus.	9 وَوَشْتِي الْمَلِكَةُ عَمِلَتْ أَيْضًا وَلِيمَةً لِلنِّسَاءِ فِي بَيْتِ الْمُلْكِ الَّذِي لِلْمَلِكِ أَحَشْوِيرُوشَ.
10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,	10 فِي الْيَوْمِ السَّابِعِ لَمَّا طَابَ قَلْبُ الْمَلِكِ بِالْخَمْرِ، قَالَ لِمَهُومَانَ وَبِزْثَا وَحَرْبُونَا وَبِغْثَا وَأَبَغْثَا وَزِيثَارَ وَكَرْكَسَ، الْخِصْيَانِ السَّبْعَةِ الَّذِينَ كَانُوا يَخْدِمُونَ بَيْنَ يَدَيِ الْمَلِكِ أَحَشْوِيرُوشَ،

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.	**11 أَنْ يَأْتُوا بِوَشْتِي الْمَلِكَةِ إِلَى أَمَامِ الْمَلِكِ بِتَاجِ الْمُلْكِ، لِيُرِيَ الشُّعُوبَ وَالرُّؤَسَاءَ جَمَالَهَا، لأَنَّهَا كَانَتْ حَسَنَةَ الْمَنْظَرِ.**
12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.	**12 فَأَبَتِ الْمَلِكَةُ وَشْتِي أَنْ تَأْتِيَ حَسَبَ أَمْرِ الْمَلِكِ عَنْ يَدِ الْخِصْيَانِ، فَاغْتَاظَ الْمَلِكُ جِدًّا وَاشْتَعَلَ غَضَبُهُ فِيهِ.**
13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:	**13 وَقَالَ الْمَلِكُ لِلْحُكَمَاءِ الْعَارِفِينَ بِالأَزْمِنَةِ، لأَنَّهُ هكَذَا كَانَ أَمْرُ الْمَلِكِ نَحْوَ جَمِيعِ الْعَارِفِينَ بِالسُّنَّةِ وَالْقَضَاءِ،**
14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom):	**14 وَكَانَ الْمُقَرَّبُونَ إِلَيْهِ كَرْشَنَا وَشِيثَارَ وَأَدْمَاثَا وَتَرْشِيشَ وَمَرَسَ وَمَرْسَنَا وَمَمُوكَانَ، سَبْعَةُ رُؤَسَاءِ فَارِسَ وَمَادِي الَّذِينَ يَرَوْنَ وَجْهَ الْمَلِكِ وَيَجْلِسُونَ أَوَّلاً فِي الْمُلْكِ:**
15 What shall we do unto the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains?	**15 «حَسَبَ السُّنَّةِ، مَاذَا يُعْمَلُ بِالْمَلِكَةِ وَشْتِي لأَنَّهَا لَمْ تَعْمَلْ كَقَوْلِ الْمَلِكِ أَحَشْوِيرُوشَ عَنْ يَدِ الْخِصْيَانِ؟»**
16 And Memucan answered before the king and the princes, Vashti the queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.	**16 فَقَالَ مَمُوكَانُ أَمَامَ الْمَلِكِ وَالرُّؤَسَاءِ: «لَيْسَ إِلَى الْمَلِكِ وَحْدَهُ أَذْنَبَتْ وَشْتِي الْمَلِكَةُ، بَلْ إِلَى جَمِيعِ الرُّؤَسَاءِ وَجَمِيعِ الشُّعُوبِ الَّذِينَ فِي كُلِّ بُلْدَانِ الْمَلِكِ أَحَشْوِيرُوشَ.**
17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.	**17 لأَنَّهُ سَوْفَ يَبْلُغُ خَبَرُ الْمَلِكَةِ إِلَى جَمِيعِ النِّسَاءِ، حَتَّى يُحْتَقَرَ أَزْوَاجُهُنَّ فِي أَعْيُنِهِنَّ عِنْدَمَا يُقَالُ: إِنَّ الْمَلِكَ أَحَشْوِيرُوشَ أَمَرَ أَنْ يُؤْتَى بِوَشْتِي الْمَلِكَةِ إِلَى أَمَامِهِ فَلَمْ تَأْتِ.**
18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.	**18 وَفِي هذَا الْيَوْمِ تَقُولُهُ رَئِيسَاتُ فَارِسَ وَمَادِي اللَّوَاتِي سَمِعْنَ خَبَرَ الْمَلِكَةِ لِجَمِيعِ رُؤَسَاءِ الْمَلِكِ. وَمِثْلُ ذلِكَ احْتِقَارٌ وَغَضَبٌ.**
19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.	**19 فَإِذَا حَسُنَ عِنْدَ الْمَلِكِ، فَلْيَخْرُجْ أَمْرٌ مَلِكِيٌّ مِنْ عِنْدِهِ، وَلْيُكْتَبْ فِي سُنَنِ فَارِسَ وَمَادِي فَلاَ يَتَغَيَّرَ، أَنْ لاَ تَأْتِ وَشْتِي إِلَى أَمَامِ الْمَلِكِ أَحَشْوِيرُوشَ، وَلْيُعْطِ الْمَلِكُ مُلْكَهَا لِمَنْ هِيَ أَحْسَنُ مِنْهَا.**
20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small.	**20 فَيُسْمَعُ أَمْرُ الْمَلِكِ الَّذِي يُخْرِجُهُ فِي كُلِّ مَمْلَكَتِهِ لأَنَّهَا عَظِيمَةٌ، فَتُعْطِي جَمِيعُ النِّسَاءِ الْوَقَارَ لأَزْوَاجِهِنَّ مِنَ الْكَبِيرِ إِلَى الصَّغِيرِ».**

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:	**21 فَحَسُنَ الْكَلاَمُ فِي أَعْيُنِ الْمَلِكِ وَالرُّؤَسَاءِ، وَعَمِلَ الْمَلِكُ حَسَبَ قَوْلِ مَمُوكَانَ.**
22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.	**22 وَأَرْسَلَ كُتُبًا إِلَى كُلِّ بُلْدَانِ الْمَلِكِ، إِلَى كُلِّ بِلاَدٍ حَسَبَ كِتَابَتِهَا، وَإِلَى كُلِّ شَعْبٍ حَسَبَ لِسَانِهِ، لِيَكُونَ كُلُّ رَجُل مُتَسَلِّطًا فِي بَيْتِهِ، وَيُتَكَلَّمَ بِذلِكَ بِلِسَانِ شَعْبِهِ.**

Esther 2
استير 2

1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.	1 بَعْدَ هذِهِ الأُمُورِ لَمَّا خَمِدَ غَضَبُ الْمَلِكِ أَحَشْوِيرُوشَ، ذَكَرَ وَشْتِي وَمَا عَمِلَتْهُ وَمَا حُتِمَ بِهِ عَلَيْهَا.
2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:	2 فَقَالَ غِلْمَانُ الْمَلِكِ الَّذِينَ يَخْدِمُونَهُ: «لِيُطْلَبْ لِلْمَلِكِ فَتَيَاتٌ عَذَارَى حَسَنَاتُ الْمَنْظَرِ،
3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:	3 وَلْيُوَكِّلِ الْمَلِكُ وُكَلاَءَ فِي كُلِّ بِلاَدِ مَمْلَكَتِهِ لِيَجْمَعُوا كُلَّ الْفَتَيَاتِ الْعَذَارَى الْحَسَنَاتِ الْمَنْظَرِ إِلَى شُوشَنَ الْقَصْرِ، إِلَى بَيْتِ النِّسَاءِ، إِلَى يَدِ هَيْجَايَ خَصِيِّ الْمَلِكِ حَارِسِ النِّسَاءِ، وَلْيُعْطَيْنَ أَدْهَانَ عِطْرِهِنَّ.
4 And let the maiden which pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so.	4 وَالْفَتَاةُ الَّتِي تَحْسُنُ فِي عَيْنَيِ الْمَلِكِ، فَلْتَمْلُكْ مَكَانَ وَشْتِي». فَحَسُنَ الْكَلاَمُ فِي عَيْنَيِ الْمَلِكِ، فَعَمِلَ هكَذَا.
5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;	5 كَانَ فِي شُوشَنَ الْقَصْرِ رَجُلٌ يَهُودِيٌّ اسْمُهُ مُرْدَخَايُ بْنُ يَائِيرَ بْنِ شَمْعِي بْنِ قِيسٍ، رَجُلٌ يَمِينِيٌّ،
6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.	6 قَدْ سُبِيَ مِنْ أُورُشَلِيمَ مَعَ السَّبْيِ الَّذِي سُبِيَ مَعَ يَكُنْيَا مَلِكِ يَهُوذَا الَّذِي سَبَاهُ نَبُوخَذْنَصَّرُ مَلِكُ بَابِلَ.
7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.	7 وَكَانَ مُرَبِّيًا لِهَدَسَّةَ أَيْ أَسْتِيرَ بِنْتِ عَمِّهِ، لأَنَّهُ لَمْ يَكُنْ لَهَا أَبٌ وَلاَ أُمٌّ. وَكَانَتِ الْفَتَاةُ جَمِيلَةَ الصُّورَةِ وَحَسَنَةَ الْمَنْظَرِ، وَعِنْدَ مَوْتِ أَبِيهَا وَأُمِّهَا اتَّخَذَهَا مُرْدَخَايُ لِنَفْسِهِ ابْنَةً.
8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.	8 فَلَمَّا سُمِعَ كَلاَمُ الْمَلِكِ وَأَمْرُهُ، وَجُمِعَتْ فَتَيَاتٌ كَثِيرَاتٌ إِلَى شُوشَنَ الْقَصْرِ إِلَى يَدِ هَيْجَايَ، أُخِذَتْ أَسْتِيرُ إِلَى بَيْتِ الْمَلِكِ إِلَى يَدِ هَيْجَايَ حَارِسِ النِّسَاءِ.
9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her	9 وَحَسُنَتِ الْفَتَاةُ فِي عَيْنَيْهِ وَنَالَتْ نِعْمَةً بَيْنَ يَدَيْهِ، فَبَادَرَ بِأَدْهَانِ عِطْرِهَا وَأَنْصِبَتِهَا لِيَعْطِيَهَا إِيَّاهَا مَعَ السَّبْعِ الْفَتَيَاتِ الْمُخْتَارَاتِ لِتُعْطَى لَهَا مِنْ بَيْتِ الْمَلِكِ، وَنَقَلَهَا مَعَ فَتَيَاتِهَا إِلَى أَحْسَنِ مَكَانٍ فِي بَيْتِ النِّسَاءِ.

maids unto the best place of the house of the women.	
10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.	**10 وَلَمْ تُخْبِرْ أَسْتِيرُ عَنْ شَعْبِهَا وَجِنْسِهَا لأَنَّ مُرْدَخَايَ أَوْصَاهَا أَنْ لاَ تُخْبِرَ.**
11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.	**11 وَكَانَ مُرْدَخَايُ يَتَمَشَّى يَوْمًا فَيَوْمًا أَمَامَ دَارِ بَيْتِ النِّسَاءِ، لِيَسْتَعْلِمَ عَنْ سَلاَمَةِ أَسْتِيرَ وَعَمَّا يُصْنَعُ بِهَا.**
12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women;)	**12 وَلَمَّا بَلَغَتْ نَوْبَةُ فَتَاةٍ فَفَتَاةٍ لِلدُّخُولِ إِلَى الْمَلِكِ أَحَشْوِيرُوشَ بَعْدَ أَنْ يَكُونَ لَهَا حَسَبَ سُنَّةِ النِّسَاءِ اثْنَا عَشَرَ شَهْرًا، لأَنَّهُ هكَذَا كَانَتْ تُكْمَلُ أَيَّامُ تَعَطُّرِهِنَّ، سِتَّةُ أَشْهُرٍ بِزَيْتِ الْمُرِّ وَسِتَّةُ أَشْهُرٍ بِالأَطْيَابِ وَأَدْهَانِ تَعَطُّرِ النِّسَاءِ.**
13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king’s house.	**13 وَهكَذَا كَانَتَ كُلُّ فَتَاةٍ تَدْخُلُ إِلَى الْمَلِكِ. وَكُلُّ مَا قَالَتْ عَنْهُ أُعْطِيَ لَهَا لِلدُّخُولِ مَعَهَا مِنْ بَيْتِ النِّسَاءِ إِلَى بَيْتِ الْمَلِكِ.**
14 In the evening she went, and in the morning she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.	**14 فِي الْمَسَاءِ دَخَلَتْ وَفِي الصَّبَاحِ رَجَعَتْ إِلَى بَيْتِ النِّسَاءِ الثَّانِي إِلَى يَدِ شَعَشْغَازَ خَصِيِّ الْمَلِكِ حَارِسِ السَّرَارِيِّ. لَمْ تَعُدْ تَدْخُلْ إِلَى الْمَلِكِ إِلاَّ إِذَا سُرَّ بِهَا الْمَلِكُ وَدُعِيَتْ بِاسْمِهَا.**
15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king’s chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.	**15 وَلَمَّا بَلَغَتْ نَوْبَةُ أَسْتِيرَ ابْنَةِ أَبِيحَايِلَ عَمِّ مُرْدَخَايَ الَّذِي اتَّخَذَهَا لِنَفْسِهِ ابْنَةً لِلدُّخُولِ إِلَى الْمَلِكِ، لَمْ تَطْلُبْ شَيْئًا إِلاَّ مَا قَالَ عَنْهُ هَيْجَايُ خَصِيُّ الْمَلِكِ حَارِسُ النِّسَاءِ. وَكَانَتْ أَسْتِيرُ تَنَالُ نِعْمَةً فِي عَيْنَيْ كُلِّ مَنْ رَآهَا.**
16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.	**16 وَأُخِذَتْ أَسْتِيرُ إِلَى الْمَلِكِ أَحَشْوِيرُوشَ إِلَى بَيْتِ مُلْكِهِ فِي الشَّهْرِ الْعَاشِرِ، هُوَ شَهْرُ طِيبِيتَ، فِي السَّنَةِ السَّابِعَةِ لِمُلْكِهِ.**
17 And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.	**17 فَأَحَبَّ الْمَلِكُ أَسْتِيرَ أَكْثَرَ مِنْ جَمِيعِ النِّسَاءِ، وَوَجَدَتْ نِعْمَةً وَإِحْسَانًا قُدَّامَهُ أَكْثَرَ مِنْ جَمِيعِ الْعَذَارَى، فَوَضَعَ تَاجَ الْمُلْكِ عَلَى رَأْسِهَا وَمَلَّكَهَا مَكَانَ وَشْتِي.**
18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.	**18 وَعَمِلَ الْمَلِكُ وَلِيمَةً عَظِيمَةً لِجَمِيعِ رُؤَسَائِهِ وَعَبِيدِهِ، وَلِيمَةَ أَسْتِيرَ. وَعَمِلَ رَاحَةً لِلْبِلاَدِ وَأَعْطَى عَطَايَا حَسَبَ كَرَمِ الْمَلِكِ.**

19 And when the virgins were gathered together the second time, then Mordecai sat in the king’s gate.	**19 وَلَمَّا جُمِعَتِ الْعَذَارَى ثَانِيَةً كَانَ مُرْدَخَايُ جَالِسًا بِبَابِ الْمَلِكِ.**
20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.	**20 وَلَمْ تَكُنْ أَسْتِيرُ أَخْبَرَتْ عَنْ جِنْسِهَا وَشَعْبِهَا كَمَا أَوْصَاهَا مُرْدَخَايُ. وَكَانَتْ أَسْتِيرُ تَعْمَلُ حَسَبَ قَوْلِ مُرْدَخَايَ كَمَا كَانَتْ فِي تَرْبِيَتِهَا عِنْدَهُ.**
21 In those days, while Mordecai sat in the king’s gate, two of the king’s chamberlains, Bigthan and Teresh, of those, which kept the door, were wroth, and sought to lay hands on the king Ahasuerus.	**21 فِي تِلْكَ الأَيَّامِ، بَيْنَمَا كَانَ مُرْدَخَايُ جَالِسًا فِي بَابِ الْمَلِكِ، غَضِبَ بِغْثَانُ وَتَرَشُ خَصِيَّا الْمَلِكِ حَارِسَا الْبَابِ، وَطَلَبَا أَنْ يَمُدَّا أَيْدِيَهُمَا إِلَى الْمَلِكِ أَحَشْوِيرُوشَ.**
22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai’s name.	**22 فَعُلِمَ الأَمْرُ عِنْدَ مُرْدَخَايَ، فَأَخْبَرَ أَسْتِيرَ الْمَلِكَةَ، فَأَخْبَرَتْ أَسْتِيرُ الْمَلِكَ بِاسْمِ مُرْدَخَايَ.**
23 And when inquisition was made of the matter, it was found out; therefore, they were both hanged on a tree: and it was written in the book of the chronicles before the king.	**23 فَفُحِصَ عَنِ الأَمْرِ وَوُجِدَ، فَصُلِبَا كِلاَهُمَا عَلَى خَشَبَةٍ، وَكُتِبَ ذَلِكَ فِي سِفْرِ أَخْبَارِ الأَيَّامِ أَمَامَ الْمَلِكِ.**

Esther 3
استير 3

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.	1 بَعْدَ هذِهِ الأُمُورِ عَظَّمَ الْمَلِكُ أَحَشْوِيرُوشُ هَامَانَ بْنَ هَمَدَاثَا الأَجَاجِيَّ وَرَقَّاهُ، وَجَعَلَ كُرْسِيَّهُ فَوْقَ جَمِيعِ الرُّؤَسَاءِ الَّذِينَ مَعَهُ.
2 And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.	2 فَكَانَ كُلُّ عَبِيدِ الْمَلِكِ الَّذِينَ بِبَابِ الْمَلِكِ يَجْثُونَ وَيَسْجُدُونَ لِهَامَانَ، لأَنَّهُ هكَذَا أَوْصَى بِهِ الْمَلِكُ. وَأَمَّا مُرْدَخَايُ فَلَمْ يَجْثُ وَلَمْ يَسْجُدْ.
3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why do you transgress against the king's commandment?	3 فَقَالَ عَبِيدُ الْمَلِكِ الَّذِينَ بِبَابِ الْمَلِكِ لِمُرْدَخَايَ: «لِمَاذَا تَتَعَدَّى أَمْرَ الْمَلِكِ؟»
4 Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.	4 وَإِذْ كَانُوا يُكَلِّمُونَهُ يَوْمًا فَيَوْمًا وَلَمْ يَكُنْ يَسْمَعُ لَهُمْ، أَخْبَرُوا هَامَانَ لِيَرَوْا هَلْ يَقُومُ كَلاَمُ مُرْدَخَايَ، لأَنَّهُ أَخْبَرَهُمْ بِأَنَّهُ يَهُودِيٌّ.
5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.	5 وَلَمَّا رَأَى هَامَانُ أَنَّ مُرْدَخَايَ لاَ يَجْثُو وَلاَ يَسْجُدُ لَهُ، امْتَلأَ هَامَانُ غَضَبًا.
6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.	6 وَازْدَرِيَ فِي عَيْنَيْهِ أَنْ يَمُدَّ يَدَهُ إِلَى مُرْدَخَايَ وَحْدَهُ، لأَنَّهُمْ أَخْبَرُوهُ عَنْ شَعْبِ مُرْدَخَايَ. فَطَلَبَ هَامَانُ أَنْ يُهْلِكَ جَمِيعَ الْيَهُودِ الَّذِينَ فِي كُلِّ مَمْلَكَةِ أَحَشْوِيرُوشَ، شَعْبَ مُرْدَخَايَ.
7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.	7 فِي الشَّهْرِ الأَوَّلِ، أَيْ شَهْرِ نِيسَانَ، فِي السَّنَةِ الثَّانِيَةِ عَشْرَةَ لِلْمَلِكِ أَحَشْوِيرُوشَ، كَانُوا يُلْقُونَ فُورًا، أَيْ قُرْعَةً، أَمَامَ هَامَانَ، مِنْ يَوْمٍ إِلَى يَوْمٍ، وَمِنْ شَهْرٍ إِلَى شَهْرٍ، إِلَى الثَّانِي عَشَرَ، أَيْ شَهْرِ أَذَارَ.
8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.	8 فَقَالَ هَامَانُ لِلْمَلِكِ أَحَشْوِيرُوشَ: «إِنَّهُ مَوْجُودٌ شَعْبٌ مَّا مُتَشَتِّتٌ وَمُتَفَرِّقٌ بَيْنَ الشُّعُوبِ فِي كُلِّ بِلاَدِ مَمْلَكَتِكَ، وَسُنَنُهُمْ مُغَايِرَةٌ لِجَمِيعِ الشُّعُوبِ، وَهُمْ لاَ يَعْمَلُونَ سُنَنَ الْمَلِكِ، فَلاَ يَلِيقُ بِالْمَلِكِ تَرْكُهُمْ.
9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.	9 فَإِذَا حَسُنَ عِنْدَ الْمَلِكِ فَلْيُكْتَبْ أَنْ يُبَادُوا، وَأَنَا أَزِنُ عَشَرَةَ آلاَفِ وَزْنَةٍ مِنَ الْفِضَّةِ فِي أَيْدِي الَّذِينَ يَعْمَلُونَ الْعَمَلَ لِيُؤْتَى بِهَا إِلَى خَزَائِنِ الْمَلِكِ».

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.	**10 فَنَزَعَ الْمَلِكُ خَاتَمَهُ مِنْ يَدِهِ وَأَعْطَاهُ لِهَامَانَ بْنِ هَمَدَاثَا الأَجَاجِيِّ عَدُوِّ الْيَهُودِ.**
11 And the king said unto Haman, The silver is given to you, the people also, to do with them as it seems good to you.	**11 وَقَالَ الْمَلِكُ لِهَامَانَ: «الْفِضَّةُ قَدْ أُعْطِيَتْ لَكَ، وَالشَّعْبُ أَيْضًا، لِتَفْعَلَ بِهِ مَا يَحْسُنُ فِي عَيْنَيْكَ».**
12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.	**12 فَدُعِيَ كُتَّابُ الْمَلِكِ فِي الشَّهْرِ الأَوَّلِ، فِي الْيَوْمِ الثَّالِثَ عَشَرَ مِنْهُ، وَكُتِبَ حَسَبَ كُلِّ مَا أَمَرَ بِهِ هَامَانُ إِلَى مَرَازِبَةِ الْمَلِكِ وَإِلَى وُلاَةِ بِلاَدٍ فَبِلاَدٍ، وَإِلَى رُؤَسَاءِ شَعْبٍ فَشَعْبٍ، كُلِّ بِلاَدٍ كَكِتَابَتِهَا، وَكُلِّ شَعْبٍ كَلِسَانِهِ، كُتِبَ بِاسْمِ الْمَلِكِ أَحَشْوِيرُوشَ وَخُتِمَ بِخَاتَمِ الْمَلِكِ.**
13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.	**13 وَأُرْسِلَتِ الْكِتَابَاتُ بِيَدِ السُّعَاةِ إِلَى كُلِّ بُلْدَانِ الْمَلِكِ لإِهْلاَكِ وَقَتْلِ وَإِبَادَةِ جَمِيعِ الْيَهُودِ، مِنَ الْغُلاَمِ إِلَى الشَّيْخِ وَالأَطْفَالِ وَالنِّسَاءِ فِي يَوْمٍ وَاحِدٍ، فِي الثَّالِثَ عَشَرَ مِنَ الشَّهْرِ الثَّانِي عَشَرَ، أَيْ شَهْرِ أَذَارَ، وَأَنْ يَسْلِبُوا غَنِيمَتَهُمْ.**
14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.	**14 صُورَةُ الْكِتَابَةِ الْمُعْطَاةِ سُنَّةً فِي كُلِّ الْبُلْدَانِ، أُشْهِرَتْ بَيْنَ جَمِيعِ الشُّعُوبِ لِيَكُونُوا مُسْتَعِدِّينَ لِهذَا الْيَوْمِ.**
15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.	**15 فَخَرَجَ السُّعَاةُ وَأَمْرُ الْمَلِكِ يَحُثُّهُمْ، وَأُعْطِيَ الأَمْرُ فِي شُوشَنَ الْقَصْرِ. وَجَلَسَ الْمَلِكُ وَهَامَانُ لِلشُّرْبِ، وَأَمَّا الْمَدِينَةُ شُوشَنُ فَارْتَبَكَتْ.**

Esther 4
استير 4

1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;	1 وَلَمَّا عَلِمَ مُرْدَخَايُ كُلَّ مَا عُمِلَ، شَقَّ مُرْدَخَايُ ثِيَابَهُ وَلَبِسَ مِسْحًا بِرَمَادٍ وَخَرَجَ إِلَى وَسَطِ الْمَدِينَةِ وَصَرَخَ صَرْخَةً عَظِيمَةً مُرَّةً،
2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.	2 وَجَاءَ إِلَى قُدَّامِ بَابِ الْمَلِكِ، لأَنَّهُ لاَ يَدْخُلُ أَحَدٌ بَابَ الْمَلِكِ وَهُوَ لاَبِسٌ مِسْحًا.
3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.	3 وَفِي كُلِّ كُورَةٍ حَيْثُمَا وَصَلَ إِلَيْهَا أَمْرُ الْمَلِكِ وَسُنَّتُهُ، كَانَتْ مَنَاحَةٌ عَظِيمَةٌ عِنْدَ الْيَهُودِ، وَصَوْمٌ وَبُكَاءٌ وَنَحِيبٌ. وَانْفَرَشَ مِسْحٌ وَرَمَادٌ لِكَثِيرِينَ.
4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.	4 فَدَخَلَتْ جَوَارِي أَسْتِيرَ وَخُصْيَانُهَا وَأَخْبَرُوهَا، فَاغْتَمَّتِ الْمَلِكَةُ جِدًّا وَأَرْسَلَتْ ثِيَابًا لإِلْبَاسِ مُرْدَخَايَ، وَلأَجْلِ نَزْعِ مِسْحِهِ عَنْهُ، فَلَمْ يَقْبَلْ.
5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.	5 فَدَعَتْ أَسْتِيرُ هَتَاخَ، وَاحِدًا مِنْ خِصْيَانِ الْمَلِكِ الَّذِي أَوْقَفَهُ بَيْنَ يَدَيْهَا، وَأَعْطَتْهُ وَصِيَّةً إِلَى مُرْدَخَايَ لِتَعْلَمَ مَاذَا وَلِمَاذَا.
6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.	6 فَخَرَجَ هَتَاخُ إِلَى مُرْدَخَايَ إِلَى سَاحَةِ الْمَدِينَةِ الَّتِي أَمَامَ بَابِ الْمَلِكِ.
7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.	7 فَأَخْبَرَهُ مُرْدَخَايُ بِكُلِّ مَا أَصَابَهُ، وَعَنْ مَبْلَغِ الْفِضَّةِ الَّذِي وَعَدَ هَامَانُ بِوَزْنِهِ لِخَزَائِنِ الْمَلِكِ عَنِ الْيَهُودِ لإِبَادَتِهِمْ،
8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.	8 وَأَعْطَاهُ صُورَةَ كِتَابَةِ الأَمْرِ الَّذِي أُعْطِيَ فِي شُوشَنَ لإِهْلاَكِهِمْ، لِكَيْ يُرِيَهَا لأَسْتِيرَ، وَيُخْبِرَهَا وَيُوصِيَهَا أَنْ تَدْخُلَ إِلَى الْمَلِكِ وَتَتَضَرَّعَ إِلَيْهِ وَتَطْلُبَ مِنْهُ لأَجْلِ شَعْبِهَا.
9 And Hatach came and told Esther the words of Mordecai.	9 فَأَتَى هَتَاخُ وَأَخْبَرَ أَسْتِيرَ بِكَلاَمِ مُرْدَخَايَ.
10 Again Esther spoke unto Hatach, and gave him commandment unto Mordecai;	10 فَكَلَّمَتْ أَسْتِيرُ هَتَاخَ وَأَعْطَتْهُ وَصِيَّةً إِلَى مُرْدَخَايَ:

11 All the king's servants, and the people of the king's provinces, do know, that whoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.	**11 «إِنَّ كُلَّ عَبِيدِ الْمَلِكِ وَشُعُوبِ بِلاَدِ الْمَلِكِ يَعْلَمُونَ أَنَّ كُلَّ رَجُل دَخَلَ أَوِ امْرَأَةٍ إِلَى الْمَلِكِ، إِلَى الدَّارِ الدَّاخِلِيَّةِ وَلَمْ يُدْعَ، فَشَرِيعَتُهُ وَاحِدَةٌ أَنْ يُقْتَلَ، إِلاَّ الَّذِي يَمُدُّ لَهُ الْمَلِكُ قَضِيبَ الذَّهَبِ فَإِنَّهُ يَحْيَا. وَأَنَا لَمْ أُدْعَ لأَدْخُلَ إِلَى الْمَلِكِ هذِهِ الثَّلاَثِينَ يَوْمًا».**
12 And they told to Mordecai Esther's words.	**12 فَأَخْبَرُوا مُرْدَخَايَ بِكَلاَمِ أَسْتِيرَ.**
13 Then Mordecai commanded to answer Esther, Think not with yourself that you shall escape in the king's house, more than all the Jews.	**13 فَقَالَ مُرْدَخَايُ أَنْ تُجَاوَبَ أَسْتِيرُ: «لاَ تَفْتَكِرِي فِي نَفْسِكِ أَنَّكِ تَنْجِينَ فِي بَيْتِ الْمَلِكِ دُونَ جَمِيعِ الْيَهُودِ.**
14 For if you altogether hold your peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you come to the kingdom for such a time as this?	**14 لأَنَّكِ إِنْ سَكَتِّ سُكُوتًا فِي هذَا الْوَقْتِ يَكُونُ الْفَرَجُ وَالنَّجَاةُ لِلْيَهُودِ مِنْ مَكَانٍ آخَرَ، وَأَمَّا أَنْتِ وَبَيْتُ أَبِيكِ فَتَبِيدُونَ. وَمَنْ يَعْلَمُ إِنْ كُنْتِ لِوَقْتٍ مِثْلِ هذَا وَصَلْتِ إِلَى الْمُلْكِ؟».**
15 Then Esther bade them return Mordecai this answer,	**15 فَقَالَتْ أَسْتِيرُ أَنْ يُجَاوَبَ مُرْدَخَايُ:**
16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.	**16 «اذْهَبِ اجْمَعْ جَمِيعَ الْيَهُودِ الْمَوْجُودِينَ فِي شُوشَنَ وَصُومُوا مِنْ جِهَتِي وَلاَ تَأْكُلُوا وَلاَ تَشْرَبُوا ثَلاَثَةَ أَيَّامٍ لَيْلاً وَنَهَارًا. وَأَنَا أَيْضًا وَجَوَارِيَّ نَصُومُ كَذلِكَ. وَهكَذَا أَدْخُلُ إِلَى الْمَلِكِ خِلاَفَ السُّنَّةِ. فَإِذَا هَلَكْتُ، هَلَكْتُ».**
17 So Mordecai went his way, and did according to all that Esther had commanded him.	**17 فَانْصَرَفَ مُرْدَخَايُ وَعَمِلَ حَسَبَ كُلِّ مَا أَوْصَتْهُ بِهِ أَسْتِيرُ.**

Esther 5
استير 5

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.	1 وَفِي الْيَوْمِ الثَّالِثِ لَبِسَتْ أَسْتِيرُ ثِيَابًا مَلَكِيَّةً وَوَقَفَتْ فِي دَارِ بَيْتِ الْمَلِكِ الدَّاخِلِيَّةِ مُقَابِلَ بَيْتِ الْمَلِكِ، وَالْمَلِكُ جَالِسٌ عَلَى كُرْسِيِّ مُلْكِهِ فِي بَيْتِ الْمُلْكِ مُقَابِلَ مَدْخَلِ الْبَيْتِ.
2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.	2 فَلَمَّا رَأَى الْمَلِكُ أَسْتِيرَ الْمَلِكَةَ وَاقِفَةً فِي الدَّارِ نَالَتْ نِعْمَةً فِي عَيْنَيْهِ، فَمَدَّ الْمَلِكُ لأَسْتِيرَ قَضِيبَ الذَّهَبِ الَّذِي بِيَدِهِ، فَدَنَتْ أَسْتِيرُ وَلَمَسَتْ رَأْسَ الْقَضِيبِ.
3 Then said the king unto her, What will you, queen Esther? And what is your request? It shall be even given to you to half of the kingdom.	3 فَقَالَ لَهَا الْمَلِكُ: «مَا لَكِ يَا أَسْتِيرُ الْمَلِكَةُ؟ وَمَا هِيَ طِلْبَتُكِ؟ إِلَى نِصْفِ الْمَمْلَكَةِ تُعْطَى لَكِ».
4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.	4 فَقَالَتْ أَسْتِيرُ: «إِنْ حَسُنَ عِنْدَ الْمَلِكِ فَلْيَأْتِ الْمَلِكُ وَهَامَانُ الْيَوْمَ إِلَى الْوَلِيمَةِ الَّتِي عَمِلْتُهَا لَهُ».
5 Then the king said, Cause Haman to make haste, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared.	5 فَقَالَ الْمَلِكُ: «أَسْرِعُوا بِهَامَانَ لِيُفْعَلَ كَلاَمُ أَسْتِيرَ». فَأَتَى الْمَلِكُ وَهَامَانُ إِلَى الْوَلِيمَةِ الَّتِي عَمِلَتْهَا أَسْتِيرُ.
6 And the king said unto Esther at the banquet of wine, What is your petition? And it shall be granted to you: and what is your request? Even to the half of the kingdom it shall be performed.	6 فَقَالَ الْمَلِكُ لأَسْتِيرَ عِنْدَ شُرْبِ الْخَمْرِ: «مَا هُوَ سُؤْلُكِ فَيُعْطَى لَكِ؟ وَمَا هِيَ طِلْبَتُكِ؟ إِلَى نِ◌َ◌ُصْفِ الْمَمْلَكَةِ تُقْضَى».
7 Then answered Esther, and said, My petition and my request is;	7 فَأَجَابَتْ أَسْتِيرُ وَقَالَتْ: «إِنَّ سُؤْلِي وَطِلْبَتِي،
8 If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.	8 إِنْ وَجَدْتُ نِعْمَةً فِي عَيْنَيِ الْمَلِكِ، وَإِذَا حَسُنَ عِنْدَ الْمَلِكِ أَنْ يُعْطَى سُؤْلِي وَتُقْضَى طِلْبَتِي، أَنْ يَأْتِيَ الْمَلِكُ وَهَامَانُ إِلَى الْوَلِيمَةِ الَّتِي أَعْمَلُهَا لَهُمَا، وَغَدًا أَفْعَلُ حَسَبَ أَمْرِ الْمَلِكِ».
9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.	9 فَخَرَجَ هَامَانُ فِي ذلِكَ الْيَوْمِ فَرِحًا وَطَيِّبَ الْقَلْبِ. وَلكِنْ لَمَّا رَأَى هَامَانُ مُرْدَخَايَ فِي بَابِ الْمَلِكِ وَلَمْ يَقُمْ وَلاَ تَحَرَّكَ لَهُ، امْتَلأَ هَامَانُ غَيْظًا عَلَى مُرْدَخَايَ.
10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends and Zeresh his wife.	10 وَتَجَلَّدَ هَامَانُ وَدَخَلَ بَيْتَهُ وَأَرْسَلَ فَاسْتَحْضَرَ أَحِبَّاءَهُ وَزَرَشَ زَوْجَتَهُ،
11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had	11 وَعَدَّدَ لَهُمْ هَامَانُ عَظَمَةَ غِنَاهُ وَكَثْرَةَ بَنِيهِ، وَكُلَّ مَا عَظَّمَهُ الْمَلِكُ بِهِ وَرَقَّاهُ عَلَى الرُّؤَسَاءِ وَعَبِيدِ

advanced him above the princes and servants of the king.	الْمَلِكِ.
12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king.	12 وَقَالَ هَامَانُ: «حَتَّى إِنَّ أَسْتِيرَ الْمَلِكَةَ لَمْ تُدْخِلْ مَعَ الْمَلِكِ إِلَى الْوَلِيمَةِ الَّتِي عَمِلَتْهَا إِلاَّ إِيَّايَ. وَأَنَا غَدًا أَيْضًا مَدْعُوٌّ إِلَيْهَا مَعَ الْمَلِكِ.
13 Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.	13 وَكُلُّ هذَا لاَ يُسَاوِي عِنْدِي شَيْئًا كُلَّمَا أَرَى مُرْدَخَايَ الْيَهُودِيَّ جَالِسًا فِي بَابِ الْمَلِكِ».
14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow you speak unto the king that Mordecai may be hanged thereon: then you go merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.	14 فَقَالَتْ لَهُ زَرَشُ زَوْجَتُهُ وَكُلُّ أَحِبَّائِهِ: «فَلْيَعْمَلُوا خَشَبَةً ارْتِفَاعُهَا خَمْسُونَ ذِرَاعًا، وَفِي الصَّبَاحِ قُلْ لِلْمَلِكِ أَنْ يَصْلِبُوا مُرْدَخَايَ عَلَيْهَا، ثُمَّ ادْخُلْ مَعَ الْمَلِكِ إِلَى الْوَلِيمَةِ فَرِحًا». فَحَسُنَ الْكَلاَمُ عِنْدَ هَامَانَ وَعَمِلَ الْخَشَبَةَ.

Esther 6
استير 6

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.	1 فِي تِلْكَ اللَّيْلَةِ طَارَ نَوْمُ الْمَلِكِ، فَأَمَرَ بِأَنْ يُؤْتَى بِسِفْرِ تَذْكَارِ أَخْبَارِ الأَيَّامِ فَقُرِئَتْ أَمَامَ الْمَلِكِ.
2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.	2 فَوُجِدَ مَكْتُوبًا مَا أَخْبَرَ بِهِ مُرْدَخَايُ عَنْ بِغْثَانَا وَتَرَشَ خَصِيَّيِ الْمَلِكِ حَارِسَيِ الْبَابِ، اللَّذَيْنِ طَلَبَا أَنْ يَمُدَّا أَيْدِيَهُمَا إِلَى الْمَلِكِ أَحَشْوِيرُوشَ.
3 And the king said, What honor and dignity has been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.	3 فَقَالَ الْمَلِكُ: «أَيَّةَ كَرَامَةٍ وَعَظَمَةٍ عُمِلَتْ لِمُرْدَخَايَ لأَجْلِ هذَا؟» فَقَالَ غِلْمَانُ الْمَلِكِ الَّذِينَ يَخْدِمُونَهُ: «لَمْ يُعْمَلْ مَعَهُ شَيْءٌ».
4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.	4 فَقَالَ الْمَلِكُ: «مَنْ فِي الدَّارِ؟» وَكَانَ هَامَانُ قَدْ دَخَلَ دَارَ بَيْتِ الْمَلِكِ الْخَارِجِيَّةَ لِكَيْ يُقُولَ لِلْمَلِكِ أَنْ يُصْلَبَ مُرْدَخَايُ عَلَى الْخَشَبَةِ الَّتِي أَعَدَّهَا لَهُ.
5 And the king's servants said unto him, Behold, Haman stands in the court. And the king said, Let him come in.	5 فَقَالَ غِلْمَانُ الْمَلِكِ لَهُ: «هُوَذَا هَامَانُ وَاقِفٌ فِي الدَّارِ». فَقَالَ الْمَلِكُ: «لِيَدْخُلْ».
6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delights to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?	6 وَلَمَّا دَخَلَ هَامَانُ قَالَ لَهُ الْمَلِكُ: «مَاذَا يُعْمَلُ لِرَجُلٍ يُسَرُّ الْمَلِكُ بِأَنْ يُكْرِمَهُ؟» فَقَالَ هَامَانُ فِي قَلْبِهِ: «مَنْ يُسَرُّ الْمَلِكُ بِأَنْ يُكْرِمَهُ أَكْثَرَ مِنِّي؟»
7 And Haman answered the king, for the man whom the king delights to honor,	7 فَقَالَ هَامَانُ لِلْمَلِكِ: «إِنَّ الرَّجُلَ الَّذِي يُسَرُّ الْمَلِكُ بِأَنْ يُكْرِمَهُ
8 Let the royal apparel be brought which the king uses to wear, and the horse that the king rides upon, and the crown royal which is set upon his head:	8 يَأْتُونَ بِاللِّبَاسِ السُّلْطَانِيِّ الَّذِي يَلْبَسُهُ الْمَلِكُ، وَبِالْفَرَسِ الَّذِي يَرْكَبُهُ الْمَلِكُ، وَبِتَاجِ الْمُلْكِ الَّذِي يُوضَعُ عَلَى رَأْسِهِ،
9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honor.	9 وَيُدْفَعُ اللِّبَاسُ وَالْفَرَسُ لِرَجُلٍ مِنْ رُؤَسَاءِ الْمَلِكِ الأَشْرَافِ، وَيُلْبِسُونَ الرَّجُلَ الَّذِي سُرَّ الْمَلِكُ بِأَنْ يُكْرِمَهُ وَيُرَكِّبُونَهُ عَلَى الْفَرَسِ فِي سَاحَةِ الْمَدِينَةِ، وَيُنَادُونَ قُدَّامَهُ: هكَذَا يُصْنَعُ لِلرَّجُلِ الَّذِي يُسَرُّ الْمَلِكُ بِأَنْ يُكْرِمَهُ».

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate: let nothing fail of all that you have spoken.	**10 فَقَالَ الْمَلِكُ لِهَامَانَ: «أَسْرِعْ وَخُذِ اللِّبَاسَ وَالْفَرَسَ كَمَا تَكَلَّمْتَ، وَافْعَلْ هكَذَا لِمُرْدَخَايَ الْيَهُودِيِّ الْجَالِسِ فِي بَابِ الْمَلِكِ. لاَ يَسْقُطْ شَيْءٌ مِنْ جَمِيعِ مَا قُلْتَهُ».**
11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delights to honor.	**11 فَأَخَذَ هَامَانُ اللِّبَاسَ وَالْفَرَسَ وَأَلْبَسَ مُرْدَخَايَ وَأَرْكَبَهُ فِي سَاحَةِ الْمَدِينَةِ، وَنَادَى قُدَّامَهُ: «هكَذَا يُصْنَعُ لِلرَّجُلِ الَّذِي يُسَرُّ الْمَلِكُ بِأَنْ يُكْرِمَهُ».**
12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.	**12 وَرَجَعَ مُرْدَخَايُ إِلَى بَابِ الْمَلِكِ. وَأَمَّا هَامَانُ فَأَسْرَعَ إِلَى بَيْتِهِ نَائِحًا وَمُغَطًّى الرَّأْسِ.**
13 And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him.	**13 وَقَصَّ هَامَانُ عَلَى زَرَشَ زَوْجَتِهِ وَجَمِيعِ أَحِبَّائِهِ كُلَّ مَا أَصَابَهُ. فَقَالَ لَهُ حُكَمَاؤُهُ وَزَرَشُ زَوْجَتُهُ: «إِذَا كَانَ مُرْدَخَايُ الَّذِي ابْتَدَأْتَ تَسْقُطُ قُدَّامَهُ مِنْ نَسْلِ الْيَهُودِ، فَلاَ تَقْدِرُ عَلَيْهِ، بَلْ تَسْقُطُ قُدَّامَهُ سُقُوطًا».**
14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.	**14 وَفِيمَا هُمْ يُكَلِّمُونَهُ وَصَلَ خِصْيَانُ الْمَلِكِ وَأَسْرَعُوا لِلإِتْيَانِ بِهَامَانَ إِلَى الْوَلِيمَةِ الَّتِي عَمِلَتْهَا أَسْتِيرُ.**

Esther 7
استير 7

1 So the king and Haman came to banquet with Esther the queen.	1 فَجَاءَ الْمَلِكُ وَهَامَانُ لِيَشْرَبَا عِنْدَ أَسْتِيرَ الْمَلِكَةِ.
2 And the king said again unto Esther on the second day at the banquet of wine, What is your petition, queen Esther? And it shall be granted to you: and what is your request? And it shall be performed, even to half of the kingdom.	2 فَقَالَ الْمَلِكُ لأَسْتِيرَ فِي الْيَوْمِ الثَّانِي أَيْضًا عِنْدَ شُرْبِ الْخَمْرِ: «مَا هُوَ سُؤْلُكِ يَا أَسْتِيرُ الْمَلِكَةُ فَيُعْطَى لَكِ؟ وَمَا هِيَ طِلْبَتُكِ؟ وَلَوْ إِلَى نِصْفِ الْمَمْلَكَةِ تُقْضَى».
3 Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:	3 فَأَجَابَتْ أَسْتِيرُ الْمَلِكَةَ وَقَالَتْ: «إِنْ كُنْتُ قَدْ وَجَدْتُ نِعْمَةً فِي عَيْنَيْكَ أَيُّهَا الْمَلِكُ، وَإِذَا حَسُنَ عِنْدَ الْمَلِكِ، فَلْتُعْطَ لِي نَفْسِي بِسُؤْلِي، وَشَعْبِي بِطِلْبَتِي.
4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.	4 لأَنَّنَا قَدْ بِعْنَا أَنَا وَشَعْبِي لِلْهَلاَكِ وَالْقَتْلِ وَالإِبَادَةِ. وَلَوْ بِعْنَا عَبِيدًا وَإِمَاءً لَكُنْتُ سَكَتُّ، مَعَ أَنَّ الْعَدُوَّ لاَ يُعَوِّضُ عَنْ خَسَارَةِ الْمَلِكِ».
5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?	5 فَتَكَلَّمَ الْمَلِكُ أَحَشْوِيرُوشُ وَقَالَ لأَسْتِيرَ الْمَلِكَةِ: «مَنْ هُوَ؟ وَأَيْنَ هُوَ هذَا الَّذِي يَتَجَاسَرُ بِقَلْبِهِ عَلَى أَنْ يَعْمَلَ هكَذَا؟»
6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.	6 فَقَالَتْ أَسْتِيرُ: «هُوَ رَجُلٌ خَصْمٌ وَعَدُوٌّ، هذَا هَامَانُ الرَّدِيءُ». فَارْتَاعَ هَامَانُ أَمَامَ الْمَلِكِ وَالْمَلِكَةِ.
7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.	7 فَقَامَ الْمَلِكُ بِغَيْظِهِ عَنْ شُرْبِ الْخَمْرِ إِلَى جَنَّةِ الْقَصْرِ. وَوَقَفَ هَامَانُ لِيَتَوَسَّلَ عَنْ نَفْسِهِ إِلَى أَسْتِيرَ الْمَلِكَةِ، لأَنَّهُ رَأَى أَنَّ الشَّرَّ قَدْ أُعِدَّ عَلَيْهِ مِنْ قِبَلِ الْمَلِكِ.
8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of king's mouth, they covered Haman's face.	8 وَلَمَّا رَجَعَ الْمَلِكُ مِنْ جَنَّةِ الْقَصْرِ إِلَى بَيْتِ شُرْبِ الْخَمْرِ، وَهَامَانُ مُتَوَاقِعٌ عَلَى السَّرِيرِ الَّذِي كَانَتْ أَسْتِيرُ عَلَيْهِ، قَالَ الْمَلِكُ: «هَلْ أَيْضًا يَكْبِسُ الْمَلِكَةَ مَعِي فِي الْبَيْتِ؟» وَلَمَّا خَرَجَتِ الْكَلِمَةُ مِنْ فَمِ الْمَلِكِ غَطَّوْا وَجْهَ هَامَانَ.
9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, stands in the house of Haman. Then the king said, Hang him thereon.	9 فَقَالَ حَرْبُونَا، وَاحِدٌ مِنَ الْخِصْيَانِ الَّذِينَ بَيْنَ يَدَيِ الْمَلِكِ: «هُوَذَا الْخَشَبَةُ أَيْضًا الَّتِي عَمِلَهَا هَامَانُ لِمُرْدَخَايَ الَّذِي تَكَلَّمَ بِالْخَيْرِ نَحْوَ الْمَلِكِ قَائِمَةٌ فِي بَيْتِ هَامَانَ، ارْتِفَاعُهَا خَمْسُونَ ذِرَاعًا». فَقَالَ الْمَلِكُ: «اصْلِبُوهُ عَلَيْهَا».

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king’s wrath pacified.	**10 فَصَلَبُوا هَامَانَ عَلَى الْخَشَبَةِ الَّتِي أَعَدَّهَا لِمُرْدَخَايَ. ثُمَّ سَكَنَ غَضَبُ الْمَلِكِ.**

Esther 8
استير 8

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.	1 فِي ذلِكَ الْيَوْمِ أَعْطَى الْمَلِكُ أَحَشْوِيرُوشُ لأَسْتِيرَ الْمَلِكَةِ بَيْتَ هَامَانَ عَدُوِّ الْيَهُودِ. وَأَتَى مُرْدَخَايُ إِلَى أَمَامِ الْمَلِكِ لأَنَّ أَسْتِيرَ أَخْبَرَتْهُ بِمَا هُوَ لَهَا.
2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.	2 وَنَزَعَ الْمَلِكُ خَاتَمَهُ الَّذِي أَخَذَهُ مِنْ هَامَانَ وَأَعْطَاهُ لِمُرْدَخَايَ. وَأَقَامَتْ أَسْتِيرُ مُرْدَخَايَ عَلَى بَيْتِ هَامَانَ.
3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.	3 ثُمَّ عَادَتْ أَسْتِيرُ وَتَكَلَّمَتْ أَمَامَ الْمَلِكِ وَسَقَطَتْ عِنْدَ رِجْلَيْهِ وَبَكَتْ وَتَضَرَّعَتْ إِلَيْهِ أَنْ يُزِيلَ شَرَّ هَامَانَ الأَجَاجِيِّ وَتَدْبِيرَهُ الَّذِي دَبَّرَهُ عَلَى الْيَهُودِ.
4 Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the king,	4 فَمَدَّ الْمَلِكُ لأَسْتِيرَ قَضِيبَ الذَّهَبِ، فَقَامَتْ أَسْتِيرُ وَوَقَفَتْ أَمَامَ الْمَلِكِ
5 And said, If it please the king, and if I have favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:	5 وَقَالَتْ: «إِذَا حَسُنَ عِنْدَ الْمَلِكِ، وَإِنْ كُنْتُ قَدْ وَجَدْتُ نِعْمَةً أَمَامَهُ وَاسْتَقَامَ الأَمْرُ أَمَامَ الْمَلِكِ وَحَسُنْتُ أَنَا لَدَيْهِ، فَلْيُكْتَبْ لِكَيْ تُرَدَّ كِتَابَاتُ تَدْبِيرِ هَامَانَ بْنِ هَمَدَاثَا الأَجَاجِيِّ الَّتِي كَتَبَهَا لإِبَادَةِ الْيَهُودِ الَّذِينَ فِي كُلِّ بِلاَدِ الْمَلِكِ.
6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?	6 لأَنِّي كَيْفَ أَسْتَطِيعُ أَنْ أَرَى الشَّرَّ الَّذِي يُصِيبُ شَعْبِي؟ وَكَيْفَ أَسْتَطِيعُ أَنْ أَرَى هَلاَكَ جِنْسِي؟».
7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.	7 فَقَالَ الْمَلِكُ أَحَشْوِيرُوشُ لأَسْتِيرَ الْمَلِكَةِ وَمُرْدَخَايَ الْيَهُودِيِّ: «هُوَذَا قَدْ أَعْطَيْتُ بَيْتَ هَامَانَ لأَسْتِيرَ، أَمَّا هُوَ فَقَدْ صَلَبُوهُ عَلَى الْخَشَبَةِ مِنْ أَجْلِ أَنَّهُ مَدَّ يَدَهُ إِلَى الْيَهُودِ.
8 Write ye also for the Jews, as you like you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.	8 فَاكْتُبَا أَنْتُمَا إِلَى الْيَهُودِ مَا يَحْسُنُ فِي أَعْيُنِكُمَا بِاسْمِ الْمَلِكِ، وَاخْتُمَاهُ بِخَاتَمِ الْمَلِكِ، لأَنَّ الْكِتَابَةَ الَّتِي تُكْتَبُ بِاسْمِ الْمَلِكِ وَتُخْتَمُ بِخَاتَمِهِ لاَ تُرَدُّ».
9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the	9 فَدُعِيَ كُتَّابُ الْمَلِكِ فِي ذلِكَ الْوَقْتِ فِي الشَّهْرِ الثَّالِثِ، أَيْ شَهْرِ سِيوَانَ، فِي الثَّالِثِ وَالْعِشْرِينَ مِنْهُ، وَكُتِبَ حَسَبَ كُلِّ مَا أَمَرَ بِهِ مُرْدَخَايُ إِلَى الْيَهُودِ وَإِلَى الْمَرَازِبَةِ وَالْوُلاَةِ وَرُؤَسَاءِ الْبُلْدَانِ الَّتِي مِنَ الْهِنْدِ إِلَى كُوشَ، مِئَةٍ وَسَبْعٍ وَعِشْرِينَ كُورَةً، إِلَى كُلِّ كُورَةٍ بِكِتَابَتِهَا وَكُلِّ شَعْبٍ بِلِسَانِهِ، وَإِلَى الْيَهُودِ بِكِتَابَتِهِمْ وَلِسَانِهِمْ.

Jews according to their writing, and according to their language.	
10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:	**10 فَكَتَبَ بِاسْمِ الْمَلِكِ أَحَشْوِيرُوشَ وَخَتَمَ بِخَاتِمِ الْمَلِكِ، وَأَرْسَلَ رَسَائِلَ بِأَيْدِي بَرِيدِ الْخَيْلِ رُكَّابِ الْجِيَادِ وَالْبِغَالِ بَنِي الرَّمَكِ،**
11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,	**11 الَّتِي بِهَا أَعْطَى الْمَلِكُ الْيَهُودَ فِي مَدِينَةٍ فَمَدِينَةٍ أَنْ يَجْتَمِعُوا وَيَقِفُوا لأَجْلِ أَنْفُسِهِمْ، وَيُهْلِكُوا وَيَقْتُلُوا وَيُبِيدُوا قُوَّةَ كُلِّ شَعْبٍ وَكُورَةٍ تُضَادُّهُمْ حَتَّى الأَطْفَالَ وَالنِّسَاءَ، وَأَنْ يَسْلُبُوا غَنِيمَتَهُمْ،**
12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.	**12 فِي يَوْمٍ وَاحِدٍ فِي كُلِّ كُورِ الْمَلِكِ أَحَشْوِيرُوشَ، فِي الثَّالِثَ عَشَرَ مِنَ الشَّهْرِ الثَّانِي عَشَرَ، أَيْ شَهْرِ أَذَارَ.**
13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.	**13 صُورَةُ الْكِتَابَةِ الْمُعْطَاةِ سُنَّةً فِي كُلِّ الْبُلْدَانِ، أُشْهِرَتْ عَلَى جَمِيعِ الشُّعُوبِ أَنْ يَكُونَ الْيَهُودُ مُسْتَعِدِّينَ لِهذَا الْيَوْمِ لِيَنْتَقِمُوا مِنْ أَعْدَائِهِمْ.**
14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.	**14 فَخَرَجَ الْبَرِيدُ رُكَّابُ الْجِيَادِ وَالْبِغَالِ وَأَمْرُ الْمَلِكِ يَحُثُّهُمْ وَيُعَجِّلُهُمْ، وَأُعْطِيَ الأَمْرُ فِي شُوشَنَ الْقَصْرِ.**
15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.	**15 وَخَرَجَ مُرْدَخَايُ مِنْ أَمَامِ الْمَلِكِ بِلِبَاسٍ مَلَكِيٍّ أَسْمَانْجُونِيٍّ وَأَبْيَضَ، وَتَاجٍ عَظِيمٍ مِنْ ذَهَبٍ، وَحُلَّةٍ مِنْ بَزٍّ وَأُرْجُوَانٍ. وَكَانَتْ مَدِينَةُ شُوشَنَ مُتَهَلِّلَةً وَفَرِحَةً.**
16 The Jews had light, and gladness, and joy, and honor.	**16 وَكَانَ لِلْيَهُودِ نُورٌ وَفَرَحٌ وَبَهْجَةٌ وَكَرَامَةٌ.**
17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.	**17 وَفِي كُلِّ بِلاَدٍ وَمَدِينَةٍ، كُلِّ مَكَانٍ وَصَلَ إِلَيْهِ كَلاَمُ الْمَلِكِ وَأَمْرُهُ، كَانَ فَرَحٌ وَبَهْجَةٌ عِنْدَ الْيَهُودِ وَوَلاَئِمُ وَيَوْمٌ طَيِّبٌ. وَكَثِيرُونَ مِنْ شُعُوبِ الأَرْضِ تَهَوَّدُوا لأَنَّ رُعْبَ الْيَهُودِ وَقَعَ عَلَيْهِمْ.**

Esther 9
استير 9

1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)	1 وَفِي الشَّهْرِ الثَّانِي عَشَرَ، أَيْ شَهْرِ أَذَارَ، فِي الْيَوْمِ الثَّالِثَ عَشَرَ مِنْهُ، حِينَ قَرُبَ كَلاَمُ الْمَلِكِ وَأَمْرُهُ مِنَ الإِجْرَاءِ، فِي الْيَوْمِ الَّذِي انْتَظَرَ فِيهِ أَعْدَاءُ الْيَهُودِ أَنْ يَتَسَلَّطُوا عَلَيْهِمْ، فَتَحَوَّلَ ذلِكَ، حَتَّى إِنَّ الْيَهُودَ تَسَلَّطُوا عَلَى مُبْغِضِيهِمِ.
2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.	2 اجْتَمَعَ الْيَهُودُ فِي مُدُنِهِمْ فِي كُلِّ بِلاَدِ الْمَلِكِ أَحَشْوِيرُوشَ لِيَمُدُّوا أَيْدِيَهُمْ إِلَى طَالِبِي أَذِيَّتِهِمْ، فَلَمْ يَقِفْ أَحَدٌ قُدَّامَهُمْ لأَنَّ رُعْبَهُمْ سَقَطَ عَلَى جَمِيعِ الشُّعُوبِ.
3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.	3 وَكُلُّ رُؤَسَاءِ الْبُلْدَانِ وَالْمَرَازِبَةِ وَالْوُلاَةِ وَعُمَّالُ الْمَلِكِ سَاعَدُوا الْيَهُودَ، لأَنَّ رُعْبَ مُرْدَخَايَ سَقَطَ عَلَيْهِمْ.
4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.	4 لأَنَّ مُرْدَخَايَ كَانَ عَظِيمًا فِي بَيْتِ الْمَلِكِ، وَسَارَ خَبَرُهُ فِي كُلِّ الْبُلْدَانِ، لأَنَّ الرَّجُلَ مُرْدَخَايَ كَانَ يَتَزَايَدُ عَظَمَةً.
5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.	5 فَضَرَبَ الْيَهُودُ جَمِيعَ أَعْدَائِهِمْ ضَرْبَةَ سَيْفٍ وَقَتْلٍ وَهَلاَكٍ، وَعَمِلُوا بِمُبْغِضِيهِمْ مَا أَرَادُوا.
6 And in Shushan the palace the Jews slew and destroyed five hundred men.	6 وَقَتَلَ الْيَهُودُ فِي شُوشَنَ الْقَصْرِ وَأَهْلَكُوا خَمْسَ مِئَةِ رَجُلٍ.
7 And Parshandatha, and Dalphon, and Aspatha,	7 وَفَرْشَنْدَاثَا وَدَلْفُونَ وَأَسْفَاثَا،
8 And Poratha, and Adalia, and Aridatha,	8 وَفُورَاثَا وَأَدَلْيَا وَأَرِيدَاثَا،
9 And Parmashta, and Arisai, and Aridai, and Vajezatha,	9 وَفَرْمَشْتَا وَأَرِيسَايَ وَأَرِيدَايَ وَيزَاثَا،
10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.	10 عَشَرَةَ، بَنِي هَامَانَ بْنِ هَمَدَاثَا عَدُوِّ الْيَهُودِ، قَتَلُوهُمْ وَلكِنَّهُمْ لَمْ يَمُدُّوا أَيْدِيَهُمْ إِلَى النَّهْبِ.
11 On that day the number of those that were slain in Shushan the palace was brought before the king.	11 فِي ذلِكَ الْيَوْمِ أُتِيَ بِعَدَدِ الْقَتْلَى فِي شُوشَنَ الْقَصْرِ إِلَى بَيْنِ يَدَيِ الْمَلِكِ.
12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now what is your petition? And it shall be granted you: or what is your request further? And it shall be	12 فَقَالَ الْمَلِكُ لأَسْتِيرَ الْمَلِكَةِ فِي شُوشَنَ الْقَصْرِ: «قَدْ قَتَلَ الْيَهُودُ وَأَهْلَكُوا خَمْسَ مِئَةِ رَجُلٍ، وَبَنِي هَامَانَ الْعَشَرَةَ، فَمَاذَا عَمِلُوا فِي بَاقِي بُلْدَانِ الْمَلِكِ؟ فَمَا هُوَ سُؤْلُكِ فَيُعْطَى لَكِ؟ وَمَا هِيَ طِلْبَتُكِ بَعْدُ فَتُقْضَى؟».

done.	
13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.	**13 فَقَالَتْ أَسْتِيرُ: «إِنْ حَسُنَ عِنْدَ الْمَلِكِ فَلْيُعْطَ غَدًا أَيْضًا لِلْيَهُودِ الَّذِينَ فِي شُوشَنَ أَنْ يَعْمَلُوا كَمَا فِي هذَا الْيَوْمِ، وَيَصْلِبُوا بَنِي هَامَانَ الْعَشَرَةَ عَلَى الْخَشَبَةِ».**
14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.	**14 فَأَمَرَ الْمَلِكُ أَنْ يَعْمَلُوا هكَذَا، وَأُعْطِيَ الأَمْرُ فِي شُوشَنَ. فَصَلَبُوا بَنِي هَامَانَ الْعَشَرَةَ.**
15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.	**15 ثُمَّ اجْتَمَعَ الْيَهُودُ الَّذِينَ فِي شُوشَنَ، فِي الْيَوْمِ الرَّابِعَ عَشَرَ أَيْضًا مِنْ شَهْرِ أَذَارَ، وَقَتَلُوا فِي شُوشَنَ ثَلاَثَ مِئَةِ رَجُل، وَلكِنَّهُمْ لَمْ يَمُدُّوا أَيْدِيَهُمْ إِلَى النَّهْبِ.**
16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,	**16 وَبَاقِي الْيَهُودِ الَّذِينَ فِي بُلْدَانِ الْمَلِكِ اجْتَمَعُوا وَوَقَفُوا لأَجْلِ أَنْفُسِهِمْ وَاسْتَرَاحُوا مِنْ أَعْدَائِهِمْ، وَقَتَلُوا مِنْ مُبْغِضِيهِمْ خَمْسَةً وَسَبْعِينَ أَلْفًا، وَلكِنَّهُمْ لَمْ يَمُدُّوا أَيْدِيَهُمْ إِلَى النَّهْبِ.**
17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.	**17 فِي الْيَوْمِ الثَّالِثِ عَشَرَ مِنْ شَهْرِ أَذَارَ. وَاسْتَرَاحُوا فِي الْيَوْمِ الرَّابِعِ عَشَرَ مِنْهُ وَجَعَلُوهُ يَوْمَ شُرْبٍ وَفَرَحٍ.**
18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.	**18 وَالْيَهُودُ الَّذِينَ فِي شُوشَنَ اجْتَمَعُوا فِي الثَّالِثِ عَشَرَ وَالرَّابِعِ عَشَرَ مِنْهُ، وَاسْتَرَاحُوا فِي الْخَامِسِ عَشَرَ وَجَعَلُوهُ يَوْمَ شُرْبٍ وَفَرَحٍ.**
19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.	**19 لِذلِكَ يَهُودُ الأَعْرَاءِ السَّاكِنُونَ فِي مُدُنِ الأَعْرَاءِ جَعَلُوا الْيَوْمَ الرَّابِعَ عَشَرَ مِنْ شَهْرِ أَذَارَ لِلْفَرَحِ وَالشُّرْبِ، وَيَوْمًا طَيِّبًا وَلإِرْسَالِ أَنْصِبَةٍ مِنْ كُلِّ وَاحِدٍ إِلَى صَاحِبِهِ.**
20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,	**20 وَكَتَبَ مُرْدَخَايُ هذِهِ الأُمُورَ وَأَرْسَلَ رَسَائِلَ إِلَى جَمِيعِ الْيَهُودِ الَّذِينَ فِي كُلِّ بُلْدَانِ الْمَلِكِ أَحَشْوِيرُوشَ الْقَرِيبِينَ وَالْبَعِيدِينَ،**
21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,	**21 لِيُوجِبَ عَلَيْهِمْ أَنْ يُعَيِّدُوا فِي الْيَوْمِ الرَّابِعَ عَشَرَ مِنْ شَهْرِ أَذَارَ، وَالْيَوْمِ الْخَامِسَ عَشَرَ مِنْهُ فِي كُلِّ سَنَةٍ،**
22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.	**22 حَسَبَ الأَيَّامِ الَّتِي اسْتَرَاحَ فِيهَا الْيَهُودُ مِنْ أَعْدَائِهِمْ وَالشَّهْرِ الَّذِي تَحَوَّلَ عِنْدَهُمْ مِنْ حُزْنٍ إِلَى فَرَحٍ وَمِنْ نَوْحٍ إِلَى يَوْمٍ طَيِّبٍ، لِيَجْعَلُوهَا أَيَّامَ شُرْبٍ وَفَرَحٍ وَإِرْسَالِ أَنْصِبَةٍ مِنْ كُلِّ وَاحِدٍ إِلَى صَاحِبِهِ وَعَطَايَا لِلْفُقَرَاءِ.**

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;	**23 فَقَبِلَ الْيَهُودُ مَا ابْتَدَأُوا يَعْمَلُونَهُ وَمَا كَتَبَهُ مُرْدَخَايُ إِلَيْهِمْ.**
24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;	**24 وَلأَنَّ هَامَانَ بْنَ هَمَدَاثَا الأَجَاجِيَّ عَدُوَّ الْيَهُودِ جَمِيعًا تَفَكَّرَ عَلَى الْيَهُودِ لِيُبِيدَهُمْ وَأَلْقَى فُورًا، أَيْ قُرْعَةً، لإِفْنَائِهِمْ وَإِبَادَتِهِمْ.**
25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.	**25 وَعِنْدَ دُخُولِهَا إِلَى أَمَامِ الْمَلِكِ أَمَرَ بِكِتَابَةٍ أَنْ يُرَدَّ تَدْبِيرُهُ الرَّدِيءُ الَّذِي دَبَّرَهُ ضِدَّ الْيَهُودِ عَلَى رَأْسِهِ، وَأَنْ يَصْلِبُوهُ هُوَ وَبَنِيهِ عَلَى الْخَشَبَةِ.**
26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,	**26 لِذلِكَ دَعُوا تِلْكَ الأَيَّامَ «فُورِيمَ» عَلَى اسْمِ الْفُورِ. لِذلِكَ مِنْ أَجْلِ جَمِيعِ كَلِمَاتِ هذِهِ الرِّسَالَةِ وَمَا رَأَوْهُ مِنْ ذلِكَ وَمَا أَصَابَهُمْ،**
27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;	**27 أَوْجَبَ الْيَهُودُ وَقَبِلُوا عَلَى أَنْفُسِهِمْ وَعَلَى نَسْلِهِمْ وَعَلَى جَمِيعِ الَّذِينَ يَلْتَصِقُونَ بِهِمْ حَتَّى لاَ يَزُولَ، أَنْ يُعَيِّدُوا هذَيْنِ الْيَوْمَيْنِ حَسَبَ كِتَابَتِهِمَا وَحَسَبَ أَوْقَاتِهِمَا كُلَّ سَنَةٍ،**
28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.	**28 وَأَنْ يُذْكَرَ هذَانِ الْيَوْمَانِ وَيُحْفَظَا فِي دَوْرٍ فَدَوْرٍ وَعَشِيرَةٍ فَعَشِيرَةٍ وَبِلاَدٍ فَبِلاَدٍ وَمَدِينَةٍ فَمَدِينَةٍ. وَيَوْمَا الْفُورِ هذَانِ لاَ يَزُولاَنِ مِنْ وَسَطِ الْيَهُودِ، وَذِكْرُهُمَا لاَ يَفْنَى مِنْ نَسْلِهِمْ.**
29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.	**29 وَكَتَبَتْ أَسْتِيرُ الْمَلِكَةُ بِنْتُ أَبِيحَايِلَ وَمُرْدَخَايُ الْيَهُودِيُّ بِكُلِّ سُلْطَانٍ بِإِيجَابِ رِسَالَةِ الْفُورِيمِ هذِهِ ثَانِيَةً،**
30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,	**30 وَأَرْسَلَ الْكِتَابَاتِ إِلَى جَمِيعِ الْيَهُودِ، إِلَى كُورِ مَمْلَكَةِ أَحَشْوِيرُوشَ الْمِئَةِ وَالسَّبْعِ وَالْعِشْرِينَ بِكَلاَمِ سَلاَمٍ وَأَمَانَةٍ،**
31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.	**31 لإِيجَابِ يَوْمَيِ الْفُورِيمِ هذَيْنِ فِي أَوْقَاتِهِمَا، كَمَا أَوْجَبَ عَلَيْهِمْ مُرْدَخَايُ الْيَهُودِيُّ وَأَسْتِيرُ الْمَلِكَةُ، وَكَمَا أَوْجَبُوا عَلَى أَنْفُسِهِمْ وَعَلَى نَسْلِهِمْ أُمُورَ الأَصْوَامِ وَصُرَاخِهِمْ.**
32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.	**32 وَأَمْرُ أَسْتِيرَ أَوْجَبَ أُمُورَ الْفُورِيمِ هذِهِ، فَكُتِبَتْ فِي السِّفْرِ.**

Esther 10
استير 10

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.	1 وَوَضَعَ الْمَلِكُ أَحَشْوِيرُوشُ جِزْيَةً عَلَى الأَرْضِ وَجَزَائِرِ الْبَحْرِ.
2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?	2 وَكُلُّ عَمَلِ سُلْطَانِهِ وَجَبَرُوتِهِ وَإِذَاعَةُ عَظَمَةِ مُرْدَخَايَ الَّذِي عَظَّمَهُ الْمَلِكُ، أَمَا هِيَ مَكْتُوبَةٌ فِي سِفْرِ أَخْبَارِ الأَيَّامِ لِمُلُوكِ مَادِي وَفَارِسَ؟
3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.	3 لأَنَّ مُرْدَخَايَ الْيَهُودِيَّ كَانَ ثَانِيَ الْمَلِكِ أَحَشْوِيرُوشَ، وَعَظِيمًا بَيْنَ الْيَهُودِ، وَمَقْبُولاً عِنْدَ كَثْرَةِ إِخْوَتِهِ، طَالِبًا الْخَيْرَ لِشَعْبِهِ وَمُتَكَلِّمًا بِالسَّلاَمِ لِكُلِّ نَسْلِهِ.
4. Then Mordecai said: God has done these things.	4 وقال مُرْدَخَايَ ان هذا كله انما كان من قبل الله.
5. I remember a dream that I saw, which signified these same things: and nothing thereof has failed.	5 وقد ذكرت حلما رايته يشير الى ذلك فلم يسقط منه شيء.
6. The little fountain, which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.	6 ينبوع صغير ازداد فصار نهرا ثم انقلب فصار نورا وشمسا وفاض بمياه كثيرة فهذا هو استير التي اتخذها الملك زوجة وشاء ان تكون ملكة.
7. But the two dragons are I and Haman.	7 والتنينان انا وهامان.
8. The nations that were assembled are they that endeavored to destroy the name of the Jews.	8 والامم المجتمعون هم الذين طلبوا ان يمحوا اسم اليهود.
9. And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and has wrought great signs and wonders among the nations:	9 وشعبي هو اسرائيل الذي صرخ الى الرب فأنقذ الرب شعبه وخلصنا من جميع الشرور وصنع آيات عظيمة ومعجزات في الأمم.
10. And he commanded that there should be two lots, one of the people of God, and the other of all the nations.	10 وامر ان يكون سهمان أحدهما لشعب الله والاخر لجميع الأمم.
11. And both lots came to the day appointed already from that time before God to all nations:	11 فبرز السهمان امام الله في اليوم المسمى منذ ذلك الزمان لجميع الأمم.
12. And the Lord remembered his people, and had mercy on his inheritance.	12 وذكر الرب شعبه ورحم ميراثه.
13. And these days shall be observed in the month of Adar on the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.	13 لذلك يحفظ هذان اليومان من شهر اذار اليوم الرابع عشر والخامس عشر من هذا الشهر بكل غيرة وفرح فيجتمع الشعب جماعة واحدة في كل اجيال شعب اسرائيل فيما بعد.

Esther 11
استير 11

1. In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.	1 كان في السنة الرابعة من ملك تلماي وكليوباترا ان دوسيتاوس الذي كان يقول عن نفسه انه كاهن ومن نسل لاوي وابنه تلماي اتيا برسالة فوريم هذه قائلين انها قد ترجمت في اورشليم بيد لوسيماكوس بن تلماي.
2. In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:	2 وكان في السنة الثانية من ملك ارتحششتا الاكبر في اليوم الاول من شهر نيسان ان مردكاي بن يائير بن شمعي بن قيش من سبط بنيامين رأى حلماً.
3. A Jew who dwelt in the city of Susan, a great man and among the first of the king’s court, had a dream.	3 وهو رجل يهودي مقيم بمدينة شوشن رجل عظيم من عظماء بلاط الملك.
4. Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda:	4 وكان من جملة اهل الجلاء الذين اخذهم نبوخذ نصر ملك بابل من اورشليم مع يكنيا ملك يهوذا.
:5. And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.	5 وهذا حلمه رأى كان اصواتا وضوضاء ورعوداً وزلازل واضطراباً في الارض.
6. And behold two great dragons came forth ready to fight one against another.	6 ثم إذا بتنينين عظيمين متهيئان للاقتتال.
7. And at their cry all nations were stirred up to fight against the nation of the just.	7 وقد تهيجت كل الامم بأصواتهما لتقاتل شعب الابرار.
8. And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.	8 وكان ذلك اليوم يوم ظلمة وهول وشدة وضنك ورعب عظيم على الارض.
9. And the nation of the just was troubled fearing their own evils, and was prepared for death.	9 فاضطرب شعب الابرار خوفا من شرورهم متوقعين الموت.
10. And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.	10 وصرخوا الى الله وفيما هم يصرخون إذا بينبوع صغير قد تكاثر حتى صار نهرا عظيما وفاض بمياه كثيرة.
11. The light and the sun rose up, and the humble were exalted, and they devoured the glorious.	11 ثم أشرق النور والشمس فارتفع المتواضعون وافترسوا المتجبرين.
12. And when Mordecai saw in this dream what God had determined to do, and after he awoke he had it on his mind and sought all day to understand it in every detail.	12 فلما رأى مردخاي ذلك ونهض من مضجعه كان يفكر في ماذا يريد الله ان يفعل وكان ذلك لا يبرح من نفسه وهو يرغب ان يعرف ما معنى الحلم.

Esther 12
استير 12

1. And he abode at that time in the king’s court with Bagatha and Thara the king’s eunuchs, who were porters of the palace.	**1 وكان حينئذ يقف بباب الملك مع بجتان وتارش خصيي الملك وهما حاجبا البلاط.**
2. And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.	**2 فبعد ان وقف على نواياهما وتقصى مدققا علم انهما يحاولان ان يلقيا ايديهما على الملك ارتحششتا فاطلع الملك على ذلك.**
3. Then the king had them both examined, and after they had confessed, commanded them to be put to death.	**3 فالقاهما تحت العذاب فأقرا فامر بان يساقا الى الموت.**
4. But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.	**4 وكتب الملك ما وقع في سفر اخبار الايام وكذلك مردخاي كتب ذكر الامر.**
5. And the king commanded him, to abide in the court of the palace, and gave him presents for the information.	**5 ثم امره الملك ان يقيم ببيت الملك وامر له بهبات لأنه اطلعه على ذلك.**
6. But Haman the son of Hammedatha the Agagite was in great honor with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.	**6 وكان هامان بن همداثا الاجاجي له عند الملك كرامة عظيمة فأراد ان يؤذي مردخاي وشعبه بسبب خصيي الملك المقتولين.**

Esther 13
استير 13

1. And this was the copy of the letter: Artaxerxes the great king who reigns from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.	1 من ارتحششتا الاكبر المالك من الهند الى الحبشة على المئة والسبعة والعشرين اقليما الى الرؤساء والقواد الذين في طاعته سلام.
2. Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and that they might live quietly without any terror, and might enjoy peace, which is desired by all men,	2 إني مع كوني متسلطا على شعوب كثيرين وقد اخضعت المسكونة باسرها تحت يدي لم أحب ان اسيء انفاذ مقدرتي العظيمة ولكني حكمت بالرحمة والحلم حتى يقضوا حياتهم بلا خوف وبسكينة ويتمتعوا بالسلام الذي يصبو اليه كل بشر.
3. But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Haman by name,	3 فسالت اصحاب مشورتي كيف يتم ذلك فكان ان واحدا منهم يفوق من سواه في الحكمة والامانة وهو ثنيان الملك اسمه هامان.
4. Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.	4 قال لي ان في المسكونة شعبا متشتتا له شرائع جديدة يتصرف بخلاف عادة جميع الامم ويحتقر اوامر الملوك ويفسد نظام جميع الامم بفتنته.
5. Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,	5 فلما وقفنا على هذا ورأينا ان شعبا واحدا متمرد على الناس طائفة تتبع شرائع فاسدة وتخالف اوامرنا وتقلق سلام واتفاق جميع الاقاليم الخاضعة لنا.
6. We have commanded that all whom Haman shall mark out, who is chief over all the provinces, and second after the king, and whom we honor as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year:	6 امرنا ان كل من يشير إليهم هامان المولى على جميع الاقاليم وثنيان الملك الذي نكرمه بمنزلة اب يبادون بأيدي اعدائهم هم ونساؤهم واولادهم ولا يرحمهم أحد في اليوم الرابع عشر من الشهر الثاني عشر شهر اذار من هذه السنة.
7. That these wicked men going down to hell in one day, may restore to our empire the peace, which they had disturbed.	7 حتى إذا هبط اولئك الناس الخبثاء الى الجحيم في يوم واحد يرد الى مملكتنا السلام الذي اقلقوه
8. But Mardochai besought the Lord, remembering all his works,	8 فأما مردخاي فتضرع الى الرب متذكراً جميع اعماله.

9. And said: O Lord, Lord, almighty king, for all things are in your power, and there is none that can resist your will, if you determine to save Israel.	**9 وقال: اللهم ايها الرب الملك القادر على الكل اذ كل شيء في طاعتك وليس من يقاوم مشيئتك إذا هممت بنجاة إسرائيل.**
10. You have made heaven and earth and all things that are under the cope of heaven.	**10 انت صنعت السماء والارض وكل ما تحت السماوات.**
11. You are Lord of all, and there is none that can resist your majesty.	**11 انت رب الجميع وليس من يقاوم عزتك.**
12. You know all things, and You know that it was not out of pride and or any desire of glory, that I refused to worship the proud Haman,	**12 أنك تعرف كل شيء وتعلم أنى لا تكبرا ولا احتقارا ولا رغبة في شيء من الكرامة فعلت هذا أنى لم اسجد لهامان العاتي.**
13. (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)	**13 فاني مستعد ان اقبل حتى اثار قدميه عن طيب نفس لأجل نجاة إسرائيل.**
14. But I feared lest I should transfer the honor of my God to a man, and lest I should adore anyone except my God.	**14 ولكن خفت ان احول كرامة إلهي الى انسان واعبد احدا سوى إلهي.**
15. And now, O Lord, O king, O God of Abraham, have mercy on Your people, because our enemies resolve to destroy us, and extinguish Your inheritance.	**15 فالان ايها الرب الملك إله ابراهيم ارحم شعبك لان اعداءنا يطلبون ان يهلكونا ويستأصلوا ميراثك.**
16. Despise not Your portion, which You have redeemed for Yourself out of Egypt.	**16 لا تهمل نصيبك الذي افتديته لك من مصر.**
17. Hear my supplication, and be merciful to Your lot and inheritance, and turn our mourning into joy, that we may live and praise Your name, O Lord, and shut not the mouths of them that sing to You.	**17 واستجب لتضرعي واعطف على نصيبك وميراثك وحول حزننا فرحا لنحيا ونسبح اسمك ايها الرب ولا تسدد افواه المرنمين لك.**
18. And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.	**18 وكذلك جميع اسرائيل بروح واحد وتضرع واحد صرخوا الى الرب من اجل ان الموت أشرف عليهم يقيناً.**

Esther 14
استير 14

1. Queen Esther also, fearing the danger that was at hand, had recourse to the Lord.	1 وان استير الملكة ايضا التجأت الى الرب خوفا من الخطر المشرف.
2. And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.	2 فخلعت ثياب الملك ولبست ثيابا للحزن والبكاء وعوض الاطياب المختلفة القت على راسها رمادا وزبلا وذللت جسدها بالصوم وجميع المواضع التي كانت تفرح فيها من قبل ملأتها من نتاف شعر راسها.
3. And she prayed to the Lord the God of Israel, saying: O my Lord, who alone is our king, help me a desolate woman, and who have no other helper but You.	3 وكانت تتضرع الى الرب إله اسرائيل قائلة ايها الرب الذي هو وحده ملكنا أعنى انا المنقطعة التي ليس لها معين سواك.
4. My danger is in my hands.	4 فان خطري بين يدي.
5. I have heard of my father that You, O Lord, did take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and You have done to them as You have promised.	5 لقد سمعت من ابي إنك ايها الرب اتخذت اسرائيل من جميع الامم واباءنا من جميع اسلافهم الاقدمين لتحوزهم ميراثا ابديا وصنعت معهم كما قلت.
6. We have sinned in Your sight, and therefore You have delivered us into the hands of our enemies:	6 انا قد خطئنا امامك ولذلك اسلمتنا الى ايدي اعدائنا.
7. For we have worshipped their gods. You are just, O Lord.	7 لانا عبدنا الهتهم وانت عادل ايها الرب.
8. And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols.	8 والان لم يكفهم انهم استعبدونا عبودية شاقة جدا بل بما انهم يعزون قوة ايديهم الى اوثانهم.
9. They design to change Your promises, and destroy Your inheritance, and shut the mouths of them that praise You, and extinguish the glory of Your temple and altar,	9 يحاولون ان ينقضوا مواعيدك ويمحوا ميراثك ويسدوا افواه المسبحين لك ويطفئوا مجد هيكلك ومذبحك.
10. That they may open the mouths of Gentiles, and praise the strength of idols, and magnify forever a carnal king.	10 ليفتحوا افواه الامم فيسبحوا لقوة الاوثان ويمجدوا ملكا بشريا الى الابد.
11. Give not, O Lord, Your scepter e to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that have begun to rage against us.	11 لا تسلم ايها الرب صولجانك الى من ليسوا بشيء لئلا يضحكوا من هلاكنا ولكن اردد مشورتهم عليهم واهلك الذي ابتدأ يشدد علينا

12. Remember, O Lord, and show Yourself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:	**12 اذكرنا يا رب واستعلن لنا في وقت ضنكنا وهبني ثقة ايها الرب ملك الالهة وملك كل قدرة.**
13. Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.	**13 الق في فمي كلاما مرصفا بحضرة ذاك الاسد وحول قلبه الى بغض عدونا لكي يهلك هو وسائر المتواطئين معه.**
14. But deliver us by Your hand, and help me, who have no other helper, but You, O Lord, who have the knowledge of all things.	**14 وايانا فأنقذنا بيدك وأعني انا التي لا معونة لها سواك ايها الرب العالم بكل شيء.**
15. And You know that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.	**15 إنك تعلم إني أبغض مجد الظالمين وأكره مضجع القلف وجميع الغرباء.**
16. You know my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence,	**16 وانت عالم بضرورتي واني أكره سمة ابهتي ومجدي التي احملها على راسي ايام بروزي وامقتها كفرصة الطامث ولا احملها في ايام قراري.**
17. And that I have not eaten at Haman's table, nor have the king's banquet pleased me, and that I have not drunk the wine of the drink offerings:	**17 وإني لم اكل على مائدة هامان ولا لذذت بوليمة الملك ولم اشرب خمر السكب.**
18. And that Your handmaid has never rejoiced, since I was brought here unto this day but in You, O Lord, the God of Abraham.	**18 ولم افرح انا أمتك منذ نقلت الى ههنا الى اليوم الا بك ايها الرب إله إبراهيم.**
19. O God, who are mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.	**19 الاله القدير على الجميع فاستجب لأصوات الذين ليس لهم رجاء غيرك ونجنا من ايدي الاثماء وأنقذني من مخافتي.**

Esther 15
استير 15

1. And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.	1 وامرها ان تدخل على الملك وتتوسل اليه لأجل شعبها وأرضها.
2. Remember, (said he,) the days of your low estate, how You were brought up by my hand, because Haman the second after the king has spoken against us unto death.	2 وقال اذكري ايام مذلتك حيث نشأت على يدي فان هامان ثنيان الملك قد تكلم في اهلاكنا.
3. And do You call upon the Lord, and speak to the king for us, and deliver us from death.	3 فادعي الرب وكلمي الملك في امرنا وخلصينا من الموت.
4. And on the third day she laid away the garments she wore, and put on her glorious apparel.	4 ثم انها في اليوم الثالث نزعت ثياب حدادها ولبست ملابس مجدها
5. And glittering in royal robes, after she had called upon God the ruler and Savior of all, she took two maids with her,	5 ولما تبرجت ببزة الملك ودعت مدبر ومخلص الجميع الله اتخذت لها جاريتين.
6. And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.	6 فكانت تستند الى احداهما كأنها لم تكن تستطيع ان تستقل لكثرة ترفها ورخوصتها.
7. And the other maid followed her lady, bearing up her train flowing on the ground.	7 والجارية الاخرى كانت تتبع مولاتها رافعا اذيالها المنسحبة على الارض
8. But she with a rosy color in her face, and with gracious and bright eyes hid a mind full of anguish, and exceeding great fear.	8 وكان احمرار وجهها وجمال عينيها ولمعانهما يخفي كآبة نفسها المنقبضة بشدة خوفها.
9. So going in she passed through all doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.	9 فدخلت كل الابواب بابا بابا ثم وقفت قبالة الملك حيث كان جالسا على عرش ملكه بلباس الملك مزينا بالذهب والجواهر ومنظره رهيب.
10. And when he had lifted up his countenance, and with burning eyes had shown the wrath of his heart, the queen sunk down, and her color turned pale, and she rested her weary head upon her handmaid.	10 فلما رفع وجهه ولاح من اتقاد عينيه غضب صدره سقطت الملكة واستحال لون وجهها الى صفرة واتكأت راسها على الجارية استرخاء.
11. And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:	11 فحول الله روح الملك الى الحلم فأسرع ونهض عن العرش مشفقا وضمها بذراعيه حتى ثابت الى نفسها وكان يلاطفها بهذا الكلام.
12. What is the matter, Esther? I am your brother, fear not.	12 ما لك يا استر انا اخوك لا تخافي.

13. You shall not die: for this law is not made for you, but for all others.	**13 إنك لا تموتين انما الشريعة ليست عليك ولكن على العامة.**
14. Come near then, and touch the scepter.	**14 هلمي والمسي الصولجان.**
15. And as she held her peace, he took the golden scepter, and laid it upon her neck, and kissed her, and said: Why do you not speak to me?	**15 واذ لم تزل ساكتة اخذ صولجان الذهب وجعله على عنقها وقبلها وقال لماذا لا تكلمينني.**
16. She answered: I saw you, my lord, as an angel of God, and my heart was troubled for fear of your majesty.	**16 فأجابت وقالت إني رايتك يا سيدي كأنك ملاك الله فاضطرب قلبي هيبة من مجدك.**
17. For you, my lord, are very admirable, and your face is full of graces.	**17 لأنك عجيب جدا يا سيدي ووجهك مملوء نعمة.**
18. And while she was speaking, she fell down again, and was almost in a swoon.	**18 وفيما هي تتكلم سقطت ثانية وكاد يغشى عليها.**
19. But the king was troubled, and all his servants comforted her.	**19 فاضطرب الملك وكان جميع اعوانه يلاطفونها.**

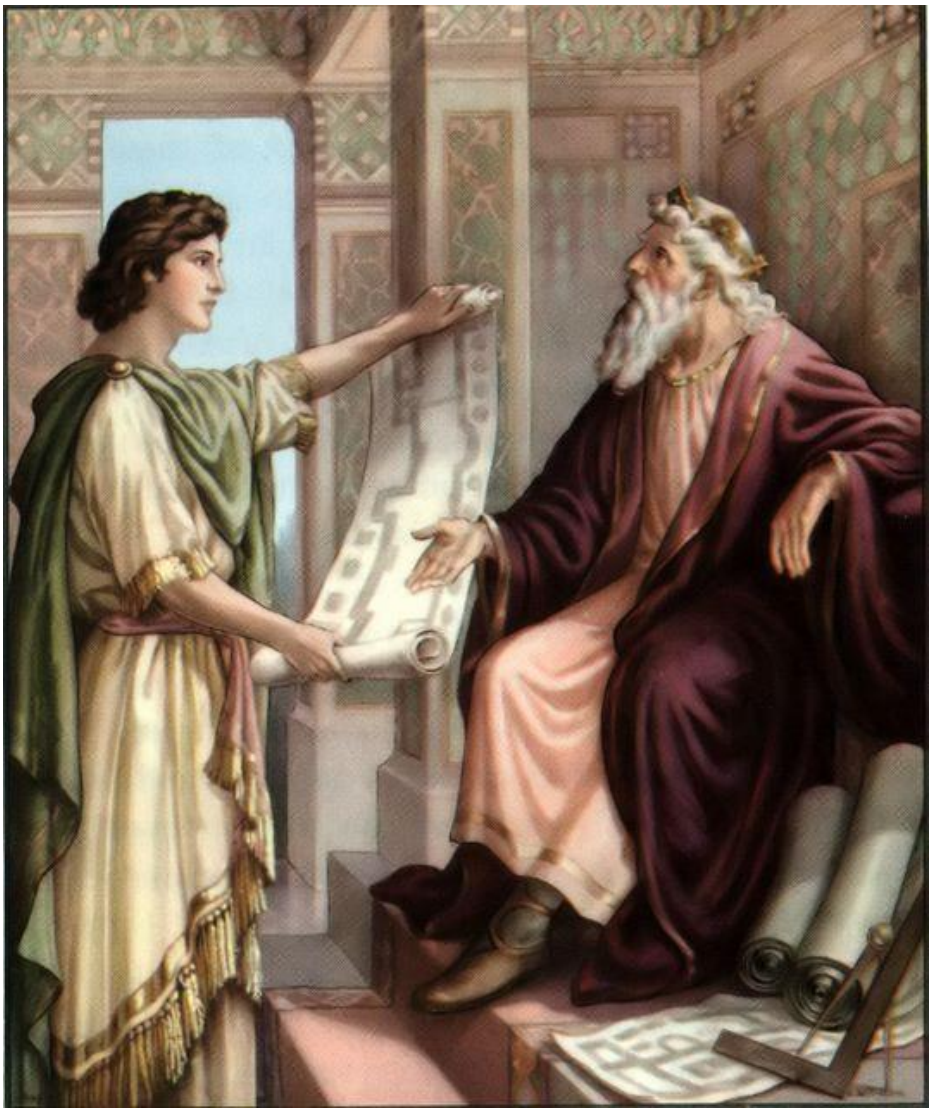
Esther 16
استير 16

1. The great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sends greeting.	**1 من ارتحششتا العظيم المالك من الهند الى الحبشة الى القواد والرؤساء في المئة والسبعة والعشرين اقليما التي في طاعتنا سلام.**
2. Many have abused unto pride the goodness of princes, and the honor that has been bestowed upon them:	**2 ان كثيرين يسيئون اتخاذ المجد الممنوح لهم فيتكبرون.**
3. And not only endeavor to oppress the king's subjects, but not bearing the glory that is given them, take in hand, to practice also against them that gave it.	**3 ويجتهدون لا ان يظلموا رعية الملوك فقط ولكن اذ لا يحسنون تحمل المجد الممنوح لهم يتآمرون على الذين منحوه لهم.**
4. Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who sees all things.	**4 ولا يكتفون بان لا يشكروا على الانعام وان ينابذوا الحقوق الانسانية بل يتوهمون انهم يستطيعون ان يفروا من قضاء الله المطلع على كل شيء.**
5. And often many of those who are set in places of authority have been made in part responsible for the shedding of innocent blood, and have been involved in irremediable calamities, by the persuasion of friends who have been entrusted with the administration of public affairs	**5 وقد بلغ من حماقتهم انهم يحاولون بمكايد اكاذيبهم ان يسقطوا الذين سلمت إليهم المناصب وهم يجرونها بالتحري ويفعلون كل ما يستأهلون به شكر الجميع.**
6. While with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature.	**6 ويخدعوا باحتيال مكرهم مسامع الرؤساء السليمة الذين يقيسون طباع غيرهم على طباعهم.**
7. Now this is proved both from ancient histories, and by the things, which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.	**7 وهذا امر مختبر من التواريخ القديمة ومما يحدث كل يوم ان دسائس البعض تفسد خواطر الملوك الصالحة.**
8. Wherefore we must provide for the peace of all provinces.	**8 فلذلك ينبغي ان ينظر في سلم جميع الاقاليم.**
9. Neither must you think, if we command different things, that it comes of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requires.	**9 فلا ينبغي ان يظن اننا نامر بأشياء متباينة عن خفة عقل بل ذلك ناشئ عن اختلاف الازمنة وضروراتها التي حملتنا على ابراز الحكم بحسب مقتضى نفع الجميع.**

10. Now that you may more plainly understand what we say, Haman the son of Hammedatha, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:	**10 ولكي تفهموا كلامنا بأوضح بيانا فان هامان بن همداثا الذي هو مكدوني جنساً ومشرباً وهو غريب عن دم الفرس وقد فضح رحمتنا بقساوته بعد ان اويناه غريباً.**
11. And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:	**11 وبعدما أحسنا اليه حتى كان يدعى ابا لنا وكان الجميع يسجدون له سجودهم لثنيان الملك.**
12. But he was so far puffed up with arrogance, as to go about to deprive us of our kingdom and life.	**12 قد بلغ من شدة عتوه انه اجتهد ان يسلبنا الملك والحياة.**
13. For with certain new and unheard of devices he has sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom with all their nation:	**13 لأنه سعى بدسائس جديدة لم تسمع بإهلاك مردخاي الذي انما نحن في الحياة من امانته واحسانه وباهلاك قرينة ملكنا استير وسائر شعبها.**
14. Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.	**14 وكان في نفسه انه بعد قتلهم يترصد لنا في خلوتنا ويحول مملكة الفرس الى المكدونيين.**
16:15. But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise, use just laws,	**15 ونحن لم نجد قط ذنبا في اليهود المقضي عليهم بالموت بقضاء أخبث البشر بل بعكس ذلك وجدنا ان لهم سننا عادلة.**
16. And are the children of the highest and the greatest, and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.	**16 وهم بنو الله العلي العظيم الحي الى الابد الذي بإحسانه سلم الملك الى ابائنا والينا وما برح محفوظا الى اليوم.**
17. Wherefore know ye that those letters which he sent in our name, are void and of no effect.	**17 وحيث ذلك فاعلموا ان الرسائل التي وجهها باسمنا هي باطلة.**
18. For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.	**18 وبسبب تلك الجريمة قد علق امام ابواب هذه المدينة شوشن هو صاحب تلك المؤامرة وجميع انسبائه على خشبات فنال بذلك جزاء ما استحق من قبل الله لا من قبلنا.**
19. But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.	**19 فليعلن هذا الامر الذي نحن منفذوه الان في جميع المدن ليباح لليهود ان يعملوا بسننهم.**
20. And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.	**20 وينبغي لكم ان تعضدوهم حتى يستمكنوا من قتل الذين كانوا متأهبين لقتلهم في اليوم الثالث عشر من الشهر الثاني عشر الذي يدعى اذار.**

21. For the almighty God has turned this day of sadness and mourning into joy to them.	**21 فان ذلك اليوم الذي كان لهم يوم حزن ونحيب قد حوله لهم الله القدير الى فرح.**
22. Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,	**22 وأنتم ايضا فانظموا هذا اليوم بين سائر ايام الاعياد الاخرى وعيدوه بكل فرح حتى يعلم فيما بعد.**
23. That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.	**23 ان كل من يطيع الفرس بأمانة يثاب على امانته ثوابا وافيا ومن يرصد لملكهم يهلك بجنايته.**
24. And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.	**24 وكل اقليم او مدينة يأبى ان يشترك في هذا العيد فليهلك بالسيف والنار لا الناس فقط بل البهائم ايضا ليكون الى الابد عبرة للاستخفاف والعصيان.**

The Book of Wisdom of Solomon
سفر حكمة سليمان



Wisdom 1
الحكمة 1

1. Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek Him in simplicity of heart:	1 أحبوا العدل يا قضاة الارض وتفطنوا في الرب خيراً والتمسوه بقلب سليم.
2. For He is found by them that tempt Him not: and He shows Himself to them that have faith in Him.	2 فإنما يجده الذين لا يجربونه ويتجلى للذين يؤمنون به.
3. For perverse thoughts separate from God: and His power, when it is tried, reproves the unwise:	3 لان الافكار الزائغة تقصي من الله واختبار قدرته يثقف الجاهل.
4. For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.	4 ان الحكمة لا تلج النفس الساعية بالمكر ولا تحل في الجسد المسترق للخطية.
5. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw Himself from thoughts that are without understanding, and He shall not abide when iniquity comes in.	5 لان روح التأديب القدوس يهرب من الغش ويتحول عن الافكار السفيهة وينطفئ إذا حضر الاثم.
6. For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.	6 لأن روح الحكمة محب للإنسان، فلا يبرئ المجدف مما نطق لان الله ناظر لكليتيه ورقيب لقلبه. لا يغفل وسامع لفمه.
7. For the Spirit of the Lord has filled the whole world: and that which contains all things, has knowledge of the voice.	7 لأن روح الرب ملأ المسكونة. ويحتوي كل الأشياء وعنده علم كل كلمة.
8. Therefore he that speaks unjust things, cannot be hidden, neither shall the chastising judgment pass him by.	8 فلذلك لا يخفى عليه ناطق بسوء ولا ينجو من القضاء المؤدب.
9. For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.	9 لكن سيفحص عن افكار المنافق وكل ما سمع من اقواله يبلغ الى الرب فيحكم على آثامه.
10. For the ear of jealousy hears all things, and the tumult of murmuring shall not be hidden.	10 لان الاذن الغيرى تسمع كل شيء وصياح المتذمرين لا يخفى عليها.
11. Keep yourselves, therefore, from murmuring, which profits nothing, and refrain your tongue from detraction, for an obscure speech shall not go for naught: and the mouth that lies, kills the soul.	11 فاحترزوا من التذمر الذي لا خير فيه وكفوا السنتكم عن الثلب فان المنطوق به في الخفية لا يذهب سدى والفم الكاذب يقتل النفس.
12. Seek not death in the error of your life, neither procure destruction by the works of your hands.	12 لا تغاروا على الموت في ضلال حياتكم ولا تجلبوا عليكم الهلاك بأعمال ايديكم.
13. For God did not make death, and He does not delight in the death of the living.	13 إذ ليس الموت من صنع الله ولا هلاك الاحياء يسره.

14. For He created all things that they might be: and He made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.	**14 لأنه انما خلق الجميع للبقاء. وصنع مواليد العالم ذوات خلاص وليس فيها سم مهلك ولا ولاية للجحيم على الأرض.**
15. For justice is perpetual and immortal.	**15 لأن العدل دائم وغير مائت.**
16. But the wicked with works and words have called death to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.	**16 أما المنافقون فاستدعوا الموت بأيديهم واقوالهم. احتسبوه صديقاً لهم فاضمحلوا. وعاهدوه لأنهم اهل ان يكونوا من حزبه.**

Wisdom 2
الحكمة 2

1. For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man has been known to have returned from hell:	1 فانهم بزيغ افكارهم قالوا في أنفسهم ان حياتنا قصيرة شقية وليس لممات الانسان من دواء ولم يعلم قط ان احدا رجع من الجحيم.
2. For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,	2 لأننا ولدنا من لا شيء وبعد هذه نكون كأننا لم نكن. لأن النسمة دخان في انوفنا والنطق شرارة من حركة قلوبنا.
3. Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:	3 فاذا انطفأت عاد الجسم رماداً وانحل الروح كنسيم رقيق وزالت حياتنا كاثر غمامة واضمحلت مثل ضباب يسوقه شعاع الشمس ويسقط بحرها.
4. And our name in time shall be forgotten, and no man shall have any remembrance of our works.	4 وبعد حين ينسى اسمنا ولا يذكر أحد أعمالنا.
5. For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returns:	5 انما حياتنا ظل يمضي ولا مرجع لنا بعد الموت، لأنه يختم علينا فلا يعود أحد.
6. Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth	6 فهلم إذا نتمتع بالخيرات الموجودة ونستعمل ملذات الوجود ما دمنا في الشبيبة.
7. Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.	7 فنمتلئ من الخمر الفاخرة ونتضمخ بالأدهان ولا يفوتنا نسيم زهرة الأوان.
8. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.	8 ونتكلل بالورد قبل ذبوله. ولا يكن مرج الا يجوز عليه تنعمنا.
9. Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion, and our lot.	9 ولا يكن فينا من لا يشترك في لذاتنا ولنترك في كل مكان اثار الفرح فان هذا حظنا ونصيبنا.
10. Let us oppress the poor just man, and not spare the widow, nor honor the ancient grey hairs of the aged.	10 لنتجبر على الفقير الصديق ولا نشفق على الارملة ولا نهب شيبة الشيخ الكثير الأيام.
11. But let our strength be the law of justice: for that which is feeble is found to be nothing worth.	11 ولتكن قوتنا هي شريعة العدل فانه من الثابت ان الضعف لا يغني شيئاً.
12. Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraids us with transgressions of the law, and divulges against us the sins of our way of life.	12 ولنكمن للصديق فانه ثقيل علينا يقاوم أعمالنا ويعيرنا على مخالفتنا للناموس ويفضح ذنوب سيرتنا.

13. He boasts that he has the knowledge of God, and calls himself the son of God.	**13 يزعم ان عنده علم الله ويسمي نفسه ابن الرب.**
14. He became a censurer of our thoughts.	**14 وقد صار لنا عذولاً حتى على افكارنا.**
15. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.	**15 بل منظره ثقيل علينا لان سيرته تخالف سيرة الناس وسبله غير سبلهم.**
16. We are esteemed by him as something base, and he abstains from our ways as from uncleanliness, and he prefers the latter end of the just, and glories that he has God for his father.	**16 قد حسبنا كزيوف فهو يجتنب طرقنا كمن يبتعد عن الرجس ويغبط موت الصديقين ويتباهى بان الله ابوه.**
17. Let us see if his words are true, and let us test what will happen at the end of his life.	**17 فلننظر هل اقواله حق ولنختبر كيف تكون عاقبته.**
18. For if he be the true son of God, He will defend him, and will deliver him from the hands of his enemies.	**18 فانه ان كان الصديق ابن الله فهو ينصره وينقذه من ايدي مقاوميه.**
19. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.	**19 فلنمتحنه بالشتم والعذاب حتى نعلم حلمه ونختبر صبره.**
20. Let us condemn him to a most shameful death: for according to what he says, he will be protected.	**20 ولنقض عليه بأقبح ميتة فانه سيفتقد كما يزعم.**
21. These things they thought, and were deceived: for their own malice blinded them.	**21 هذا ما ارتأوه فضلوا، لأن شرهم أعماهم.**
22. And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls.	**22 فلم يدركوا اسرار الله ولم يرجوا جزاء القداسة ولم يعتبروا ثواب النفوس الطاهرة.**
23. For God created man incorruptible, and to the image of His own likeness He made him.	**23 فان الله خلق الانسان خالدًا وصنعه على صورة ذاته.**
24. But by the envy of the devil, death came into the world:	**24 لكن بحسد ابليس دخل الموت الى العالم.**
25. And they follow him that are of his side.	**25 فيذوقه الذين هم من حزبه.**

Wisdom 3
الحكمة 3

1. But the souls of the just are in the hand of God, and the torment of death shall not touch them.	1 اما نفوس الصديقين فهي بيد الله فلا يمسها العذاب.
2. In the sight of the unwise they seemed to die: and their departure was taken for misery:	2 وفي ظن الجهال انهم ماتوا وقد حسب خروجهم شقاء.
3. And their going away from us, for utter destruction: but they are in peace.	3 وذهابهم عناً عطباً، أما هم ففي سلام.
4. And though in the sight of men they suffered torments, their hope is full of immortality.	4 ومع انهم قد عوقبوا في عيون الناس، فرجاؤهم مملوء خلوداً.
5. Afflicted in few things, in many they shall be well rewarded: because God has tried them, and found them worthy of Himself.	5 وبعد تأديب يسير لهم ثواب عظيم لأن الله امتحنهم فوجدهم اهلاً له.
6. As gold in the furnace, He has proved them, and as a sacrificial burnt offering, He has received them.	6 محصهم كالذهب في البوتقة وقبلهم كذبيحة محرقة.
7. In the time of their visitation, they will shine forth, and will run like sparks through the stubble.	7 فهم في وقت افتقادهم يتلألؤون ويسعون سعي الشرار بين القصب.
8. They shall judge nations, and rule over people, and their Lord shall reign forever.	8 ويدينون الامم ويتسلطون على الشعوب ويملك ربهم الى الأبد.
9. They that trust in Him shall understand the truth: and they that are faithful in love, shall rest in Him: for grace and peace are to His elect.	9 المتوكلون عليه سيفهمون الحق، والامناء في المحبة سيلازمونه، لان النعمة والرحمة لمختاريه.
10. But the ungodly will be punished, as their reasoning deserves, who disregarded the righteous man and rebelled against the Lord.	10 اما المنافقون فسينالهم العقاب الخليق بمشوراتهم، إذ استهانوا بالصديق وارتدوا عن الرب.
11. For he that rejects wisdom, and discipline, is miserable: and their hope is vain, and their labors without fruit, and their works unprofitable.	11 لأن الذي يزدري بالحكمة والتأديب هو شقي ورجاؤهم باطل واتعابهم بلا ثمر واعمالهم بلا فائدة.
12. Their wives are foolish, and their children wicked, their offspring are accursed.	12 نساوهم سفيهات واولادهم اشرار. ونسلهم ملعون.
13. For blessed is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls.	13 أما العاقر الطاهرة التي لم تعرف المضجع الفاحش فطوبى لها. انها ستحوز ثمرتها في افتقاد النفوس.
14. And the eunuch, that has not wrought iniquity with his hands, nor thought wicked things against God for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.	14 وطوبى للخصي الذي لم تباشر يده مأثماً ولا افتكر قلبه بشر على الرب فانه سيعطى نعمة سامية لأمانته وحظاً شهياً في هيكل الرب.

15. For the fruit of good labors is glorious, and the root of wisdom never fails.	**15 لان ثمرة الاتعاب الصالحة فاخرة وجرثومة الفطنة راسخة.**
16. But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall perish.	**16 اما اولاد الزناة فلا يبلغون اشدهم وذرية المضجع الاثيم تنقرض.**
17. And if they live long, they shall be nothing regarded, and their last old age shall be without honor.	**17 ان طالت حياتهم فانهم يحسبون كلا شيء وفي اواخرهم تكون شيخوختهم بلا كرامة.**
18. And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.	**18 وان ماتوا سريعاً، فلا يكون لهم رجاء ولا عزاء في يوم الحساب.**
19. For dreadful are the ends of a wicked generation.	**19 لان عاقبة الجيل الاثيم هائلة.**

Wisdom 4
الحكمة 4

1. How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.	1 ان البتولية مع الفضيلة أجمل فان معها ذكراً خالداً لأنها تبقى معلومة عند الله والناس.
2. When it is present, they imitate it: and they desire it, when it has withdrawn itself, and it triumphs crowned forever, winning the reward of undefiled conflicts.	2 إذا حضرت يقتدى بها وإذا غابت يشتاق اليها ومدى الدهور تفتخر بإكليل الظفر بعد انتصارها في ساحة المعارك الطاهرة.
3. But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.	3 اما لفيف المنافقين الكثير التوالد فلا ينجح وفراخهم النغلة لا تتعمق اصولها ولا تقوم على ساق راسخة.
4. For even if they put forth boughs for a while, standing insecurely they will be shaken by the wind, and by the violence of the winds they will be uprooted.	4 وان اخرجت فروعاً الى حين فإنها لعدم رسوخها تزعزعها الريح وتقتلعها الزوبعة.
5. The branches will be broken off before they come to maturity, and their fruit will be useless, not ripe enough to eat, and good for nothing.	5 فتنقصف فروعها قبل اوانها وتكون ثمرتها خبيثة غير ناضجة للأكل ولا تصلح لشيء.
6. For children born of unlawful unions are witnesses of evil against their parents when God examines them.	6 والمولودون من المضجع الاثيم يشهدون بفاحشة والديهم عند استنطاق حالهم.
7. But the righteous man, though he die early, will be at rest.	7 اما الصديق فانه وان تعجله الموت، يستقر في الراحة.
8. For old age is not honored for length of time, nor measured by number of years.	8 لان الشيخوخة المكرمة ليست بكثرة الايام ولا تقدر بعدد السنين.
9. But understanding is gray hair for men, and a blameless life is ripe old age.	9 ولكن شيب الانسان هو الفطنة وسن الشيخوخة هي الحياة المنزهة عن العيب.
10. There was one who pleased God and was loved by him, and while living among sinners he was taken up.	10 انه كان مرضياً لله فأحبه وكان يعيش بين الخطاة فنقله.
11. He was caught up lest evil change his understanding or guile deceive his soul.	11 خطفه لكي لا يغير الشر عقله، ولا يطغي الغش نفسه.
12. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind.	12 لان سحر الاباطيل يغشي الخير ودوار الشهوة يطيش العقل السليم.
13. Being perfected in a short time, he fulfilled long years.	13 قد بلغ الكمال في ايام قليلة، فكان مستوفياً سنين كثيرة.
14. For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the	14 واذ كانت نفسه مرضية للرب فقد اخرج سريعا

people see this, and understand not, nor lay up such things in their hearts:	**من بين الشرور اما الشعوب فأبصروا ولم يفقهوا ولم يجعلوا هذا في قلوبهم.**
15. That the grace of God, and His mercy is with His chosen, and that He watches over His saints.	**15 ان نعمته ورحمته لمختاريه وافتقاده لقديسيه.**
16. The righteous man who had died will condemn the ungodly who are living, and youth that is quickly perfected will condemn the prolonged old age of the unrighteous man.	**16 لكن الصديق الذي قد مات يحكم على المنافقين الباقين بعده الشبيبة السريعة الكمال تحكم على شيخوخة الاثيم الكثيرة السنين.**
17. For they will see the end of the wise man, and will not understand what the Lord purposed for him, and for what he kept him safe.	**17 فانهم يبصرون موت الحكيم ولا يفهمون ماذا اراد الرب به ولماذا صانه الرب.**
18. They shall see him, and shall despise him: but the Lord shall laugh them to scorn.	**18 يبصرون ويزدرون والرب يستهزئ بهم.**
19. And they shall fall after this without honor, and be a reproach among the dead forever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.	**19 سيسقطون من بعد سقوطا مهينا ويكونون عارا بين الاموات مدى الدهور فانه يحطمهم وهم مبلسون مطرقون ويقتلعهم من الاسس ويتم خرابهم فيكونون في العذاب وذكرهم يهلك.**
20. They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.	**20 يتقدمون فزعين من تذكر خطاياهم وآثامهم تحجهم في وجوههم.**

Wisdom 5
الحكمة 5

1. Then shall the just stand with great confidence against those that have afflicted him, and taken away his labors.	**1 حينئذ يقوم الصديق بجرأة عظيمة في وجوه الذين ضايقوه وجعلوا اتعابه باطلة.**
2. When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation,	**2 فإذا أبصروه، يضطربون بخوف رديء وينذهلون من حضور خلاص بغتة.**
3. Saying within themselves, repenting, and groaning for anguish of spirit: This is the man whom we once held in derision and made a byword of reproach.	**3 ويقولون في أنفسهم نادمين وهم ينوحون من ضيق صدرهم: أليس هذا هو الذي كان عندنا وقتاً ما للضحك ومثلاً للعار.**
4. We fools! We thought that his life was madness and that his end was without honor.	**4 وكنا نحن الجهال نحسب حياته جنوناً وموته هوانا.**
5. Why has he been numbered among the sons of God? And why is his lot among the saints?	**5 فكيف أصبح معدودا في بني الله وحظه بين القديسين.**
6. So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us.	**6 لقد ضللنا عن طريق الحق ولم يضئ لنا نور البر ولم تشرق علينا الشمس.**
7. We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known.	**7 فتعبنا في سبل الاثم والهلاك وسلكنا في طرق صعبة ولم نعلم طريق الرب.**
8. What has pride profited us? Or what advantage has the boasting of riches brought us?	**8 فماذا نفعتنا الكبرياء وماذا افادنا افتخارنا بالأموال.**
9. All those things have vanished like a shadow, and like a rumor that passes by.	**9 قد مضى ذلك كله كالظل وكالخبر السائر.**
10. Like a ship that sails through the billowy water, and when it has passed no trace can be found, nor track of its keel in the waves.	**10 او كالسفينة الجارية على الماء المتموج التي بعد مرورها لا تجد لها أثر ولا خط جريها في الامواج.**
11. or as, when a bird flies through the air, no evidence of its passage is found; the light air, lashed by the beat of its pinions and pierced by the force of its rushing flight, is traversed by the movement of its wings, and afterward no sign of its coming is found there.	**11 او كطائر يطير في الجو فلا يبقى دليل على مسيره. يضرب الريح الخفيفة بقوادمه ويشق الهواء بشدة سرعته. وبرفرفة جناحيه يعبر ثم لا تجد لمروره من علامة.**
12. Or as when an arrow is shot at a target, the air, thus divided, comes together at once, so that no one knows its pathway.	**12 او كسهم يرمى الى الهدف فيخرق به الهواء ولوقته يعود الى حاله حتى لا يعرف ممر السهم.**
13. So we also, as soon as we were born, ceased to be: and we had no sign of virtue to show, but were consumed in our wickedness.	**13 كذلك نحن لما ولدنا، سريعاً اضمحللنا. فلم نتمكن من ان نبدي علامة فضيلة، بل فنينا في رذيلتنا.**

14. Such things as these the sinners said in hell:	**14 هكذا قال الخطاة في الجحيم.**
15. For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passes by.	**15 لان رجاء المنافق كغبار تذهب به الريح وكزبد رقيق تطارده الزوبعة وكدخان تبدده الريح وكذكر ضيف نزل يوما ثم ارتحل.**
16. But the just shall live for evermore: and their reward is with the Lord, and the care of them with the Most High.	**16 اما الصديقون فسيحيون الى الابد وعند الرب ثوابهم ولهم عناية من لدن العلي.**
17. Therefore, they shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand, He will cover them, and with His holy arm, He will defend them.	**17 فلذلك سينالون ملك الكرامة وتاج الجمال من يد الرب لأنه يسترهم بيمينه وبذراعه يعضدهم.**
18. And his zeal will take armor, and he will arm the creature for the revenge of his enemies.	**18 تأخذ غيرته سلاحاً ويجعل الخليقة تتصلح للانتقام من أعدائه.**
19. He will put on justice as a breastplate, and will take true judgment as a helmet:	**19 يلبس البر درعاً وحكم الحق خوذة.**
20. He will take holiness as an invincible shield:	**20 ويأخذ القداسة ترساً لا يقهر.**
21. And He will sharpen His severe wrath for a spear, and the whole world shall fight with Him against the unwise.	**21 ويحدد غضبه سيفاً ماضياً والعالم يحارب معه الجهال.**
22. Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.	**22 فتنطلق صواعق البروق انطلاقاً لا يخطئ وعن قوس الغيوم المحكمة التوتير تطير الى الهدف.**
23. And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.	**23 وسخطه يرجمهم ببرد ضخم ومياه البحار تستشيط عليهم والانهار تلتقي بطغيان شديد.**
24. A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.	**24 وتثور عليهم ريح شديدة، زوبعة تذريهم. والاثم يدمر جميع الارض والفجور يقلب عروش المقتدرين.**

Wisdom 6
الحكمة 6

1. Wisdom is better than strength: and a wise man is better than a strong man.	**1 الحكمة خير من القوة والحكيم أفضل من الجبار.**
2. Hear, therefore, you kings, and understand, learn you that are judges of the ends of the earth.	**2 وأنتم ايها الملوك فاسمعوا وتعقلوا. ويا قضاة اقاصي الارض اتعظوا.**
3. Give ear, you that rule the people, and that please yourselves in multitudes of nations:	**3 اصغوا ايها المتسلطون على الجماهير المفتخرون بجموع الأمم.**
4. For power is given you by the Lord, and strength by the Most High, who will examine your works: and search out your thoughts:	**4 فان سلطانكم من الرب وقدرتكم من العلي الذي سيفحص اعمالكم ويستقصي نياتكم.**
6. Because being ministers of His kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.	**5 فإنكم أنتم الخادمين لملكه لم تحكموا حكم الحق ولم تحفظوا الشريعة ولم تسيروا بحسب مشيئة الله.**
6. Horribly and speedily will He appear to you: for a most severe judgment shall be for them that bear rule.	**6 فسيطلع عليكم بغتة مطلعاً مخيفاً لأنه سيمضي على الحكام قضاء شديد.**
7. For to him that is little, mercy is granted: but the mighty shall be mightily tormented.	**7 فان الصغير اهل للرحمة اما ارباب القوة فبقوة يفحصون.**
8. For God will not exclude anyone, neither will he stand in awe of any man’s greatness: for He made the little and the great, and He has equal care of all.	**8 ورب الجميع لا يستثني أحد ولا يهاب العظمة لأن الصغير والعظيم كليهما صنعه على السواء وعنايته تعم الجميع.**
9. But a greater punishment is ready for the more mighty.	**9 لكن على الاشداء امتحاناً شديداً.**
10. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.	**10 فيا أيها الملوك، إن أقوالي هذه هي إليكم لتعرفوا الحكمة ولا تضلوا.**
11. For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.	**11 لأن الذين يحفظون الأوامر البارة، يتبررون تبريراً. والذين يتعلمون هذه يجدون عذراً.**
12. Covet, therefore, my words, and love them, and you shall have instruction.	**12 فابتغوا إذاً كلامي واحرصوا عليه فتتأدبوا.**
13. Wisdom is glorious, and never fades away, and is easily seen by those that love her, and is found by those that seek her.	**13 فان الحكمة ذات بهاء ونضرة لا تذبل ومشاهدتها متيسرة للذين يحبونها ووجدانها سهل على الذين يلتمسونها.**
14. She hastens to make herself known to those who desire her.	**14 فهي تسبق فتتجلى للذين يبتغونها.**
15. He that awakes early to seek her, shall not labor: for he shall find her sitting at his gates.	**15 المبكر إليها لن يتعب لأنه يجدها جالسة عند أبوابه.**

16. To think, therefore, upon her, is perfect understanding: and he that watches for her, shall quickly be secure.	**16 فالتأمل فيها كمال الفطنة ومن سهر لأجلها يكون مطمئناً سريعاً.**
17. For she goes about seeking such as are worthy of her, and she shows herself to them cheerfully in the ways, and meets them with all providence.	**17 لأنها تجول في طلب الذين هم اهل لها وتتمثل لهم في الطرق ببشاشة وفى كل رؤية لهم تلقاهم.**
18. For the beginning of her is the most true desire of discipline.	**18 لأن بدايتها شهوة الأدب الحقيقي.**
19. And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of purity:	**19 أما الاهتمام بالأدب فهو محبة. وأما المحبة فهي حفظ شرائعها. وفى حفظ الشرائع ثبات الطهارة.**
20. And purity brings one near to God.	**20 والطهارة تقرب الى الله.**
21. Therefore, the desire of wisdom brings to the everlasting kingdom.	**21 فابتغاء الحكمة يبلغ الى الملكوت.**
22. If then your delight be in thrones, and scepters, O you kings of the people, love wisdom that you may reign forever.	**22 فان كنتم تلتذون بالعرش والصولجان يا ملوك الشعوب، فاكرموا الحكمة لكي تملكوا الى الابد.**
23. Love the light of wisdom, all you that rule over peoples.	**23 واحبوا نور الحكمة يا حكام الشعوب.**
24. Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:	**24 وانا اخبركم ما الحكمة وكيف صدرت ولا اكتم عنكم الاسرار. لكن ابحث عنها من اول كونها واجعل معرفتها بينة، ولا اتجاوز من الحق شيئاً.**
25. Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.	**25 ولا اسير مع من يذوب حسداً لان مثل هذا لا حظ له في الحكمة.**
26. Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.	**26 ان كثرة الحكماء خلاص العالم. والملك العاقل ثبات الشعب.**
27. Receive, therefore, instruction by my words, and it shall be profitable to you.	**27 فتأدبوا بأقوالي واستفيدوا بها.**

Wisdom 7
الحكمة 7

1. I myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.	1 انما انا انسان يموت مثل سائر الناس. من جنس الأرضي المخلوق أولاً. وقد صورت جسداً في جوف أمي.
2. In the time of nine months I was compacted in blood, of the seed of man, and the pleasure of marriage.	2 ولبثت في الدم مدة تسعة أشهر، صنعت بزرع الرجل واللذة التي تصاحب الزواج.
3. And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice, which I uttered, was crying, as all others do.	3 ولما ولدت، انتشيت هذا الهواء الشائع وسقطت على هذه الارض المشتركة. واول صوت نطقته، كان البكاء على حد الجميع.
4. I was nursed in swaddling clothes, and with great cares.	4 وربيت في الأقمطة وباهتمام كثير.
5. For none of the kings had any other beginning of birth.	5 فانه ليس أحد من الملوك له بدء مولد آخر.
6. For all men have one entrance into life, and the like going out.	6 بل دخول الجميع الى الحياة واحد وخروجهم سواء.
7. Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:	7 حينئذ تمنيت فأوتيت الفطنة. ودعوت فحل عليّ روح الحكمة.
8. And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.	8 ففضلتها على الصوالجة والعروش ولم احسب الغنى شيئاً بالقياس لها.
9. Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.	9 ولم اعادل بها الحجر الكريم لان جميع الذهب بازائها قليل من الرمل والفضة عندها تحسب طيناً.
10. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.	10 واحببتها فوق العافية والجمال واتخذتها لي نوراً لان ضوءها لا يغرب.
11. Now all good things came to me together with her, and innumerable riches through her hands.	11 فأوتيت معها كل صنف من الخير ونلت من يديها غنى لا يحصى.
12. And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.	12 فتمتعت بهذه كلها لان الحكمة قائدة لها ولم اعلم انها ام جميعها.
13. Which I have learned without guile, and communicate without envy, and her riches I hide not.	13 تعلمتها بغير مكر. وأشرك فيها بغير حسد. وثروتها لا اكتمها.
14. For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.	14 فانه كنز للناس لا ينقص. والذين استفادوا منه، أشركوا في محبة الله. لأن مواهب التأديب قربتهم اليه.

15. And God has given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because He is the guide of wisdom, and the director of the wise:	**15 وقد وهبني الله ان أبدى عما في نفسي وان اجري في خاطري ما يليق بمواهبه. فانه هو المرشد الى الحكمة ومثقف الحكماء.**
16. For in His hand are both we, and our words, and all wisdom, and the knowledge and skill of works.	**16 وفي يده نحن واقوالنا والفطنة كلها ومعرفة ما يصنع.**
17. For He has given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements:	**17 ووهبني علماً يقيناً بالأكوان حتى اعرف نظام العالم وقوات العناصر.**
18. The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons:	**18 ومبدأ الازمنة ومنتهاها وما بينهما وتغير الاحوال وتحول الأوقات.**
19. The revolutions of the year, and the dispositions of the stars:	**19 ومداور السنين ومراكز النجوم.**
20. The natures of living creatures, and rage of wild beasts, the force of winds, and reasoning of men, the diversities of plants, and the virtues of roots:	**20 وطبائع الحيوان واخلاق الوحوش وعصوف الرياح وخواطر الناس وتباين الانبتة وقوى الأصول.**
21. And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.	**21 فعرفت كل ما هو مكتوم وحادث لأن الصانع جميع الأشياء علمني حكمة.**
22. For in her is the spirit of understanding; holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hinders, beneficent,	**22 فان فيها الروح الفهم القدوس المولود الوحيد ذا المزايا الكثيرة: اللطيف، السريع الحركة، الفصيح، الطاهر، النير، السليم، المحب للخير، الحاذق بلا مانع له، المحسن.**
23. Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtle:	**23 المحب للبشر، الثابت، الراسخ، المطمئن، القدير، الرقيب الذي ينفذ جميع الارواح الفاهمة الطاهرة اللطيفة.**
24. For wisdom is more active than all active things; and reaches everywhere, by reason of her purity.	**24 لان الحكمة أسرع حركة من كل متحرك فهي لطهارتها تلج وتنفذ في كل شيء.**
25. For she is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore, no defiled thing comes into her.	**25 فإنها نفخة قوة الله وانبثاق مجد القدير الخالص فلذلك لا يشوبها شيء نجس.**
26. For she is the brightness of eternal light, and the unspotted mirror of God’s majesty, and the image of His goodness.	**26 لأنها ضياء النور الازلي ومرآة عمل الله النقية وصورة جودته.**
27. And being but one, she can do all things: and remaining in herself the same, she renews all things, and through nations conveys herself into holy souls, she makes the friends of God and prophets.	**27 تقدر على كل شيء وهي واحدة. وتجدد كل شيء وهي ثابتة في ذاتها وفي كل جيل تحل في النفوس القديسة فتنشئ احباء لله وانبياء.**
28. For God loves none but him that dwells with wisdom.	**28 لان الله لا يحب احداً الا من يساكن الحكمة.**

29. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.	**29 انها أبهى من الشمس وأسمى من كل مركز للنجوم. وإذا قيست بالنور تقدمت عليه.**
30. For after light comes night, but no evil can overcome wisdom.	**30 لان النور يعقبه الليل، اما الحكمة فلا يغلبها الشر.**

Wisdom 8
الحكمة 8

1. She reaches, therefore, from one end to another mightily, and orders all things sweetly.	**1 انها تبلغ من غاية الى غاية بالقوة وتدبر كل شيء بالرفق.**
2. I loved her and sought her from my youth, and I desired to take her for my bride, and I became charmed of her beauty.	**2 لقد احببتها والتمستها منذ حداثتي. وابتغيت ان اتخذها لي عروساً، وصرت لجمالها عاشقاً.**
3. She glorifies her noble birth by living with God, and the Lord of all loves her.	**3 فان في نسبها مجداً، لأنها تحيا عند الله ورب الجميع قد أحبها.**
4. For she is an initiate in the knowledge of God, and an associate in His works.	**4 فهي صاحبة اسرار علم الله والمتخيرة لأعماله.**
5. If riches are a desirable possession in life, what is richer than wisdom who effects all things?	**5 إذا كان الغِنَى ملكاً نفيساً في الحياة، فأي شيء اغنى من الحكمة صانعة الجميع.**
6. And if understanding is effective, who more than she is fashioner of what exists?	**6 وان كانت الفطنة هي التي تعمل، فمن أحكم منها في صنع الأكوان.**
7. And if any one loves righteousness, her labors are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these.	**7 وإذا كان أحد يحب البر، فالفضائل هي اتعابها. لأنها تُعلم العفة والفطنة والعدل والقوة التي لا شيء للناس في الحياة أنفع منها.**
8. And if any one longs for wide experience, she knows the things of old, and infers the things to come; she understands turns of speech and the solutions of riddles; she has foreknowledge of signs and wonders and of the outcome of seasons and times.	**8 وإذا كان أحد يؤثر انواع العلم فهي تعرف القديم وتتمثل المستقبل وتفقه فنون الكلام وحل الاحاجي وتعلم الآيات والعجائب قبل ان تكون وحوادث الاوقات والازمنة.**
9. Therefore, I determined to take her to live with me, knowing that she would give me good counsel and encouragement in cares and grief.	**9 لذلك عزمت ان اتخذها قرينة لحياتي علما بانها تكون لي مشيرة بالصالحات ومفرجة لهمومي وكربي.**
10. Because of her I shall have glory among the multitudes and honor in the presence of the elders, though I am young.	**10 فيكون لي بها مجد في المجامع وكرامة قدام الشيوخ في شبابي.**
11. I shall be found keen in judgment, and in the sight of rulers, I shall be admired.	**11 واوجد حاذقاً في القضاء وأكون عجيباً قدام المقتدرين.**
12. When I am silent they will wait for me, and when I speak, they will give heed; and when I speak at greater length, they will put their hands on their mouths.	**12 إذا صمت ينتظرون، وإذا نطقت يصغون. وإذا افضت في الكلام يضعون ايديهم على افواههم.**
13. Because of her, I shall have immortality: and leave an everlasting memory to those who come after me.	**13 وانال بها الخلود واخلف عند الذين بعدي ذكراً مؤبداً.**

14. I shall govern peoples, and nations will be subject to me.	**14 أدبر الشعوب وتخضع لي الامم.**
15. Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war.	**15 يسمع الملوك المرهوبون فيخافونني ويظهر في الجمع صلاحي وفي الحرب بأسي.**
16. When I enter my house, I shall find rest with her: for her conversation has no bitterness, nor her company any tediousness, but joy and gladness.	**16 وإذا دخلت بيتي سكنت إليها، لأنه ليس في معاشرتها مرارة ولا في الحياة معها غمة، بل سرور وفرح.**
17. Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,	**17 فلما تفكرت في نفسي بهذه وتأملت في قلبي ان الخلود هو في قرابة الحكمة.**
18. And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.	**18 وفي مصاحبتها لذة صالحة وفي أعمال يديها كرامة غير ناقصة. وفي مجادلة نطقها فطنة. وفي مخاطبة كلامها بهاء. وكنت أطوف طالباً إياها لاتخذها لذاتي.**
19. As a child, I was by nature well-endowed and had received a good soul.	**19 وكنت صبياً فطناً وأعطيت نفساً صالحة.**
20. Or rather, being good, I entered an undefiled body.	**20 وإذ كنت أفضل صلاحاً، أتيت إلى جسد غير نجس.**
21. But I perceived that I would not possess wisdom unless God gave her to me, and it was a mark of insight to know whose gift she was, so I appealed to the Lord and besought Him, and with my whole heart I said:	**21 ولما علمت أنى لا أستطيع أن اكون عفيفاً إن لم يهبني الله العفة، وقد كان من الفطنة ان اعلم ممن هذه الموهبة، توجهت الى الرب وسألته من كل قلبي قائلاً.**

Wisdom 9
الحكمة 9

1. O God of my fathers, and Lord of mercy, who have made all things with Your word,	**1 يا إله آبائي ورب الرحمة، الذي خلقت جميع الناس بكلمتك.**
2. And by Your wisdom have appointed man, that he should have dominion over the creatures that You made,	**2 وبحكمتك أبدعت الانسان لكي يسود على الخلائق التي كونتها.**
3. That he should rule the world in holiness and righteousness, and execute judgement in uprightness of soul.	**3 ويسوس العالم بالقداسة والبر ويجري الحكم باستقامة النفس.**
4. Give me the wisdom that sits by Your throne, and do not reject me from among Your servants.	**4 أعطني الحكمة الجالسة الى عرشك ولا ترذلني من بين عبيدك.**
5. For I am Your servant, and the son of Your handmaid, a weak man, and of short lived, with little understanding of judgment and laws.	**5 فاني انا عبدك وابن أمتك. انسان ضعيف القوة وقليل العمر وناقص الفهم في القضاء والشرائع.**
6. For even if one is perfect among the sons of men, yet if Your wisdom is not with him, he will be regarded as nothing.	**6 لأن لو كان في بني البشر أحد كامل، فما لم تكن معه الحكمة التي منك لا يحسب شيئاً.**
7. You have chosen me to be king of Your people, and a judge of Your sons and daughters:	**7 إنك قد اخترتني لشعبك ملكاً، ولأبنائك وبناتك قاضياً.**
8. And have commanded me to build a temple on Your holy mount, and an altar in the city of Your dwelling place, a resemblance of Your holy tabernacle, which You have prepared from the beginning:	**8 وأمرتني ان ابني هيكلاً في جبل قدسك ومذبحاً في مدينة سكناك، على مثال المسكن المقدس الذي هيأته منذ البدء.**
9. With You is wisdom, who knows Your works, and was present when You made the world, and who understands what is pleasing in Your sight and what is right according to Your commandments.	**9 ومعك حكمتك التي تعرف أعمالك والتي كانت حاضرة حين خلقت العالم وهي عالمة ما هو المُرضي في عينيك والمستقيم في وصاياك.**
10. Send her forth from the holy heaven, and from the throne of Your majesty, that she may be with me, and may labor with me, that I may know what is acceptable with You:	**10 فأرسِلها من السماوات المقدسة وابعثها من عرش مجدك حتى إذا حضرت، تتعب معي لأعلم ما هو المقبول عندك.**
11. For she knows and understands all things, and shall leads me soberly in my works, and shall guard me with her glory.	**11 فإنها تعلم وتفهم كل شيء، فتقودني في أعمالي بتعفف وتحفظني في مجدها.**
12. Then my works be acceptable, and I shall judge Your people justly, and shall be worthy of the throne of my father.	**12 وتكون أعمالي مقبولة واحكم لشعبك بالعدل واكون اهلاً لعرش أبي.**

13. For who among men is he that can know the counsel of God? Or who can think what the will of God is?	**13 فأي انسان يعلم مشورة الله او يفطن لما يريد الرب.**
14. For the thoughts of mortals are fearful, and our counsels uncertain.	**14 ان افكار البشر ذات احجام وبصائرنا غير راسخة.**
15. For the corruptible body is a burden upon the soul, and the earthly habitation presses down the thoughtful mind.	**15 إذ الجسد الفاسد يثقل النفس، والمسكن الارضي يخفض العقل الكثير الهموم.**
16. We can hardly guess at what is on earth: and with labor we find the things that are at hand. But the things that are in heaven, who shall search out?	**16 ونحن بالجهد نتمثل ما على الأرض. وبالكد ندرك ما بين أيدينا. فالتي في السماوات من يستبحث عنها.**
17. And who shall know Your counsel, unless You give wisdom, and send Your holy Spirit from on high.	**17 ومن علم مشورتك لو لم تعطيه حكمة وتبعث روحك القدوس من الأعالي.**
18. And so the ways of them that are upon earth may be corrected, and men may learn the things that please You?	**18 فهكذا تقومت مناهج الذين على الارض وتعّلم الناس ما يرضيك.**
19. For by wisdom they were saved, and were taught what pleases You, O Lord, from the beginning.	**19 والحكمة هي التي خلصت كل من ارضاك يا رب منذ البدء.**

Wisdom 10
الحكمة 10

1. She preserved him, that was first formed by God, the father of the world, when he was created alone,	1 هي التي حفظت اول من جبل أباً للعالم لما خلق وحده.
2. And she brought him out of his sin, and gave him power to rule all things.	2 وانقذته من زلته واتته قوة ليتسلط على الجميع.
3. But when the unjust turned away from her in his anger, he perished because in rage, he murdered his brother.	3 ولما ارتد عنها الظالم في غضبه، هلك في حنقه الذي كان به قاتل اخيه.
4. When the earth was flooded because of him, wisdom again saved it, steering the righteous man by a paltry piece of wood.	4 ولما غمر الطوفان الارض بسببه، عادت الحكمة فخلصتها بهدايتها للصديق في آلة خشب حقيرة.
5. Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his wicked son.	5 وهي التي عند اتفاق لفيف الامم على الشر، لقيت الصديق وصانته لله بلا عيب. وحفظته قوياً في تحننه نحو الولد الشرير.
6. She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:	6 وهي التي انقذت الصديق من المنافقين الهالكين، فهرب من النار الهابطة على المدن الخمس.
7. Whose land, for a testimony of their wickedness, is desolate, and smokes to this day. And the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an unbelieving soul.	7 وأرضهم شاهدة إلى الآن بشرهم. هي قفر يسطع منه الدخان ونبات يثمر ثمراً لا ينضج. وعمود من ملح قائم تذكاراً لنفس لم تؤمن.
8. For because they passed wisdom by, they not only were hindered from recognizing the good, but also left for mankind a reminder of their folly, so that their failures could never go unnoticed.	8 والذين أهملوا الحكمة لم يضروا أنفسهم فقط لجهلهم بما هو صالح ولكنهم خلفوا للناس ذكر حماقتهم بحيث لم يستطيعوا كتمان ما زلوا فيه.
9. But wisdom has delivered from sorrow those who served her.	9 واما الذين خدموا الحكمة فأنقذتهم من كل الأوجاع.
10. She conducted the just, when he fled from his brother’s wrath, through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honorable in his labors, and accomplished his labors.	10 وهي التي قادت الصديق الهارب من غضب اخيه في سبل مستقيمة وارته ملكوت الله واعطته معرفة القديسين وانجحته في اتعابه وكللت أعماله.
11. When his oppressors were covetous, she stood by him and made him rich.	11 وعند طمع المحتالين عليه، انتصبت لمعونته واغنته.
12. She protected him from his enemies, and kept him safe from those who lay in wait for him. In his	12 وحفظته من الأعداء وحمته من الكامنين له واظفرته في القتال الشديد لكي يعرف ان التقوى

hard fight, she gave him the victory, so that he might learn that godliness is more powerful than anything.	**أقدر من كل شيء.**
13. When a righteous man was sold, wisdom did not desert him, but delivered him from sin. She descended with him into the pit.	**13 وهي التي لم تخذل الصديق المبيع بل صانته من الخطيئة ونزلت معه في الجب.**
14. And in bands she left him not, till she brought him the scepter of the kingdom, and power against those who oppressed him: and showed them to be liars that had accused him, and gave him everlasting glory.	**14 وفي القيود لم تفارقه حتى ناولته قضيب الملك وسلطاناً على الذين قهروه وأظهرت كذب الذين عابوه ومنحته مجداً ابدياً.**
15. She delivered the just people, and blameless seed, from the nations that oppressed them.	**15 وهي التي أنقذت شعباً مقدساً ونسلاً لا عيب فيه من الأمم التي كانت تضايقهم.**
16. She entered into the soul of the servant of God and stood against dreadful kings in wonders and signs.	**16 ودخلت إلى نفس خادم الله فقاوم ملوكاً مرهوبين بالعجائب والآيات.**
17. And she rendered to the just the wages of their labors, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:	**17 ومنحت الصديقين أجرة أتعابهم وأرشدتهم في طريق عجيب وصارت لهم ظلاً في النهار وضياء نجوم في الليل.**
18. And she brought them through the Red Sea, and carried them over through a great water.	**18 وعبرت بهم البحر الاحمر واجازتهم المياه الغزيرة.**
19. But she drowned their enemies in the sea, and from led them through deep waters. Therefore the just took the spoils of the wicked.	**19 اما اعداؤهم فأغرقتهم ثم قذفتهم من عمق الغمار على الشاطئ فسلب الصديقون المنافقين.**
20. And they sung to Your holy name, O Lord, and they praised with one accord Your victorious hand.	**20 ورنموا لاسمك القدوس ايها الرب وحمدوا بقلب واحد يدك الناصرة.**
21. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.	**21 لأن الحكمة فتحت افواه البكم وجعلت ألسنة الأطفال فصيحة.**

Wisdom 11
الحكمة 11

1. She prospered their works by the hands of a holy prophet.	**1 ثم سددت مساعيهم بإرشاد نبي قديس.**
2. They went through wildernesses that were not inhabited, and in desert places they pitched their tents.	**2 فساروا في برية لا ساكن بها وضربوا خيامهم في أرض قفرة.**
3. They stood against their enemies, and revenged themselves of their adversaries.	**3 وقاوموا محاربيهم وانتصروا على اعداءهم.**
4. They were thirsty, and they called upon You, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.	**4 وفي عطشهم دعوا اليك فأعطوا ماء من صخرة الصوان وشفاء لغليلهم من الحجر الصلب.**
5. For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:	**5 فكان الذي عذب به اعداؤهم اذ أعوزهم ما يشربون، وبنو اسرائيل متهللون بكثرته،**
6. By the same things they in their need were benefited.	**6 هو الذي أحسن به إليهم في عوزهم.**
7. For instead of a fountain of an ever-flowing river, You gave defiled blood to the unjust.	**7 فإنك بدل ينبوع النهر الدائم، أعطيت الأشرار دماً صديداً.**
8. And while they were diminished for a manifest reproof of their murdering the infants, You gave them abundant water unlooked for:	**8 عقابا لهم على قضائهم بقتل الأطفال. وهؤلاء اعطيتهم ماء غزيراً عند اليأس منه.**
9. Showing by the thirst that was then, how You were exalted, and killed their adversaries.	**9 لكي تريهم بعطشهم هذا كيف عاقبت اضدادهم.**
10. For when they were tried and chastised with mercy, they knew how the wicked were judged with wrath and torment.	**10 فانهم بامتحانك لهم، وان كان تأديب رحمة، فَهِموا كيف كان عذاب المنافقين المقضي عليهم بالغضب.**
11. For You admonished and tried them as a Father: but as a stern king, You examined and condemned the others.	**11 لأنك مثل والد واعظ اختبرت هؤلاء، ومثل ملك صارم وفاحصاً، داينت أولئك.**
12. For whether absent or present, they were tormented alike.	**12 وبهذه الصورة أشقيتهم غائبين وحاضرين.**
13. For a double affliction came upon them, and a groaning for the remembrance of things past.	**13 لأنه اشتملهم حزن مضاعف ونحيب بتذكرة سوالفهم.**
14. For when they heard that by their punishments the others were benefited, they perceived it was the Lord’s doing.	**14 لأنهم لما سمعوا ان ما كان لهم عقاباً، صار لأعدائهم احساناً، شعروا بيد الرب.**

15. For though they had mockingly rejected him who long before had been cast out and exposed, at the end of the events they marveled at him, for their thirst was not like that of the righteous.	**15 والذي قضوا من قبل بطرحه في النهر واستخفوا به ورذلوه، استعظموه في اخر الامر إذا كان عطش الصديقين على خلاف عطشهم.**
16. In return for their foolish and wicked thoughts, which led them astray to worship irrational serpents and worthless animals, You sent upon them a multitude of irrational creatures to punish them:	**16 واذ كانوا قد سفهوا في افكارهم الاثيمة وضلوا حتى عبدوا زحافات حقيرة ووحوشاً لا نطق لها، انتقمت منهم بان ارسلت عليهم جماً من الحيوانات التي لا نطق لها.**
17. That they might know that by what things a man sins, by the same also he is tormented.	**17 لكي يعلموا ان الخطايا التي يخطئ بها الانسان، بها يعاقب.**
18. For Your almighty hand, which created the world out of formless matter, did not lack the means to send upon them a multitude of bears, or fierce lions.	**18 لأنه لا يصعب على يدك القادرة على كل شيء التي صنعت العالم من مادة غير مصورة، ان تبعث عليهم جماً من الادباب او الاسود الكاسرة.**
19. Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapor, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:	**19 او من اصناف جديدة لم تعرف من الوحوش الضارية التي تنفخ ناراً او تبعث دخاناً قاتماً او ترسل من عيونها شراراً مخيفاً.**
20. Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.	**20 إذ كانت مناظرهم تهلكهم خوفاً، فضلاً عن قدرتها أن تهشمهم بإصابتها.**
21. Even apart from these, men could fall at a single breath when pursued by justice and scattered by the breath of Your power. But You have arranged all things by measure and number and weight.	**21 بل قد كان نَفَس كافياً لإسقاطهم، فيتعقبهم القضاء وروح قدرتك يذريهم. لكنك رتبت كل شيء بمقدار وعدد ووزن.**
22. For great power always belonged to You alone: and who shall resist the strength of Your arm?	**22 وعندك قدرة عظيمة في كل حين، فمن يقاوم قوة ذراعك.**
23. For the whole world before You is like a speck that tips the scales, and like a drop of the morning dew, that falls down upon the earth.	**23 ان العالم كله أمامك مثل ما ترجح به كفة الميزان وكنقطة ندى تسقط على الارض عند السحر.**
24. But You are merciful to all, because You can do all things, and overlook the sins of men for the sake of repentance.	**24 لكنك ترحم الجميع لأنك قادر على كل شيء وتتغاضى عن خطايا الناس لكي يتوبوا.**
25. For you love all things that exist, and hate none of the things, which You have made: for You would not have made anything if You hated it.	**25 لأنك تحب جميع الاكوان ولا تمقت شيئاً مما صنعت، فإنك لو ابغضت شيئاً لم كونته.**
26. And how could anything have endured, if You had not willed? Or be preserved, if not called by You?	**26 وكيف يثبت شيء إن لم تشأ أنت أو كيف يبقي إن لم يثبت منك.**
27. But you spare all things, for they are Yours, O Lord, who loves the living.	**27 إنك تشفق على جميع الاكوان لأنها لك ايها الرب المحب النفوس.**

Wisdom 12
الحكمة 12

1. O how good and sweet is Your Spirit, O Lord, in all things!	**1 ان في كل شيء روحك الذي لا فساد فيه.**
2. Therefore You chastise those that err, little by little: and admonish and speak to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in You, O Lord.	**2 فبه توبخ الخطاة شيئاً فشيئاً؟ وفيما يخطئون به، تذكرهم وتنذرهم لكي يقلعوا عن الشر ويؤمنوا بك ايها الرب.**
3. For those ancient inhabitants of Your holy land, whom You abhorred,	**3 فإنك ابغضت الذين كانوا قديماً سكان ارضك المقدسة.**
4. Because they did works hateful to You by their sorceries and wicked sacrifices,	**4 لأجل اعمالهم الممقوتة لديك من السحر وذبائح الفجور.**
5. And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of Your consecration,	**5 اذ كانوا يقتلون اولادهم بغير رحمة ويأكلون احشاء الناس ويشربون دماءهم في شعائر عبادتك.**
6. And those parents sacrificing with their own hands helpless souls, it was Your will to destroy by the hands of our parents,	**6 فأثرت ان تهلك بأيدي آبائنا اولئك الوالدين قتلة النفوس التي لا نصرة لها.**
7. That the land, which of all is most dear to You, might receive a worthy colony of the children of God.	**7 لكي تكون الأرض، التي هي أكرم عندك من كل ارض، عامرة بأبناء الله كما يليق بها.**
8. Yet even those You spared as men, and sent wasps forerunners of Your host, to destroy them little by little.	**8 على أنك اشفقت على اولئك ايضاً لأنهم بشر. فبعثت بالزنابير تتقدم معسكرك لتبيدهم قليلاً قليلاً.**
9. Not that you were unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:	**9 لا لأنك عجزت عن اخضاع المنافقين للصديقين بالقتال او تدميرهم بالوحوش الضارية او بأمر جازم من عندك.**
10. But executing Your judgments by degrees, you gave them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.	**10 لكن بعقابهم شيئاً فشيئاً، منحتهم مهلة للتوبة. وان لم يخف عليك ان جيلهم شرير وان خبثهم غريزي وافكارهم لا تتغير الى الابد.**
11. For it was a cursed seed from the beginning: neither have You for fear of any one give pardon to their sins.	**11 لأنهم كانوا ذرية ملعونة منذ البدء ولم يكن عفوك عن خطاياهم خوفاً من أحد.**
12. For who shall say to You: What have You done? Or who shall withstand Your judgment? Or who shall come before You to be an advocate of wicked men? Or who shall accuse You, if the nations perish,	**12 فانه من يقول ماذا صنعت؟ او يعترض قضاءك. ومن يشكوك بهلاك الامم التي خلقتها؟ او يقف بين يديك مخاصماً عن اناس مجرمين.**

which You have made?	
13. For there is no other God but You, whose care is for all men, to whom You should show that You do not judge unjustly.	**13 اذ ليس إله الا انت، المعتني بالجميع حتى تري أنك لا تقضي قضاء الظلم.**
14. Nor can any king or monarch confront You about those whom You have destroyed.	**14 وليس لملك او سلطان ان يطالبك بالذين اهلكتهم.**
15. You are righteous and rules all things righteously, deeming it alien to Your power to condemn him who does not deserve to be punished.	**15 واذ انت عادل، تدبر الجميع بالعدل. ويحسبون القضاء على من لا يستوجب العقاب، أمراً غريباً عن قوتك.**
16. For Your power is the beginning of justice: and because You are Lord of all, You make Yourself gracious to all.	**16 لأن قوتك هي مبدأ عدلك، وبما أنك رب الجميع فانت تشفق على الجميع.**
17. For You show Your power, when men will not believe You to be absolute in power, and You rebuke the boldness of those who know You.	**17 وانما تُظهر قوتك للذين لا يؤمنون أنك كامل القدرة. وتعاقب العلماء على جسارتهم.**
18. But You being master of power, judge with gentleness and with great kindness manage our lives: for Your power is at hand when You will.	**18 لكنك سيد القدرة تحكم بالرفق وتدبرنا بإشفاق كثير. لأن في يدك ان تعمل بقدرة متى شئت.**
19. But You have taught Your people by such works, that they must be just and humane, and have made Your children to be of a good hope: because in judging, You give place for repentance for sins.	**19 فعَلمت شعبك بأعمالك هذه، ان الصديق ينبغي ان يكون محباً للناس. وجعلت لبنيك رجاء حسناً، لأنك تمنحهم في خطاياهم مهلة للتوبة.**
20. For if You punished the enemies of Your servants, who deserved to die, with so great deliberation, and give them time and place that they might turn from their wickedness:	**20 لأنك ان كنت عاقبت اعداء بنيك المستوجبين للموت بمثل هذا التحرز والترفق، وجعلت لهم زماناً ومكاناً للإقلاع عن الشر.**
21. With what care have You judged Your own children, to whose fathers You have sworn and made covenants of good promises?	**21 فبأي اعتناء دبرت بنيك الذين أعطيت آباءهم أقساماً وعهوداً بمواعيد صالحة.**
22. Therefore, while You chastise us, You scourge our enemies in so many ways, to the end that when we judge we may think of Your goodness: and when we are judged, we may hope for Your mercy.	**22 فتؤدبنا نحن وتجلد اعداءنا جلداً كثيراً، لكي نتذكر حلمك إذا حَكَمنا وننتظر رحمتك إذا حُكم علينا.**
23. Therefore, You have also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things, which they worshipped.	**23 لأجل ذلك فالمنافقون الذين عاشوا في الغباوة والظلم، عذبتهم بأرجاسهم عينها.**
24. For they went far astray for in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.	**24 فانهم في ضلالهم، تجاوزوا طرق الضلال. إذ اتخذوا ما يستحقره اعداؤهم من الحيوان الهة مغترين كأطفال لا يفقهون.**

25. Therefore, You have sent a judgment upon them, as senseless children, to mock them.	**25 لذلك بعثت عليهم عقاب اولاد لا عقل لهم للسخرية.**
26. But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.	**26 ولما لم يتعظوا بتأديب السخرية، ذاقوا عقاب الله العادل.**
27. For when in their suffering they became incensed at those creatures which they had thought to be gods, being punished by means of them, they saw and recognized as the true God him whom they had before refused to know. Therefore, the utmost condemnation came upon them.	**27 وفيما تحملوه بغيظهم وقد رأوا ان ما اتخذوه إلهاً كانوا به يعذبون، عرفوا الاله الحق الذي كانوا قد أنكروه. ولذلك وافاهم كمال دينونتهم.**

Wisdom 13
الحكمة 13

1. For all men who were ignorant of God were foolish by nature; and they were unable from the good things that are seen to know Him who exists, nor did they recognize the craftsman while paying heed to His works:	**1 ان جميع الذين لم يعرفوا الله، هم حمقى من طبعهم. لم يقدروا ان يعلموا الكائن من الخيرات المنظورة. ولم يتأملوا المصنوعات حتى يعرفوا صانعها.**
2. But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.	**2 لكنهم حسبوا النار او الريح او الهواء اللطيف او مدار النجوم او لجة المياه او نيري السماء، آلهة تسود العالم.**
3. If through delight in the beauty of these things men assumed them to be gods, let them know how much better than these is their Lord, for the first author of beauty made all those things.	**3 فان كانوا قد حسبوا هذه الهة لإعجابهم بجمالها، فليعرفوا كم سيد هذه أفضل حسناً منها. اذ الذي خلقها هو مبدأ كل جمال.**
4. And if men were amazed at their power and working, let them perceive from them how much more powerful is He who formed them:	**4 وإن أذهلهم قوتها وفعلها، فليتفهموا من هذه كم هو الذي أنشأها أعظم قوة منها.**
5. For from the greatness and beauty of created things comes a corresponding perception of their Creator.	**5 لأنه من عظم جمال الموجودات، نري صانعها بطريق القياس.**
6. Yet these men are little to be blamed, for perhaps they go astray while seeking God and desiring to find Him.	**6 غير ان لهؤلاء وجهاً من العذر. لعلهم ضلوا في طلبهم لله ورغبتهم في ايجاده.**
7. For as they live among his works they keep searching, and they trust in what they see, because the things that are seen are beautiful.	**7 اذ هم يبحثون عنه مترددين بين مصنوعاته، فيغرهم منظرها لان المنظورات ذات جمال.**
8. But then again they are not to be pardoned.	**8 مع ذلك ليس لهم من مغفرة.**
9. For if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things?	**9 لأنهم ان كانوا قد بلغوا من العلم، ان استطاعوا، إدراك كنه الدهر، فكيف لم يكونوا أسرع ادراكاً لرب الدهر.**
10. But miserable, with their hopes set on dead things, are the men who give the name “gods” to the works of men’s hands, gold and silver fashioned with skill, and likenesses of animals, or a useless stone, the work of an ancient hand.	**10 فهم أذا أشقياء وخائبة أمالهم في الأشياء الميتة. الذين دعوها آلهة، أعمال الناس: ذهباً وفضة باختلاف الصنعة وتماثيل الحيوان أ وحجراً غير نافع عمل يد قديمة.**
11. Or if an artist, a carpenter, has cut down a tree proper for his use in the wood, and skillfully taken off all the bark thereof, and with his art, diligently forms a vessel profitable for the common uses of	**11 فإن كان نجاراً نشر شجرة من الغابة طوع العمل ويجردها بحسن معرفته من كل قشرها ثم بحسن صناعته يصنعها آلة تصلح لخدمة العيش.**

life,	
12. And uses the chips of his work to prepare his food:	**12 ويستعمل نفايتها وقوداً لإعداد طعامه.**
13. And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carves it diligently when he has nothing else to do, and by the skill of his art fashions it, and makes it like the image of a man:	**13 ثم يأخذ قطعة من نفايتها، لا تصلح لشيء، خشبة ذات اعوجاج وعقد. واعتني بنقشها في اوان فراغه وصورها بخبرة صناعته على شكل انسان.**
14. Or makes it like the image of an animal, giving it a coat of red paint and coloring its surface red and covering every blemish in it with paint:	**14 أو صورها على شكل حيوان ما ودهنها بالاسفيداج وحمر لونها بالزنجفر وطلي كل لطخة بها.**
15. And makes a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,	**15 وجعل لها مقاماً يليق بها ووضعها في الحائط وثبتها بالحديد.**
16. Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and has need of help.	**16 وتحفظ عليها ان لا تسقط لعلمه بانها لا تقوم بمعونة نفسها، إذ هي تمثال يحتاج الى من يعينه.**
17. And then makes prayer to it, enquiring concerning his possessions, and his children, or his marriage. And he is not ashamed to speak to that which has no life:	**17 ثم من أجل أمواله وزواجه وأولاده، يتضرع اليها ولا يخجل ان يخاطب من لا روح له.**
18. And for health, he makes supplication to the weak, and for life prays to that which is dead, and for help calls upon that which is unprofitable:	**18 فيطلب العافية من السقيم ويسأل الميت الحياة ويستغيث بمن هو أعجز شيء عن الإغاثة.**
19. And for a good journey he petitions him that cannot walk: and for money-making and work and success with his hands, he asks strength of a thing whose hands have no strength.	**19 ويتوسل من أجل السفر إلى من لا يستطيع المشي ويلتمس النصرة في الكسب والتجارة ونجح المساعي ممن هو غير نافع في جميع الأمور.**

Wisdom 14
الحكمة 14

1. Again, another preparing to sail, and beginning to make his voyage through the raging waves, calls upon a piece of wood more frail than the wood that carries him.	**1 وآخر قبل ان يركب البحر ويسير على الامواج المتلاطمة، يستغيث بخشبة أخري ضعيفة، أضعف من المركب الذي يحمله.**
2. For it was desire for gain that planned that vessel, and wisdom was the craftsman who built it.	**2 لأن المركب اخترعه حب الكسب والصانع بالحكمة عمله.**
3. But it is Your providence, O Father, that steers its course, because You have given it a path in the sea, and a safe way through the waves,	**3 لكن عنايتك أيها الآب هي التي تدبره. لأنك انت الذي فتحت في البحر طريقا وفي الامواج مسلكاً آمناً.**
4. Showing that You can save from every danger, so that even if a man lacks skill, he may put to sea.	**4 وبينت إنك قادر ان تخلص من كل خطر ولو ركب البحر من يجهل صناعته.**
5. It is Your will that works of Your wisdom should not be without effect; therefore men trust their lives even to the smallest piece of wood, and passing through the billows on a raft they come safely to land.	**5 وانت تحب ان لا تكون اعمال حكمتك باطلة، فلذلك يودع الناس أنفسهم خشباً صغيراً ويقطعون اللجة في سفينة ويخلصون.**
6. For even in the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft, and guided by Your hand left to the world the seed of a new generation.	**6 وفي البدء أيضاً حين هلك الجبابرة المتكبرون، التجأ رجاء العالم الى سفينة. وارشدته يديك فأبقى للدهر ذرية تتوالد.**
7. For blessed is the wood, by which righteousness comes.	**7 فالخشب الذي به يحصل البر هو مبارك.**
8. But the idol made with hands is accursed, and so is he who made it: because he did the work; and the perishable thing was called a god.	**8 اما الخشب المصنوع صنماً، فملعون هو وصانعه. اما هذا فلانه عمله واما ذاك فلانه مع كونه فاسداً سمي إلهاً.**
9. For equally hateful to God are the ungodly man and his ungodliness.	**9 فان الله يبغض المنافق ونفاقه على السواء.**
10. For what was done will be punished together with him who did it.	**10 فيصيب العقاب المصنوع والصانع.**
11. Therefore, there will be a visitation also upon the heathen idols, because, though part of what God created, they became an abomination, and became traps for the souls of men and a snare to the feet of the foolish.	**11 لذلك ستفتقد اصنام الامم أيضاً لأنه مع انها إحدى خلائق الله، صارت رجساً ومعثرة لنفوس الناس وفخاً لأقدام الجهال.**
12. For devising of idols is the beginning of fornication: and their invention was the corruption of life.	**12 لان اختراع الاصنام هو أصل الفسق ووجدانها فساد الحياة.**

13. For neither have they existed from the beginning nor will they exist forever.	**13 لأنها ما كانت منذ البدء ولا تكون ثابتة الى الابد.**
14. For by the vanity of men they came into the world: and therefore they shall come shortly to an end.	**14 لأنها انما دخلت العالم بحب الناس للمجد الباطل ولذلك سيكون أجلهم سريعاً.**
15. For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.	**15 وذلك ان والداً قد فجع لموت ابنه سريعاً فصنع تمثالاً لابنه. وجعل يعبد تمثال ذلك الانسان الميت كإله. وأمر عبيده أن يقدسوه ويذبحوا له.**
16. Then the ungodly custom, grown strong with time, was kept as a law, and at the command of monarchs, graven images were worshiped.	**16 ثم على مر الزمان، تأصلت تلك العادة النفاقية وحفظت كشريعة وبأوامر الملوك عبدت المنحوتات.**
17. When men could not honor monarchs in their presence, since they lived at a distance, they imagined their appearance far away, and made a visible image of the king whom they honored, so that by their zeal they might flatter the absent one as though present.	**17 والناس الذين لم يمكنهم اكرامها بحضورهم لأجل سكنهم البعيد، أتوا بشكل مثلهم وعملوا صورة ظاهرة للملك المكرم عندهم، حرصاً على تملقه في الغيبة كأنه حاضر.**
18. Then the ambition of the craftsman impelled even those who did not know the king to intensify their worship.	**18 ثم ان حب الصناع للمباهاة، كان داعية للجاهلين الى المبالغة في هذه العبادة.**
19. For he, perhaps wishing to please his ruler, skillfully forced the likeness to take more beautiful form.	**19 فانهم رغبة في ارضاء الآمر، قد أفرغوا وسعهم في الصناعة لإخراج الصورة على غاية الكمال.**
20. And the multitude, attracted by the charm of his work, now regarded as an object of worship the one whom shortly before they had honored as a man.	**20 فاستميل الجمهور ببهجة ذلك المصنوع حتى ان الذي كانوا قبل قليل يكرمونه كانسان، عدوه إلهاً.**
21. And this became a hidden trap for mankind, because men, in bondage to misfortune or to royal authority, bestowed on objects of stone or wood the name that ought not to be shared.	**21 وبهذا كان اقتناص الخلق. فان رزيئة بعض الناس او اقتسار الملوك، استعبدهم حتى جعلوا على الحجر والخشب الاسم الذي لا يُشرِك فيه أحد.**
22. And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.	**22 ثم لم يكتفوا بضلالهم في معرفة الله، لكنهم غاصوا في حرب الجهل الشديدة وهم يسمون مثل هذه الشرور سلاماً.**
23. For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,	**23 فانهم يمارسون ذبائح من بنيهم او شعائر خفية ومآدب جنون على اساليب اخر.**

24. So that now they neither keep life, nor marriage undefiled, but one kills another through envy, or grieves him by adultery:	**24 لا يراعون حسن السيرة ولا طهارة الزواج. فيقتل الرجل صاحبه بالاغتيال ويحزنه بالفاحشة.**
25. And all things are mingled together; blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumult and perjury, confusion over what is good,	**25 صارت أمورهم كلها مختلطة فيه الدم والقتل والسرقة والمكر والفساد والخيانة والفتنة والحنث وقلق الابرار.**
26. Forgetfulness of favors, pollution of souls, sex perversion, disorder in marriage, adultery, and debauchery.	**26 ونسيان النعمة وتدنس النفوس والتباس المواليد وتشوش الزواج والفسق والعهر.**
27. For the worship of abominable idols is the cause, and the beginning and end of all evil.	**27 لان عبادة الاصنام المكروهة هي علة كل شر وابتداؤه وغايته.**
28. For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.	**28 فانهم إذا فرحوا، تجاهلوا. وإن تنبأوا، كذبوا. وإن تعاملوا، ظلموا. وإن حالفوا، أسرعوا الى الحنث.**
29. For because they trust in lifeless idols, they swear wicked oaths and expect to suffer no harm.	**29 ولتوكلهم على اصنام لا ارواح فيها، لا يتوقعون إذا اقسموا بالزور ان ينالهم الخسران.**
30. But just penalties will overtake them on two counts: because they thought wickedly of God in devoting themselves to idols, and because in deceit they swore unrighteously through contempt for holiness.	**30 فهناك امران يستحقون بهما حلول العقاب: سوء اعتقادهم في الله اذ اتبعوا الاصنام، وقسمهم بالظلم والمكر إذا استخفوا بالقداسة.**
31. For it is not the power of the things by which men swear, but the just penalty for those who sin, that always pursues the transgression of the unrighteous.	**31 لان معصية الظالمين انما يتعقبها القضاء على الخطاة، وليس قدرة الأصنام التي يقسمون بها.**

Wisdom 15
الحكمة 15

1. But You, our God, are gracious and true, patient, and ordering all things in mercy.	1 وانت يا الهنا ذو صلاح وصادق. طويل الاناة ومدبر الجميع بالرحمة.
2. For if we sin, we are Yours, knowing Your greatness: but we will not sin, because we know that we are counted with You.	2 فاذا أخطأنا، فنحن في يدك وقد علمنا قدرتك. لكننا لا نختار الخطأ لعلمنا بأننا من خاصتك.
3. For to know You is perfect justice: and to know Your justice, and Your power, is the root of immortality.	3 فإن معرفتك هي البر الكامل. والعلم بقدرتك هو أصل الحياة الدائمة.
4. For neither has the evil intent of human misled us, nor the fruitless toil of painters, a figure stained with varied colors,	4 لذلك لم يغونا ما اخترعته صناعة الناس الممقوتة ولا عمل المصورين العقيم من الصور الملطخة بالألوان.
5. The sight whereof entices the fool to lust after it, and he loves the lifeless figure of a dead image.	5 التي في النظر اليها فضيحة للسفهاء بعشقهم صورة تمثال ميت لا روح فيه.
6. The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.	6 عاشقون السيئات يستحقون أن يكون آملهم في مثل هذه والذين يصنعونها والذين يحبونها والذين يعبدونها.
7. The potter also tempering soft earth, with labor fashions every vessel for our service, and of the same clay he makes both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.	7 ان الخزاف يعني بعجن الطين اللين ويصنع منه كل اناء مما نستخدمه فيصنع من الطين الواحد الانية المستخدمة في الاعمال الطاهرة والمستخدمة في عكس ذلك واما تخصيص كل اناء بواحدة من الخدمتين فإنما يرجع الى حكم صانع الطين.
8. And of the same clay by a vain labor he makes a god: he who a little before was made of earth himself, and a little after returns to the same out of which he was taken, when his life, which was lent him, shall be called for again.	8 وبعنائه الممقوت يصنع من هذا الطين الها باطلاً وهو انما ولد من الطين من حين يسير وعن قليل سيعود الى ما اخذ منه حين يطالب بدين نفسه.
9. But his care is, not that he shall labor, nor that his life is short, but he strives with the goldsmiths and silversmiths: and he endeavors to do like the workers in brass, and counts it a glory to make vain things.	9 غير ان همه ليس بانه يتعب ولا بانه قريب الاجل، لكنه يباري صاغة الذهب والفضة ويعارض النحاسين ويعتد ما يصنعه من الخسائس فخراً.
10. For his heart is ashes, and his hope vain earth and his life more base than clay:	10 فقلبه رماد ورجاؤه اخس من التراب وحياته احقر من الطين.
11. Because he failed to know the one who formed him and inspired him with an active soul and breathed into him a living spirit.	11 لأنه جهل من جبله ونفخ فيه نفساً عاملة وروحاً محيياً.

12. But he considered our existence an idle game, and life a festival held for profit, for he says one must get money anyway one can, even by base means.	**12 بل حسب حياتنا عبثاً وعمرنا موسماً للاكتساب وزعم انه لا بد من الربح بكل حيلة ولو بالظلم.**
13. For this man, more than all others, knows that he sins when he makes from earthy matter fragile vessels and graven images.	**13 فانه عالم بانه أعظم جرماً من الجميع لأنه يصنع من طين الارض آنية ضعيفة ومنحوتات.**
14. But most foolish, and more miserable than infants, are all the enemies who oppressed Your people:	**14 ان جميع اعداء شعبك المتسلطين عليهم هم أجهل الناس وأشقى من نفوس الأطفال.**
15. For they thought that all their heathen idols were gods, though these have neither the use of their eyes to see with, nor nostrils with which to draw breath, nor ears with which to hear, nor fingers to feel with, and their feet are of no use for walking.	**15 لأنهم حسبوا جميع اصنام الامم آلهة، تلك التي لا تبصر بعيونها ولا تنشق الهواء بأنوفها ولا تسمع بآذانها ولا تلمس بأصابع ايديها. وأرجلها عاجزة عن المشي.**
16. For man made them: and he that borrows his own spirit, fashioned them. For no man can make a god, which is like himself.	**16 لأنها انما عملها انسان والذي اعير روحاً صنعها. وليس في طاقة انسان ان يصنع إلهاً مثله.**
17. He is mortal, and what he makes with lawless hands is dead, for he is better than the objects he worships, since he has life, but they never have.	**17 وانما هو فانٍ، فيصنع بيديه الاثيمتين ما لا حياة فيه. فهو أفضل من معبوداته، اذ هو قد كان حياً. واما هي فلم تكن حية البتة.**
18. Moreover, they worship even the most hateful animals, which are worse than all others, when judged by their lack of intelligence.	**18 وهم يعبدون اشقي الحيوانات فإن الأشياء التي لا حس لها، بإزائها هي أشر منها.**
19. And even as animals, they are not so beautiful in appearance that one would desire them, but they have escaped both the praise of God and His blessing.	**19 وليس فيه ما في منظر الحيوانات الأخرى من الحسن الشائق، اذ فاته مدح الله وبركته.**

Wisdom 16
الحكمة 16

1. Therefore, those men were worthily punished through such creatures, and were tormented by a multitude of animal.	1 لذلك كانوا احقاء بان يعاقبوا بأمثال هذه ويعذبوا بكثرة من الحيوانات.
2. Instead of this punishment, You showed kindness to Your people, and prepared quails for them to eat, a delicacy to satisfy the desire of appetite.	2 اما شعبك فبدلاً من ذلك العقاب، احسنت إليهم بإعداد السلوى مأكلاً غريب الطعم اشبعت به شهوتهم.
3. In order that those men, when they desired food, might lose the least remnant of appetite because of the odious creatures sent to them, while Your people, after suffering want a short time, might partake of delicacies.	3 حتى انه، بينما كان اولئك مع جوعهم فاقدي كل شهوة للطعام من كراهة ما بعثت عليهم، كان هؤلاء بعد عوز يسير يتناولون مأكلاً غريب الطعم.
4. For it was necessary that upon those oppressors inevitable destruction should come, while to these it was merely shown how their enemies were being tormented.	4 فانه كان ينبغي لأولئك المنافقين ان ينزل بهم عقاب لا مناص منه. وأن يرى هؤلاء فقط كيف كانوا يعذبون اعداؤهم.
5. For when the fierce rage of beasts came upon these, they were destroyed by the biting of crooked serpents.	5 ولما اقتحم هؤلاء حنق الوحوش الهائل واهلكهم لدغ الحيات الخبيثة.
6. But Your wrath endured not forever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of Your law.	6 لم يستمر غضبك الى المنتهى. بل انما اقلقوا الى حين انذاراً لهم. ونصبت لهم علامة للخلاص تذكرهم وصية شريعتك.
7. For he that turned to it, was not healed by that which he saw, but by You, the Savior of all.	7 فكان الملتفت اليها يخلص. لا بذلك المنظور بل بك يا مخلص الجميع.
8. And in this You showed to our enemies, that You are He who delivers from all evil.	8 وبذلك اثبت لأعدائنا أنك انت المنقذ من كل سوء.
9. For the biting of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.	9 لان اولئك قتلهم لسع الجراد والذباب ولم يوجد لنفوسهم شفاء، اذ هم اهل لان يعاقبوا بمثل ذلك.
10. But not even the teeth of venomous serpents overcame Your children: for Your mercy came and healed them.	10 اما بنوك فلم تقو عليهم انياب التنانين السامة لان رحمتك اقبلت وشفتهم.
11. For they were examined for the remembrance of Your words, and were quickly healed, lest falling into deep forgetfulness, they might be deprived of Your kindness.	11 وانما نخسوا ليتذكروا اقوالك. ثم خلصوا سريعاً لئلا يسقطوا في نسيان عميق فيحرموا من احسانك.

12. For it was neither herb, nor soothing cream, that healed them, but Your word, O Lord, which heals all things.	**12 وما شفاهم نبات ولا مرهم، بل كلمتك يارب التي تشفي الجميع.**
13. For it is You, O Lord, that has power of life and death, and lead down to the gates of Hades, and bring back again:	**13 لان لك سلطان الحياة والموت، فتحدر الى ابواب الجحيم وتصعد.**
14. A man in his wickedness kills another, but he cannot bring back the departed spirit, nor set free the imprisoned soul:	**14 اما الانسان فيقتل بخبثه، لكنه لا يعيد الروح الذي قد خرج ولا يسترجع النفس المقبوضة.**
15. And it is impossible to escape from Your hand:	**15 ولا يستطيع أحد ان يهرب من يدك.**
16. For the wicked, refusing to know You, were scourged by the strength of Your arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.	**16 فإنك قد جلدت بقوة ذراعك المنافقين الذين جحدوا معرفتك. وأطلقت في أثرهم سيولاً وبرداً وامطاراً غريبة ونـاراً اكلة.**
17. For, most incredible of all, in the water, which quenches all things, the fire had still greater effect, for the universe defends the righteous.	**17 واغرب شيء ان النار كانت في الماء الذي يطفئ كل شيء تزداد حدة، لان عناصر العالم تقاتل عن الصديقين.**
18. At one time the flame was restrained, so that it might not consume the creatures sent against the ungodly, but that seeing this they might know that they were being pursued by the judgment of God.	**18 وكان اللهيب تارة يسكن لئلا يحرق الحيوان، هذا الذي أرسل على المنافقين. ولكي يبصروا فيعلموا ان قضاء الله على اعقابهم.**
19. And at another time even in the midst of water it burned more intensely than fire, to destroy the crops of the unrighteous land.	**19 وتارة يخرج عن طبع النار فيتأجج في الماء لكي يستأصل أثمار الأرض الاثيمة.**
20. Instead of these things, You fed Your people with the food of angels, and gave them bread from heaven, prepared without labor; having in it all that is delicious, and the sweetness of every taste.	**20 اما شعبك فبدلا من ذلك، اطعمتهم طعام الملائكة وارسلت لهم من السماء خبزاً معداً لا تعب فيه، يتضمن كل لذة ويلائم كل ذوق.**
21. For Your sustenance showed Your sweetness to Your children, and serving every man’s will, it was turned to what every man liked.	**21 لان جوهرك اظهر عذوبتك لبنيك. فكان يخدم شهوة المتناول ويتحول الى ما شاء كل واحد.**
22. Snow and ice withstood fire without melting, so that they might know that the crops of their enemies were being destroyed by the fire that blazed in the hail and flashed in the showers of rain.	**22 وكان الثلج والجليد يثبتان في النار ولا يذوبان. ليعرفوا أن أثمار الاعداء أبادتها النار المتقدة في البرد والبروق في الأمطار.**
23. Whereas the fire, in order that the righteous might be fed, even forgot its natural power.	**23 اما عند هؤلاء فقد تناست القوة التي لها لكي يغتذي القديسون.**
24. For creation, serving You who made it, exerts itself to punish the unrighteous, and in kindness relaxes on behalf of those who trust in You.	**24 اذ الخليقة الخادمة لك انت صانعها. تتشدد لتعاقب المجرمين. وتتراخى لتحسن الى المتوكلين عليك.**

25. Therefore even then it was transformed into all things, and was obedient to Your grace, that nourishes all, according to the desire of those who had need.	**25 لذلك كانت حينئذ تتحول الى كل شيء لتخدم نعمتك التي تغذي الجميع على ما يشاء كل محتاج.**
26. So that Your children, O Lord, whom you loved, might know that it is not the growing of fruits that nourishes men, but Your word preserves them that believe in You.	**26 لكي يعلم بنوك الذين احببتهم ايها الرب ان ليس ما تخرج الارض من الثمار هو يغذى الانسان، لكن كلمتك هي التي تحفظ المؤمنين بك.**
27. For that which could not be destroyed by fire, being warmed with a little sunbeam, quickly melted away:	**27 لأن ما لم تفسده النار، أحماه اليسير من شعاع الشمس فذاب سريعاً.**
28. To make it known that one must rise before the sun to give You thanks, and must pray to You at the dawning of the light.	**28 حتى يعلم الجميع انه ينبغي أن نسبق الشمس لنشكرك ونحضر امامك عند شروق النور.**
29. For the hope of the unthankful shall melt away as the winter’s ice, and shall run off as unprofitable water.	**29 لان رجاء من لا شكر له يذوب كجليد شتوي ويذهب كماء لا منفعة فيه.**

Wisdom 17
الحكمة 17

1. For Your judgments, O Lord, are great, and Your words cannot be expressed: therefore, undisciplined souls have erred.	1 ان احكامك عظيمة لا يعبر عنها، ولذلك ضلت النفوس التي لا تأديب لها.
2. For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.	2 فانه لما توهم المجرمون انهم يتسلطون على الامة القديسة، إذا هم ملقون في اسر الظلمة وقيود الليل الطويل، محبوسون تحت سقوفهم، منفيون عن العناية الأبدية.
3. And while they thought to lie hiding in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.	3 واذ حسبوا انهم مستترون في خطاياهم الخفية، فرق بينهم ستر النسيان المظلم وهم في رعب شديد تقلقهم الخيالات.
4. For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, frightened them.	4 ولم تكن الكهوف التي لبثوا فيها لتقيهم من الذعر. فقد كانت اصوات قاصفة تدوي من حولهم واشباح عابسة تتراءى امام وجوههم فتخيفهم.
5. And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.	5 ولم يكن في قوة النار، مهما اشتدت، ان تأتي بضياء. ولا في بريق النجوم ان ينير ذلك الليل المدلهم.
6. But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things, which they saw to be worse:	6 وانما كانت تلمع لهم بغتة نيران مخيفة فيرتعدون من ذلك المنظر المبهم ويتوهمون ما يظهر لهم اهول مما هو.
7. And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.	7 حينئذ بطلت صناعة السحر وشعوذته. وبرز على افتخارهم بالحكمة حجة مخزية.
8. For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.	8 لأن الذين وعدوا أن يطردوا قلق النفس السقيمة وجزعها، هؤلاء أسقمهم خوف مضحك.
9. For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no means be avoided.	9 فانهم، وان لم يصبهم شيء هائل، كان مرور الوحوش وصفير الافاعي يدحرهم فيهلكون من الخوف. وينكرون حتى وجود الهواء الذي لا محيد عنه.
10. For whereas wickedness is fearful, it bears witness of its condemnation, for a troubled conscience always forecasts grievous things.	10 لان الخبث ملازم للجبن، فهو يقضي على نفسه بشهادته. ولقلق الضمير، لا يزال متخيلا الضربات.
11. For fear is nothing but surrender of the helps that come from reason.	11 فان الخوف انما هو ترك المدد الذي من العقل.

12. And the inner expectation of help, being weak, prefers ignorance of what causes the torment.	**12 وانتظار المدد من الداخل أضعف. ولذلك تحسب مجلبة العذاب المجهولة اشد.**
13. But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest Hades, slept the same sleep,	**13 فأولئك لما دهمتهم الليلة التي لا يمكن احتمالها، الواردة من مطابق الجحيم، كانوا نياماً هذا النوم نفسه.**
14. Were sometimes battered with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.	**14 فوهمتهم تارة المخاوف من الخيالات وتارة كانت تنحل قواهم من انخلاع قلوبهم لما غشيهم من مفاجأة الخوف الغير المتوقع.**
15. Moreover, if any of them had fallen down, he was kept shut up in prison without irons.	**15 ثم حيثما سقط أحد منهم، بقي محبوسا في سجن لا حديد فيه.**
16. For if anyone were a farmer, or a shepherd, or a laborer in the wilderness, and was suddenly overtaken, he endured a necessity from which he could not fly.	**16 فان كان فلاحاً او راعياً او صاحب عمل من اعمال الصحراء، اخذ بغتة فوقع في قسر لا انفكاك عنه.**
17. For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,	**17 اذ جميعهم كانوا مقيدين بسلسلة واحدة، سلسلة الظلام. فدوي الريح واغاريد الطيور على الاغصان الملتفة وصوت المياه المندفعة بقوة.**
18. Or the mighty noise of stones tumbling down, or the running that could not be seen of animals playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.	**18 وقعقعة الحجارة المتدحرجة. وركض الحيوانات الذي لا يرى. وزئير الوحوش الضارية. والصدى المتردد في بطون الجبال. كل ذلك كان يذيبهم من الخوف.**
19. For the whole world was enlightened, with a clear light, and none were hindered in their labors.	**19 وبينما كان سائر العالم يضيئه نور ساطع ويتعاطى اعماله بغير مانع.**
20. But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.	**20 كان اولئك منفردين في ظل ليل مدلهم صورة الظلمة العتيدة أن تقتبلهم. فكانوا على أنفسهم أثقل من الظلمة.**

Wisdom 18
الحكمة 18

1. But Your saints had a very great light, and their enemies heard their voice indeed, but did not see their shape, and counted them happy for not having suffered.	**1 اما قديسوك فكان عندهم نور عظيم. وكان اولئك يسمعون اصواتهم بغير ان يبصروا اشخاصهم ويغبطونهم على انهم لا يقاسون مثل حالهم.**
2. And were thankful that Your saints, though previously wronged, were doing them no harm; and they begged their pardon for having been at variance with them.	**2 ويشكرونهم على انهم لا يؤذون الذين قد ظلموهم ويستغفرونهم من معاداتهم لهم.**
3. Therefore, You provided a flaming pillar of fire as a guide for Your people's unknown journey, and a harmless sun for their glorious wandering.	**3 وبإزاء ذلك جعلت لهؤلاء عمود نار دليلاً في طريق لم يعرفوه. ومنحتهم شمساً لا تضر المسكن المأثور.**
4. For their enemies deserved to be deprived of light and imprisoned in darkness, those who had kept Your sons imprisoned, through whom the imperishable light of the law was to be given to the world.	**4 اما اولئك فكان جديراً بهم ان يفقدوا النور ويحبسوا في الظلمة، لأنهم حبسوا بنيك الذين بهم سيمنح الدهر نور شريعتك الغير الفاني.**
5. And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, You took away a multitude of their children, and destroyed them altogether in a mighty water.	**5 ولما تآمروا على قتل اطفال القديسين وتعرض واحد منهم لذلك ثم خلص، عاقبتهم انت بإهلاك جمهور أولادهم. ثم دمرتهم جميعاً في الماء الغامر.**
6. That night was made known beforehand to our fathers, so that they might rejoice in sure knowledge of the oaths in which they trusted.	**6 وتلك الليلة قد أخبر بها آباؤنا من قبل لكي تطيب نفوسهم، لعلمهم اليقين ما الاقسام التي يثقون بها.**
7. So Your people received the salvation of the just, and destruction of the unjust.	**7 ففاز شعبك بخلاص الصديقين وهلاك الأعداء.**
8. For as You punished the adversaries, so You also encouraged and glorified us.	**8 فان الذي عاقبت به المقاومين، هو الذي جذبتنا به اليك ومجدتنا.**
9. For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.	**9 فان القديسين، بني الصالحين، كانوا يذبحون خفية. ويوجبون على أنفسهم شريعة الله هذه ان يشترك القديسون في السراء والضراء على السواء. وكانوا يرنمون بتسابيح الآباء.**
10. But on the other side, there sounded an ill according cry of the enemies, and a lamentable mourning was heard for their children.	**10 وقد رفع الاعداء جلبة اصواتهم بالبكاء والنحيب على أطفالهم.**
11. And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.	**11 وكان قضاء واحد على العبد والمولى. وضربة واحدة نالت الشعب والملك.**

12. So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.	**12 وكان لكلهم اجمعين اموات لا يحصون قد ماتوا ميتة واحدة. حتى ان الاحياء لم يكفوا لدفن الموتى اذ في لحظة باد نسلهم المكرم.**
13. For though they had disbelieved everything because of their magic arts, yet, when their first-born were destroyed, they acknowledged Your people to be God's son.	**13 وبعد ان ابوا بسبب السحر ان يؤمنوا بشيء، اعترفوا عند هلاك الابكار بان الشعب هو ابن لله.**
14. For while all things were in quiet silence, and the night was in the midst of her course,	**14 وحين شمل كل شيء هدوء السكوت وانتصف مسير الليل،**
15. Your Almighty word leaped down from heaven from Your royal throne, as a fierce conqueror into the midst of the land of destruction,	**15 هجمت كلمتك القديرة من السماء من العروش الملكية على ارض الخراب بمنزلة مبارز عنيف.**
16. Carrying the sharp sword of Your authentic command, and stood and filled all things with death, and touched heaven while standing on the earth.	**16 وسيف صارم يمضي قضاءك المحتوم فوقف وملأ كل مكان قتلى وكان رأسه في السماء وقدماه على الأرض.**
17. Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.	**17 حينئذ أقلقهم بغتة خيالات الاحلام الخبيثة واشتملتهم مخاوف لم يظنوها.**
18. And one thrown here, another there, half dead, showed the cause of his death.	**18 وكان كل واحد عند صرعه بين حي وميت، يعلن لأي سبب يموت.**
19. For the visions that troubled them foreshowed these things, lest they should perish, and not know why they suffered these evils.	**19 لان الاحلام التي اقلقتهم انبأتهم بذلك لئلا يهلكوا وهم يجهلون مجلبة هلاكهم.**
20. But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but Your wrath did not long continue;	**20 والصديقون أيضاً مستهم محنة الموت ووقعت الضربة على جم منهم في البرية لكن الغضب لم يلبث طويلاً.**
21. For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was Your servant.	**21 لأن رجلاً لا عيب فيه بادر لحمايتهم فبرز بسلاح خدمته الذي هو الصلاة والبخور للاستغفار وقاوم الغضب وازال المصيبة فتبين انه خادمك.**
22. And he overcame the wrath, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oath and covenant made with the fathers.	**22 فانتصر على الجمع لا بقوة الجسد ولا بأعمال السلاح، ولكنه بالكلام كف المعاقب مذكراً الأقسام والعهود للآباء.**
23. For when the dead had already fallen on one another in heaps, he intervened and held back the wrath, and cut off its way to the living.	**23 فانه اذ كان القتلى يتساقطون جماعات، وقف في الوسط فحسم السخط وقطع المسلك الى الاحياء.**
24. For upon his long priestly robe the whole world was depicted, and the glories of the fathers were	**24 لأنه كان على ثوبه الكهنوتي الطويل، العالم**

engraved on the four rows of stones, and Your majesty on the diadem upon his head.	**كله. واسماء الآباء المجيدة منقوشة في اربعة أسطر من الحجارة الكريمة. وعظمتك على تاج راسه.**
26. To these the destroyer yielded, these he feared; for merely to test the wrath was enough.	**25 فهذه خضع المهلك لها وهابها وكان مجرد اختبار الغضب قد كفى.**

Wisdom 19
الحكمة 19

1. But the wicked was assailed to the end by merciless, for God knew in advance even their future actions,	1 أما المنافقون فلبث عليهم الغضب الى الانقضاء بلا رحمة، لأن الله سبق فعرف امورهم المستأنفة.
2. that, though they themselves had permitted Your people to depart and hastily sent them forth, they would change their minds and pursue them.	2 لأنهم أذنوا لهم أن يخرجوا وأرسلوهم بسرعة كثيرة. وإذ ندموا، ركضوا يطلبونهم.
3. For while they were yet mourning, and lamenting at the graves of the dead, they reached another foolish decision, and pursued as fugitives those whom they had begged and compelled to depart.	3 فانهم قبل ان تنقضي مناحتهم، وهم منتحبون على قبور امواتهم، عادوا فاتخذوا مشورة جهل أخرى. وسعوا في آثار الذين حثوهم على الرحيل، سعيهم وراء قوم فارين.
4. For the fate they deserved drew them on to this end, and made them forget what had happened, in order that they might fill up the punishment, which their torments still lacked.	4 وانما ساقهم الى هذا الاجل امر لا بد منه انساهم ما سبق من الحوادث ليستكملوا ما بقي من آلام عقابهم.
5. And that Your people might wonderfully pass through, but they might meet a strange death.	5 ويعبر شعبك أعجب عبور ويموت اولئك اغرب ميتة.
6. For the whole creation in its nature was fashioned anew, complying with Your commands, that Your children might be kept unharmed.	6 وكانت جميع الخلائق، كل واحدة في جنسها، تستبدل طبعها وتخدمك بحسب ما رسم لها لكي يحفظ بنوك بغير ضرر.
7. The cloud was seen overshadowing the camp, and dry land emerging where water had stood before, an unhindered way out of the Red Sea, and a grassy plain out of the raging waves,	7 فالغمام ظلل المحلة. ومما كان قبلاً يغمر بالمياه، برزت ارض يابسة طريق ممهد في البحر الاحمر ومرج اخضر في قعر لجة عظيمة.
8. where those protected by Your hand passed through as one nation, after gazing on marvelous wonders.	8 هناك عبرت الامة كلها وهم في ستر يدك يرون عجائب الآيات.
9. For they fed on their food like horses, and they skipped like lambs, praising You, O Lord, who had delivered them.	9 وارتعوا كالخيل ووثبوا كالحملان مسبحين لك ايها الرب مخلصهم.
10. For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fish.	10 متذكرين ما وقع في غربتهم: كيف اخرجت الارض الذباب بدلا من نتاج الحيوان، وفاض النهر بجم من الضفادع عوض الأسماك.
11. And at length, they saw a new generation of birds, when being led by their appetite, they asked for delicate meats.	11 واخيراً رأوا صنفاً جديداً من الطير حين حثتهم شهوتهم ان يتطلبوا طعاما لذيذاً.

12. For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.	**12 فصعدت السلوى من البحر لتعزيتهم. أما الخطاة فنزل عليهم الانتقام مع ما له من العلامات القديمة، التي هي شدة الصواعق. وانما اصابهم ما استحقته شرورهم.**
13. For they practiced a more bitter hatred of strangers. Others had refused to receive strangers when they came to them, but these made slaves of guests who were their benefactors.	**13 اذ كانت معاملتهم للغرباء اشد كراهية. فإن اولئك ابوا ان يقبلوا غرباء لم يعرفوهم، اما هؤلاء فاستعبدوا غرباء قد أحسنوا إليهم.**
14. And not only so, but punishment of some sort will come upon the former for their hostile reception of strangers.	**14 وفضلاً عن ذلك فان عليهم افتقاداً آخر، إذ ان اولئك انما قبلوا قوما غرباء كرهاً.**
15. But the latter, after receiving them with festal celebrations, afflicted with terrible sufferings those who had already shared the same rights.	**15 اما هؤلاء فانهم قبلوا غرباء باحتفال وفرح واشركوهم في حقوقهم، ثم اساءوا إليهم بصنوف العذاب الشديد.**
16. They were stricken also with loss of sight -- just as were those at the door of the righteous man -- when, surrounded by yawning darkness, each tried to find the way through his own door.	**16 فضربوا بالعمى مثل اولئك الواقفين على باب الصديق، الذين شملتهم ظلمة هائلة فجعل كل منهم يتلمس طالباً مدخل بابه.**
17. For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.	**17 اذ تغيرت نسب العناصر بعضها الى بعض كما يتغير في العود اسم صوت من اللحن، والصوت باق، وذلك واضح لمن يتأمل تلك الحوادث.**
18. For the things of the land were turned into things of the water: and the things that before swam in the water moved over the land.	**18 فالأرضيات تحولت الى مائيات والسابحات سعت على الأرض.**
19. Fire even in water retained its normal power, and water forgot its fire-quenching nature.	**19 والنار كانت لها قوة في الماء اشد من قوتها الغريزية والماء نسي قوته المطفئة.**
20. Flames, on the contrary, failed to consume the flesh of perishable creatures that walked among them, nor did they melt the crystalline, easily melted kind of heavenly food. For in everything, O Lord, You have exalted and glorified Your people; and You have not neglected to help them at all times and in all places.	**20 وبالعكس اللهيب لم يؤذ جسم السريع الفاسد من الحيوان، اذ كان يمشي فيه. ولم يذب الطعام السماوي السريع الذوبان كالجليد. لأنك يا رب عظمت شعبك في كل شيء ومجدته ولم تهمله، بل كنت مؤازراً له في كل زمان ومكان.**

The Book of Wisdom of Joshua the Son of Sirach
سفر حكمة يشوع بن سيراخ

Sirach 1
سيراخ 1

1. All wisdom is from the Lord God, and has been always with him, and is before all time.	**1 كل حكمة فهي من الرب ولا تزال معه الى الابد.**
2. Who has numbered the sand of the sea, and the drops of rain, and the days of the world? Who has measured the height of heaven, and the breadth of the earth, and the depth of the abyss?	**2 من يحصي رمل البحار وقطار المطر وايام الدهر ومن يمسح سمك السماء ورحب الارض والغمر.**
3. Who has searched out the wisdom of God that goes before all things?	**3 ومن يستقصي الحكمة التي هي سابقة كل شيء.**
4. Wisdom has been created before all things, and the understanding of prudence from everlasting.	**4 قبل كل شيء حيزت الحكمة ومنذ الازل فهم الفطنة.**
5. The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.	**5 ينبوع الحكمة كلمة الله في العلى ومسالكها الوصايا الازلية.**
6. To whom has the root of wisdom been revealed, and who has known her wise counsels?	**6 لمن انكشف أصل الحكمة ومن علم دهائها.**
7. To whom has the discipline of wisdom been revealed and made manifest? And who has understood the multiplicity of her steps?	**7 لمن تجلب معرفة الحكمة ومن أدرك كثرة خبرتها.**
8. There is one Most High Creator Almighty, and a powerful king, and greatly to be feared, who sits upon his throne, and is the God of dominion.	**8 واحد هو حكيم عظيم المهابة جالس على عرشه.**
9. He created her in the Holy Ghost, and saw her, and numbered her, and measured her.	**9 الرب هو خلقها ورآها واحصاها.**
10. And he poured her out upon all his works, and upon all flesh according to his gift, and has given her to them that love him.	**10 وافاضها على جميع مصنوعاته فهي مع كل ذي جسد على حسب عطيته وقد منحها لمحبيه.**
11. The fear of the Lord is honor, and glory, and gladness, and a crown of joy.	**11 مخافة الرب مجد وفخر وسرور واكليل ابتهاج.**
12. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.	**12 مخافة الرب تلذذ القلب وتعطي السرور والفرح وطول الأيام.**
13. With him that fears the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.	**13 المتقي الرب يطيب نفساً في اواخره وينال حظوة يوم موته.**
14 The love of God is honorable wisdom.	**14 محبة الرب هي الحكمة المجيدة.**
15. And they to whom she shall show herself love her by the sight, and by the knowledge of her great works.	**15 والذين تتراءى لهم يحبونها عند رؤيتهم لها وتأملهم لعظائمها.**

16. The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walks with chosen women, and is known with the just and faithful.	**16 رأس الحكمة مخافة الله. انها تولدت في الرحم مع المؤمنين وجعلت عشها بين الناس مدى الدهر وستسلم نفسها الى ذريتهم.**
17. The fear of the Lord is the religiousness of knowledge.	**17 مخافة الرب هي عبادته عن معرفة.**
18. Religiousness shall keep and justify the heart, it shall give joy and gladness.	**18 العبادة تحفظ القلب وتبرره وتمنح السرور والفرح.**
19. It shall go well with him that fears the Lord, and in the days of his end, he shall be blessed.	**19 المتقي للرب يطيب نفسا وينال حظوة في يوم وفاته.**
20. To fear God is the fullness of wisdom, and fullness is from the fruits thereof.	**20 كمال الحكمة مخافة الرب انها تسكر بثمارها.**
21. She shall fill all her house with her increase, and the storehouses with her treasures.	**21 تملأ كل بيتها رغائب ومخازنها غلالاً.**
22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:	**22 اكليل الحكمة مخافة الرب انها تنشئ السلام والشفاء والعافية.**
23. And it has seen, and numbered her: but both are the gifts of God.	**23 وقد رات الحكمة واحصتها وكلتاهما عطية من الله.**
24. Wisdom shall distribute knowledge, and understanding of prudence: and exalts the glory of them that hold her.	**24 الحكمة تسكب المعرفة وعلم الفطنة وتعلي مجد الذين يملكونها.**
25. The root of wisdom is to fear the Lord: and the branches thereof are long-lived.	**25 أصل الحكمة مخافة الرب وفروعها طول الايام.**
26. In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.	**26 في ذخائر الحكمة العقل والعبادة عن معرفة اما عند الخطاة فالحكمة رجس.**
27. The fear of the Lord drives out sin:	**27 مخافة الرب تنفي الخطيئة.**
28. For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.	**28 غضب الاثيم لا يمكن ان يبرر لان وقر غضبه يسقطه.**
29. A patient man shall bear for a time, and afterwards joy shall be restored to him.	**29 الطويل الاناة يصبر الى حين ثم يعاوده السرور.**
30. A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.	**30 العاقل يكتم كلامه الى حين وشفاه المؤمنين تثني على عقله.**
31. In the treasures of wisdom is the signification of discipline:	**31 في ذخائر الحكمة امثال المعرفة.**
32. But the worship of God is an abomination to a sinner.	**32 اما عند الخاطئ فعبادة الله رجس.**
33. Son, if you desire wisdom, keep justice, and God will give her to you.	**33 يا بني ان رغبت في الحكمة فاحفظ الوصايا فيهبها لك الرب.**

34. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,	**34 فان الحكمة والتأديب هما مخافة الرب والذي يرضيه.**
35. Is faith, and meekness: and he will fill up his treasures.	**35 هو الايمان والوداعة فيغمر صاحبهما بالكنوز.**
36. Be not incredulous to the fear of the Lord: and come not to him with a double heart.	**36 لا تعاص مخافة الرب ولا تتقدم اليه بقلب وقلب.**
37. Be not a hypocrite in the sight of men, and let not your lips be a stumbling block to you.	**37 لا تكن مرائيا في وجوه الناس وكن محترسا لشفتيك.**
38. Watch over them, lest you fall, and bring dishonor upon your soul,	**38 لا تترفع لئلا تسقط فتجلب على نفسك الهوان.**
39. And God discover your secrets, and cast you down in the midst of the congregation.	**39 ويكشف الرب خفاياك ويصرعك في المجمع.**
40. Because you came to the Lord wickedly, and your heart is full of guile and deceit.	**40 لأنك لم تتوجه الى مخافة الرب لكن قلبك مملوء مكراً.**

Sirach 2
سيراخ 2

1. Son, when you come to the service of God, stand in justice and in fear, and prepare your soul for temptation.	**1 يا بني ان اقبلت لخدمة الرب الاله فاثبت على البر والتقوى واعدد نفسك للتجربة.**
2. Humble your heart, and endure: incline your ear, and receive the words of understanding: and make not haste in the time of clouds.	**2 أرشد قلبك واحتمل امل اذنك واقبل اقوال العقل ولا تعجل وقت النوائب.**
3. Wait on God with patience: join yourself to God, and endure, that your life may be increased in the latter end.	**3 انتظر بصبر ما تنتظره من الله لازمه ولا تتردد لكي تزداد حياة في اواخرك.**
4. Take all that shall be brought upon you: and in your sorrow endure, and in your humiliation keep patience.	**4 مهما نابك فاقبله وكن صابرا على صروف اتضاعك**
5. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.	**5 فان الذهب يمحص في النار والمرضيين من الناس يمحصون في اتون الاتضاع.**
6. Believe God, and he will recover you: and direct your way, and trust in him. Keep his fear, and grow old therein.	**6 امن به فينصرك قوم طرقك واملـه احفظ مخافته وابق عليها في شيخوختك.**
7. You that fear the Lord, wait for His mercy: and do not go aside from Him lest you fall.	**7 ايها المتقون للرب انتظروا رحمته ولا تحيدوا لئلا تسقطوا.**
8. You that fear the Lord, believe in Him: and your reward shall not be made void.	**8 ايها المتقون للرب امنوا به فلا يضيع اجركم.**
9. You that fear the Lord hope in Him, and mercy shall come to you for your delight.	**9 ايها المتقون للرب املوا الخيرات والسرور الابدي والرحمة.**
10. You that fear the Lord, love Him, and your hearts shall be enlightened.	**10 ايها المتقون للرب أحبوه فتستنير قلوبكم.**
11. My children behold the generations of men: and know that no one has hoped in the Lord, and has been confounded.	**11 انظروا الى الاجيال القديمة وتأملوا هل توكل أحد على الرب فخزي**
12. For who has continued in His commandment, and has been forsaken? Or who has called upon Him, and He despised him?	**12 او ثبت على مخافته فخذل او دعاه فأهمل.**
13. For God is compassionate and merciful, and will forgive sins in the day of tribulation: and He is a protector to all that seek Him in truth.	**13 فان الرب رؤوف رحيم يغفر الخطايا ويخلص في يوم الضيق.**
14. Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goes on the earth two ways.	**14 ويل للقلوب الهيابة وللأيدي المتراخية وللخاطئ الذي يمشي في طريقين.**

15. Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by Him.	**15 ويل للقلب المتواني انه لا يؤمن ولذلك لا حماية له.**
16. Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.	**16 ويل لكم ايها الذين فقدوا الصبر وتركوا الطرق المستقيمة ومالوا الى طرق السوء.**
17. And what will they do, when the Lord shall begin to examine?	**17 فماذا تصنعون يوم افتقاد الرب.**
18. They that fear the Lord, will not be incredulous to His word: and they that love Him, will keep His way.	**18 ان المتقين للرب لا يعاصون اقواله والمحبين له يحفظون طرقه.**
19. They that fear the Lord, will seek after the things that are well pleasing to Him: and they that love Him, shall be filled with His law.	**19 ان المتقين للرب يبتغون مرضاته والمحبين له يمتلئون من الشريعة.**
20. They that fear the Lord, will prepare their hearts, and in His sight will sanctify their souls,	**20 ان المتقين للرب يهيئون قلوبهم ويخضعون امامه نفوسهم.**
21. They that fear the Lord, keep His commandments, and will have patience even until His visitation,	**21 ان المتقين للرب يحفظون وصاياه ويصبرون الى يوم افتقاده.**
22. Saying: If we do not repent, we shall fall into the hands of the Lord, and not into the hands of men.	**22 قائلين ان لم نتب نقع في يدي الرب لا في ايدي الناس.**
23. For according to His greatness, so also is His mercy with Him.	**23 لان رحمته على قدر عظمته.**

Sirach 3
سيراخ 3

1. The sons of wisdom are the church of the just: and their generation, obedience and love.	1 بنو الحكمة جماعة الصديقين وذريتهم اهل الطاعة والمحبة.
2. Children, hear the judgment of your father, and so do that you may be saved.	2 يا بني اسمعوا اقوال ابيكم واعملوا بها لكي تخلصوا.
3. For God has made the father honorable to the children: and seeking the judgment of the mothers, has confirmed it upon the children.	3 فان الرب قد أكرم الاب في الاولاد واثبت حكم الام في البنين.
4. He that loves God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.	4 من أكرم اباه فانه يغفر خطاياه ويمتنع عنها ويستجاب له في صلاة كل يوم.
5. And he that honors his mother is as one that lays up a treasure.	5 ومن احترم امه فهو كمدخر الكنوز.
6. He that honors his father shall have joy in his own children, and in the day of his prayer he shall be heard.	6 من أكرم اباه سر بأولاده وفي يوم صلاته يستجاب له.
7. He that honors his father shall enjoy a long life: and he that obeys the father, shall be a comfort to his mother.	7 من احترم اباه طالت ايامه ومن اطاع اباه اراح امه.
8. He that fears the Lord, honors his parents, and will serve them as his masters that brought him into the world.	8 الذي يتقي الرب يكرم ابويه ويخدم والديه بمنزلة سيدين له.
9. Honor your father, in work and word, and all patience,	9 أكرم اباك بفعالك ومقالك بكل اناة.
10. That a blessing may come upon you from him, and his blessing may remain in the latter end.	10 لكي تحل عليك البركة منه وتبقى بركته الى المنتهى.
11. The father's blessing establishes the houses of the children: but the mother's curse roots up the foundation.	11 فان بركة الاب توطد بيوت البنين ولعنة الام تقلع اسسها.
12. Glory not in the dishonor of your father: for his shame is no glory to you.	12 لا تفتخر بهوان ابيك فان هوان ابيك ليس فخرا لك.
13. For the glory of a man is from the honor of his father, and a father without honor is the disgrace of the son.	13 بل فخر الانسان بكرامة ابيه ومذلة الام عار للبنين.
14. Son, support the old age of your father, and grieve him not in his life;	14 يا بني أعن اباك في شيخوخته ولا تحزنه في حياته.

15. And if his understanding fail, have patience with him, and despise him not when you art in your strength: for the relieving of the father shall not be forgotten.	**15 وان ضعف عقله فاعذر ولا تهنه وانت في وفور قوتك فان الرحمة للوالد لا تنسى.**
16. For good shall be repaid to you for the sin of your mother.	**16 وباحتمالك هفوات أمك تجزى خيرا.**
17. And in justice, you shall be built up, and in the day of affliction you shall be remembered: and your sins shall melt away as the ice in the fair warm weather.	**17 وعلى برك يبنى لك بيت وتذكر يوم ضيقك وكالجليد في الصحو تحل خطاياك.**
18. Of what an evil fame is he that forsakes his father: and he is cursed of God that angers his mother.	**18 من خذل اباه فهو بمنزلة المجدف ومن غاظ امه فهو ملعون من الرب.**
19. My son, do your works in meekness, and you shall be beloved above the glory of men.	**19 يا بني اقض اعمالك بالوداعة فيحبك الانسان الصالح.**
20. The greater you art, the more humble yourself in all things, and you shall find grace before God:	**20 ازدد تواضعا ما ازددت عظمة فتنال حظوة لدى الرب.**
21. For great is the power of God alone, and he is honored by the humble.	**21 لان قدرة الرب عظيمة وبالمتواضعين يمجد.**
22. Seek not the things that are too high for you, and search not into things above your ability: but the things that God has commanded you, think on them always, and in many of his works be not curious.	**22 لا تطلب ما يعييك نيله ولا تبحث عما يتجاوز قدرتك لكن ما امرك الله به فيه تأمل ولا ترغب في استقصاء اعماله الكثيرة.**
23. For it is not necessary for you to see with your eyes those things that are hidden.	**23 فانه لا حاجة لك ان ترى المغيبات بعينيك.**
24. In unnecessary matters be not over curious, and in many of his works you shall not be inquisitive.	**24 وما جاوز اعمالك فلا تكثر الاهتمام به.**
25. For many things are shown to you above the understanding of men.	**25 فإنك قد اطلعت على اشياء كثيرة تفوق إدراك الانسان.**
26. And the suspicion of them has deceived many, and has detained their minds in vanity.	**26 وان كثيرين قد اضلهم زعمهم وازل عقولهم وهمهم الفاسد.**
27. A hard heart shall fear evil at the last: and he that loves danger shall perish in it.	**27 القلب القاسي عاقبته السوء والذي يحب الخطر يسقط فيه.**
28. A heart that goes two ways shall not have success, and the perverse of heart shall be scandalized therein.	**28 القلب الساعي في طريقين لا ينجح والفاسد القلب يعثر فيهما.**
29. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.	**29 القلب القاسي يثقل بالمشقات والخاطئ يزيد خطيئة على خطيئة.**
30. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.	**30 داء المتكبر لا دواء له لان جرثومة الشر قد تأصلت فيه.**

31. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.	**31 قلب العاقل يتأمل في المثل ومنية الحكيم اذن سامعة.**
32. A wise heart, and which has understanding, will abstain from sins, and in the works of justice shall have success.	**32 القلب الحكيم العاقل يمتنع من الخطايا وينجح في اعمال البر.**
33. Water quenches a flaming fire, and alms resists sins:	**33 الماء يطفئ النار الملتهبة والصدقة تغفر الخطايا.**
34. And God provides for him that shows favor: he remembers him afterwards, and in the time of his fall he shall find a sure stay.	**34 من صنع جميلاً، ذكر في اواخره وصادف سندا في يوم سقوطه.**

Sirach 4
سيراخ 4

1. Son, defraud not the poor of alms, and turn not away your eyes from the poor.	**1 يا بني لا تحرم المسكين ما يعيش به ولا تماطل عيني المعوز.**
2. Despise not the hungry soul: and provoke not the poor in his want.	**2 لا تحزن النفس الجائعة ولا تغظ الرجل في فاقته.**
3. Afflict not the heart of the needy, and defer not to gibe to him that is in distress.	**3 لا تزد القلب المغيظ قلقا ولا تماطل المعوز بعطيتك.**
4. Reject not the petition of the afflicted: and turn not away your face from the needy.	**4 لا تاب اعطاء البائس سؤله ولا تحول وجهك عن المسكين.**
5. Turn not away your eyes from the poor for fear of anger: and leave not to them that ask of you to curse you behind your back.	**5 لا تصرف طرفك عن المعوز ولا تصنع شيئا يجلب عليك لعنة الانسان.**
6. For the prayer of him that curses you in the bitterness of his soul, shall be heard, for he that made him will hear him.	**6 فان من يلعنك بمرارة نفسه يستجيب صانعه دعاءه.**
7. Make yourself affable to the congregation of the poor, and humble your soul to the ancient, and bow your head to a great man.	**7 كن متوددا الى الجماعة واخفض راسك لذي الوجاهة.**
8. Bow down your ear cheerfully to the poor, and pay what you owe, and answer him peaceable words with mildness.	**8 امل اذنك الى المسكين واجبه برفق ووداعة.**
9. Deliver him that suffers wrong out of the hand of the proud: and be not fainthearted in your soul.	**9 أنقذ المظلوم من يد الظالم ولا تكن صغير النفس في القضاء.**
10. In judging be merciful to the fatherless as a father, and as a husband to their mother.	**10 كن ابا لليتامى وبمنزلة رجل لامهم.**
11. And you shall be as the obedient son of the Most High, and he will have mercy on you more than a mother.	**11 فتكون كابن العلي وهو يحبك أكثر من أمك.**
12. Wisdom inspires life into her children, and protects them that seek after her, and will go before them in the way of justice.	**12 الحكمة تنشئ لها بنين والذين يلتمسونها تضمهم اليها.**
13. And he that loves her, loves life: and they that watch for her, shall embrace her sweetness.	**13 من أحبها أحب الحياة والذين يبتكرون اليها يمتلئون سرورا.**
14. They that hold her fast, shall inherit life: and whithersoever she enters, God will give a blessing.	**14 من ملكها يرث مجدا وحيثما دخلت فهناك بركة الرب.**
15. They that serve her, shall be servants to the holy one: and God loves them that love her.	**15 الذين يعبدونها يخدمون القدوس والذين يحبونها يحبهم الرب.**

16. He that hearkens to her, shall judge nations: and he that looks upon her, shall remain secure.	**16 من سمع لها يحكم على الامم ومن اقبل اليها يسكن مطمئنا.**
17. If he trust to her, he shall inherit her, and his generation shall be in assurance.	**17 إذا استسلم لها يرثها واعقابه يبقون على امتلاكها.**
18. For she walks with him in temptation, and at the first she chooses him.	**18 فإنها في اول الامر تسلك معه بعوج.**
19. She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.	**19 فتلقي عليه الخوف والرعب وتمتحنه بتأديبها الى ان تثق بنفسه وتختبره في احكامها.**
20. Then she will strengthen him, and make a straight way to him, and give him joy,	**20 ثم تعود فتعامله باستقامة وتسره.**
21. And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.	**21 وتكشف له اسرارها وتجمع فيه كنوزا من العلم وفهم البر.**
22. But if he go astray, she will forsake him, and deliver him into the hands of his enemy.	**22 واما إذا ذهب في الضلال فهي تخذله وتسلمه الى مصرعه.**
23. Son, observe the time, and fly from evil.	**23 يا بني احرص على الزمان واحتفظ من الشر.**
24. For your soul be not ashamed to say the truth.	**24 ولا تستحي في امر نفسك.**
25. For there is a shame that brings sin, and there is a shame that brings glory and grace.	**25 فان من الحياء ما يجلب الخطيئة ومنه ما هو مجد ونعمة.**
26. Accept no person against your own person, nor against your soul a lie.	**26 لا تحاب الوجوه فذلك ضرر لنفسك.**
27. Reverence not your neighbor in his fall:	**27 ولا تستحي حياء به هلاكك.**
28. And refrain not to speak in the time of salvation. Hide not your wisdom in her beauty.	**28 لا تمتنع من الكلام في وقت الخلاص ولا تكتم حكمتك إذا جمل ابداؤها.**
29. For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.	**29 فإنما تعرف الحكمة بالكلام والتأديب بنطق اللسان.**
30. In nowise speak against the truth, but be ashamed of the lie of your ignorance.	**30 لا تخالف الحق بل استحي من جهالتك.**
31. Be not ashamed to confess your sins, but submit not yourself to every man for sin.	**31 لا تستحي ان تعترف بخطاياك ولا تغالب مجرى النهر.**
32. Resist not against the face of the mighty, and do not strive against the stream of the river.	**32 ولا تتذلل للرجل الاحمق ولا تحاب وجه المقتدر.**
33. Strive for justice for your soul, and even unto death fight for justice, and God will overthrow your enemies for you.	**33 جاهد عن الحق الى الموت والرب الاله يقاتل عنك.**

34. Be not hasty in your tongue: and slack and remiss in your works.	**34 لا تكن جافيا في لسانك ولا كسلا متوانيا في اعمالك.**
35. Be not as a lion in your house, terrifying them of your household, and oppressing them that are under you.	**35 لا تكن كاسد في بيتك وكمجنون بين اهلك.**
36. Let not your hand be stretched out to receive, and shut when you should give.	**36 لا تكن يدك مبسوطة للأخذ مقبوضة عن العطاء.**

Sirach 5
سيراخ 5

1. Set not your heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.	**1 لا تعتد بأموالك ولا تقل لي بها كفاية.**
2. Follow not in your strength the desires of your heart:	**2 لا تتبع هواك ولا قوتك لتسير في شهوات قلبك.**
3. And say not: How mighty am I? and who shall bring me under for my deeds? For God will surely take revenge.	**3 ولا تقل من يتسلط على فان الرب ينتقم منك انتقاما.**
4. Say not: I have sinned, and what harm has befallen me? for the Most High is a patient rewarder.	**4 لا تقل قد خطئت فأي سوء اصابني فان الرب طويل الاناة.**
5. Be not without fear about sin forgiven, and add not sin upon sin:	**5 لا تكن بلا خوف من قبل الخطيئة المغفورة لتزيد خطيئة على خطيئة.**
6. And say not: The mercy of the Lord is great, he will have mercy on the	**6 ولا تقل رحمته عظيمة فيغفر كثرة خطاياي.**
7. For mercy and wrath quickly come from him, and his wrath looks upon sinners.	**7 فان عنده الرحمة والغضب وسخطه يحل على الخطاة.**
8. Delay not to be converted to the Lord, and defer it not from day to day.	**8 لا تؤخر التوبة الى الرب ولا تتباطأ من يوم الى يوم.**
9. For his wrath shall come on a sudden, and in the time of vengeance, he will destroy you.	**9 فان غضب الرب ينزل بغتة ويستأصل في يوم الانتقام.**
10. Be not anxious for goods unjustly gotten: for they shall not profit you in the day of calamity and revenge.	**10 لا تعتد بأموال الظلم فإنها لا تنفعك شيئا في يوم الانتقام.**
11. Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.	**11 لا تنقلب مع كل ريح ولا تسر في كل طريق فانه كذلك يفعل الخاطئ ذو اللسانين.**
12. Be steadfast in the way of the Lord, and in the truth of your judgment, and in knowledge, and let the word of peace and justice keep with you.	**12 بل كن ثابتاً في فهمك وليكن كلامك واحداً.**
13. Be meek to hear the word that you may understand: and return a true answer with wisdom.	**13 كن سريعا في الاستماع وكثير التأني في احارة الجواب.**
14. If you have understanding, answer your neighbor: but if not, let your hand be upon your mouth, lest you be surprised in an unskillful word, and be confounded.	**14 ان كان لك فهم فجاوب قريبك والا فاجعل يدك على فمك.**
15. Honor and glory is in the word of the wise, but the tongue of the fool is his ruin.	**15 في الكلام كرامة وهوان ولسان الانسان تهلكته.**

16. Be not called a whisperer, and be not taken in your tongue, and confounded.	**16 لا تدع نماما ولا تختل بلسانك.**
17. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.	**17 فان للسارق الخزي ولذي اللسانين المذمة الشديدة.**
18. Justify alike the small and the great.	**18 لا تكن جاهلا في كبيرة ولا في صغيرة.**

Sirach 6
سيراخ 6

1. Instead of a friend become not an enemy to your neighbor: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.	**1 ولا تصر عدوا بعد ان كنت صديقا فان القبيح السمعة يرث الخزي والعار وكذلك الخاطئ ذو اللسانين.**
2. Extol not yourself in the thoughts of your soul like a bull: lest your strength be quashed by folly,	**2 لا تكن كثور مستكبرا بأفكار قلبك لئلا تسلب نفسك.**
3. And it eat up your leaves, and destroy your fruit, and you be left as a dry tree in the wilderness.	**3 فتأكل اوراقك وتتلف اثمارك وتترك نفسك كالخشب اليابس.**
4. For a wicked soul shall destroy him that has it, and makes him to be a joy to his enemies, and shall lead him into the lot of the wicked.	**4 النفس الشريرة تهلك صاحبها وتجعله شماتة لأعدائه.**
5. A sweet word multiplies friends, and appeases enemies, and a gracious tongue in a good man abounds.	**5 الفم العذب يكثر الاصدقاء واللسان اللطيف يكثر المؤانسات.**
6. Be in peace with many, but let one of a thousand be your counsellor.	**6 ليكن المسالمون لك كثيرين واصحاب سرك من الالف واحداً.**
7. If you would get a friend, try him before you takes him, and do not credit him easily.	**7 إذا اتخذت صديقا فاتخذه عن خبرة ولا تثق به سريعاً.**
8. For there is a friend for his own occasion, and he will not abide in the day of your trouble.	**8 فان لك صديقا في يومه ولكنه لا يثبت في يوم ضيقك.**
9. And there is a friend that turns to enmity; and there is a friend that will disclose hatred and strife and reproaches.	**9 وصديقا يصير عدوا فيكشف عار مخاصمتك.**
10. And there is a friend a companion at the table, and he will not abide in the day of distress.	**10 وصديقا يشترك في مائدتك ولكنه لا يثبت في يوم ضيقك.**
11. A friend if he continue steadfast, shall be to you as yourself, and shall act with confidence among them of your household.	**11 يكون نظيرك في اموالك ويتخذ دالة بين اهل بيتك.**
12. If he humble himself before you, and hide himself from your face, you shall have unanimous friendship for good.	**12 لكنه إذا انحططت يكون ضدك ويتوارى عن وجهك.**
13. Separate yourself from your enemies, and take heed of your friends.	**13 تباعد عن اعدائك واحذر من اصدقائك.**
14. A faithful friend is a strong defense: and he that has found him, has found a treasure.	**14 الصديق الامين معقل حصين ومن وجده فقد وجد كنزاً.**

15. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.	**15 الصديق الامين لا يعادله شيء وصلاحه لا موازن له.**
16. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.	**16 الصديق الامين دواء الحياة والذين يتقون الرب يجدونه.**
17. He that fears God, shall likewise have good friendship: because according to him shall his friend be.	**17 من يتقي الرب يحصل على صداقة صالحة لان صديقه يكون نظيره.**
18. My son, from your youth up receive instruction, and even to your grey hairs you shall find wisdom.	**18 يا بني اتخذ التأديب منذ شبابك فتجد الحكمة الى مشيبك.**
19. Come to her as one that ploughs, and sows, and wait for her good fruits:	**19 مثل الحارث والزارع اقبل اليها وانتظر ثمارها الصالحة.**
20. For in working about her you shall labor a little, and shall quickly eat of her fruits.	**20 فإنك تتعب في حراثتها قليلا وتأكل من غلاتها سريعاً.**
21. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.	**21 ما اصعبها على الغير المتأدبين ان فاقد اللب لا يستمر عليها.**
22. She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.	**22 فإنها له كحجر الامتحان الثقيل فلا يلبث ان يتركها.**
23. For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continues even to the sight of God.	**23 لان الحكمة هي كاسمها ولا تستبين لكثيرين والذين يعرفونها تثبت فيهم الى مشاهدة الله.**
24. Give ear, my son, and take wise counsel, and cast not away my advice.	**24 اسمع يا بني واقبل رأيي ولا تنبذ مشورتي.**
25. Put your feet into her fetters, and your neck into her chains:	**25 وادخل رجليك في قيودها وعنقك في غلها.**
26. Bow down your shoulder, and bear her, and be not grieved with her bands.	**26 احن عاتقك واحملها ولا تغتظ من سلاسلها.**
27. Come to her with all your mind, and keep her ways with all your power.	**27 اقبل اليها بكل نفسك واحفظ طرقها بكل قوتك.**
28. Search for her, and she shall be made known to you, and when you have gotten her, let her not go:	**28 ابحث واطلب فتتعرف لك وإذا فزت بها فلا تهملها.**
29. For in the latter end you shall find rest in her, and she shall be turned to your joy.	**29 فإنك في اواخرك تجد راحتها وتتحول لك مسرة.**
30. Then shall her fetters be a strong defense for you, and a firm foundation, and her chain a robe of glory:	**30 فتكون لك قيودها حماية قوة واغلالها حلة مجد.**
31. For in her is the beauty of life, and her bands are a healthful binding.	**31 لان عليها حليا من ذهب وسلاسلها سلك اسمانجوني.**

32. You shall put her on as a robe of glory, and you shall set her upon you as a crown of joy.	**32 فتلبسها حلة مجد لك وتعقدها اكليل ابتهاج.**
33. My son, if you attend to me, you shall learn: and if you apply your mind, you shall be wise.	**33 ان شئت يا بني فإنك تتأدب وان استسلمت تستفيد دهاء.**
34. If you incline your ear, you shall receive instruction: and if you love to hear, you shall be wise.	**34 ان احببت ان تسمع فإنك تعي وان أملت اذنك تصير حكيماً.**
35. Stand in the multitude of ancients that are wise, and join yourself from your heart to their wisdom, that you may hear every discourse of God, and the sayings of praise may not escape you.	**35 قف في جماعة الشيوخ ومن كان حكيما فلازمه ارغب ان تسمع كل حديث إلهي ولا تهمل امثال التعقل.**
36. And if you see a man of understanding, go to him early in the morning, and let your foot wear the steps of his doors.	**36 وان رأيت عاقلا فابتكر اليه ولتطأ قدمك درج بابه.**
37. Let your thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give you a heart, and the desire of wisdom shall be given to you.	**37 تروا في اوامر الرب وفي وصاياه تأمل كل حين فهو يثبت قلبك وينيلك ما تتمناه من الحكمة.**

Sirach 7
سيراخ 7

1. Do no evils, and no evils shall lay hold of you.	**1 لا تعمل الشر فلا يلحقك الشر.**
2. Depart from the unjust, and evils shall depart from you.	**2 تباعد عن الاثيم فيميل الاثيم عنك.**
3. My son, sow not evils in the furrows of injustice, and you shall not reap them sevenfold.	**3 يا بني لا تزرع في خطوط الاثم لئلا تحصد ما زرعت سبعة اضعاف.**
4. Seek not of the Lord a preeminence, nor of the king the seat of honor.	**4 لا تلتمس من الرب رئاسة ولا من الملك كرسي مجد.**
5. Justify not yourself before God, for he knows the heart: and desire not to appear wise before the king.	**5 لا تدع البر امام الرب ولا الحكمة لدى الملك.**
6. Seek not to be made a judge, unless you have strength enough to extirpate iniquities: lest you fear the person of the powerful, and lay a stumbling block for your integrity.	**6 لا تبتغ ان تصير قاضيا لعلك لا تستطيع ان تستأصل الظلم فربما هبت وجه المقتدر فتضع في طريق استقامتك حجر عثار.**
7. Offend not against the multitude of a city, neither cast yourself in upon the people,	**7 لا تخطا الى جماعة المدينة و لا تطرح نفسك بين الجمهور.**
8. Nor bind sin to sin: for even in one you shall not be unpunished.	**8 لا تعد الى الخطيئة ثانية فانك لا تكون مزكى من الاولى.**
9. Be not fainthearted in your mind:	**9 لا تكن صغير النفس في صلاتك.**
10. Neglect not to pray, and to give alms.	**10 ولا تهمل الصدقة.**
11. Say not: God will have respect to the multitude of my gifts, and when I offer to the Most High God, he will accept my offerings.	**11 لا تقل ان الله ينظر الى كثرة تقادمي واذا قربتها للعلي فهو يقبلها.**
12. Laugh no man to scorn in the bitterness of his soul: for there is one that humbles and exalts, God who sees all.	**12 لا تستهزئ بأحد في مرارة نفسه فانه يوجد من يخفض ويرفع.**
13. Devise not a lie against your brother: neither do the like against your friend.	**13 لا تفتر الكذب على اخيك ولا تختلقه على صديقك.**
14. Be not willing to make any manner of lie: for the custom thereof is not good.	**14 لا تبتغ ان تكذب بشيء فان تعود الكذب ليس للخير.**
15. Be not full of words in a multitude of ancients, and repeat not the word in your prayer.	**15 لا تكثر الكلام في جماعة الشيوخ ولا تكرر الالفاظ في صلاتك.**
16. Hate not laborious works, nor husbandry ordained by the Most High.	**16 لا تكره الشغل المتعب ولا الحراثة التي سنها العلي.**
17. Number not yourself among the multitude of the disorderly.	**17 لا تنظم نفسك في عداد الخاطئين.**
18. Remember wrath, for it will not tarry long.	**18 اذكر ان الغضب لا يبطئ.**

19. Humble your spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.	**19 ضع نفسك جدا لان عقاب المنافق نار ودود.**
20. Do not transgress against your friend deferring money, nor despise your dear brother for the sake of gold.	**20 لا تبدل صديقا بشيء زمني ولا اخا خالصا بذهب أوفير.**
21. Depart not from a wise and good wife, whom you have gotten in the fear of the Lord: for the grace of her modesty is above gold.	**21 لا تفارق امراتك اذا كانت حكيمة صالحة فان نعمتها فوق الذهب.**
22. Hurt not the servant that works faithfully, nor the hired man that gives you his life.	**22 لا تعنت عبدا يجد في عمله ولا اجيرا يبذل نفسه.**
23. Let a wise servant be dear to you as your own soul, defraud him not of liberty, nor leave him needy.	**23 لتحبب نفسك العبد العاقل ولا تمنعه العتق.**
24. Do you have cattle? have an eye to them: and if they be for your profit, keep them with you.	**24 ان كانت لك دواب فتعهدها وان كان لك منها نفع فأبقها عندك.**
25. Do you have children? instruct them, and bow down their neck from their childhood.	**25 ان كان لك بنون فأدبهم واخضع رقابهم من صبائهم.**
26. Do you have daughters? have a care of their body, and show not your countenance gay towards them.	**26 ان كانت لك بنات فصن اجسامهن ولا يكن وجهك اليهن كثير الطلاقة.**
27. Marry your daughter well, and you shall do a great work, and give her to a wise man.	**27 زوج بنتك تقض امرا عظيما وسلمها الى رجل عاقل.**
28. If you have a wife according to your soul, cast her not off: and to her that is hateful, trust not yourself. With your whole heart,	**28 ان كانت لك امرأة على وفق قلبك فلا ترفضها اما المكروهة فلا تسلم اليها نفسك.**
29. Honor your father, and forget not the groanings of your mother:	**29 اكرم اباك بكل قلبك ولا تنس مخاض امك.**
30. Remember that you have not been born but through them: and make a return to them as they have done for you.	**30 اذكر انك بهما كونت فماذا تجزيهما مكافاة عما جعلا لك.**
31. With all your soul fear the Lord, and reverence his priests.	**31 اخش الرب بكل نفسك واحترم كهنته.**
32. With all your strength love Him who made you: and forsake not his ministers.	**32 احبب صانعك بكل قوتك ولا تهمل خدامه.**
33. Honor God with all your soul and give honor to the priests, and purify yourself with your arms.	**33 اتق الرب واكرم الكاهن.**
34. Give them their portion, as it is commanded you, of the first fruits and of purifications: and for your negligence purify yourself with a few.	**34 واعطه حصته بحسب ما امرت به والباكورة لأجل الخطاء.**
35. Offer to the Lord the gift of your shoulders, and the sacrifice of sanctification, and the first fruits of the holy things:	**35 وعطية الاكتاف وذبيحة التقديس وباكورة الاقداس.**

36. And stretch out your hand to the poor, that your expiation and your blessing may be perfected.	**36 وابسط يدك للفقير لكي تكمل بركتك.**
37. A gift has grace in the sight of all the living, and restrain not grace from the dead.	**37 كن عارفا للجميل من كل حي ولا تنكر على الميت جميله.**
38. Be not wanting in comforting them that weep, and walk with them that mourn.	**38 لا تتوار عن الباكين ونح مع النائحين.**
39. Be not slow to visit the sick: for by these things you shall be confirmed in love.	**39 لا تتقاعد عن عيادة المرضى فانك بمثل ذلك تكون محبوبا.**
40. In all your works remember your last end, and you shall never sin.	**40 في جميع اعمالك اذكر اواخرك فلن تخطا الى الابد**

Sirach 8
سيراخ 8

1. Strive not with a powerful man, lest you fall into his hands.	1 لا تخاصم المقتدر لئلا تقع في يديه.
2. Contend not with a rich man, lest he bring an action against you.	2 لا تنازع الغني لئلا يجعل عليك ثقلاً.
3. For gold and silver has destroyed many, and has reached even to the heart of kings, and perverted them.	3 فان الذهب اهلك كثيرين وازاغ قلوب الملوك.
4. Strive not with a man that is full of tongue, and heap not wood upon his fire.	4 لا تخاصم الفتيق اللسان ولا تجمع على ناره حطباً.
5. Communicate not with an ignorant man, lest he speak ill of your family.	5 لا تمازح الناقص الادب لئلا يهين اسلافك.
6. Despise not a man that turns away from sin, nor reproach him therewith: remember that we are all worthy of reproof.	6 لا تعير المرتد عن الخطيئة اذكر انا بأجمعنا نستوجب المؤاخذة.
7. Despise not a man in his old age; for we also shall become old.	7 لا تهن احدا في شيخوخته فان الذين يشيخون هم منا.
8. Rejoice not at the death of your enemy; knowing that we all die, and are not willing that others should rejoice at our death.	8 لا تشمت بموت أحد اذكر انا بأجمعنا نموت.
9. Despise not the discourse of them that are ancient and wise, but acquaint yourself with their proverbs.	9 لا تستخف بكلام الحكماء بل كن لهجا بأمثالهم.
10. For of them you shall learn wisdom, and instruction of understanding, and to serve great men without blame.	10 فإنك منهم تتعلم التأديب والخدمة للعظماء.
11. Let not the discourse of the ancients escape you, for they have learned of their fathers:	11 لا تهمل كلام الشيوخ فانهم تعلموا من ابائهم.
12. For of them you shall learn understanding, and to give an answer in time of need.	12 ومنهم تتعلم الحكمة وان ترد الجواب في وقت الحاجة.
13. Kindle not the coals of sinners by rebuking them, lest you be burned with the flame of the fire of their sins.	13 لا توقد جمر الخاطئ لئلا تحترق بنار لهيبه.
14. Stand not against the face of an injurious person, lest he sit as a spy to entrap you in your words.	14 لا تنتصب في وجه الشاتم لئلا يترصد لفمك في الكمين.
15. Lend not to a man that is mightier than yourself: and if you lends, count it as lost.	15 لا تقرض من هو اقوى منك فان اقرضته شيئاً فاحسب إنك قد اضعته.
16. Be not surety above your power: and if you be surety, think as if you wert to pay it.	16 لا تكفل ما هو فوق طاقتك فان كفلت فاهتم اهتمام من يفي.

17. Judge not against a judge: for he judges according to that which is just.	**17 لا تحاكم القاضي لأنه يحكم له بحسب رايه**
18. Go not on the way with a bold man, lest he burden you with his evils: for he goes according to his own will, and you shall perish together with his folly.	**18 لا تسر في الطريق مع المتقحم لئلا يجلب عليك وبالا فانه يسعى في هوى نفسه فتهلك انت بجهله.**
19. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow you.	**19 لا تشاجر الغضوب ولا تسر معه في الخلاء فان الدم عنده كلا شيء فيصرعك حيث لا ناصر لك.**
20. Advise not with fools, for they cannot love but such things as please them.	**20 لا تشاور الاحمق فانه لا يستطيع كتمان الكلام.**
21. Before a stranger do no matter of counsel: for you know not what he will bring forth.	**21 لا تباشر امرا سريا امام الاجنبي فإنك لا تعلم ما سيبدو منه.**
22. Open not your heart to every man: lest he repay you with an evil turn, and speak reproachfully to you.	**22 لا تكشف ما في قلبك لكل انسان فعساه لا يجزيك شكراً.**

Sirach 9
سيراخ 9

1. Be not jealous over the wife of your bosom, lest she show in your regard the malice of a wicked lesson.	**1 لا تغر على المرأة التي في حجرك ولا تعلم عليك تعليما سيئاً.**
2. Give not the power of your soul to a woman, lest she enter upon your strength, and you be confounded.	**2 لا تسلم نفسك الى المرأة لئلا تتسلط على قدرتك.**
3. Look not upon a woman that has a mind for many: lest you fall into her snares.	**3 لا تلق المرأة البغي لئلا تقع في اشراكها.**
4. Use not much the company of her that is a dancer, and hearken not to her, lest you perish by the force of her charms.	**4 لا تالف المغنية لئلا تصطاد بفنونها.**
5. Gaze not upon a maiden, lest her beauty be a stumbling block to you.	**5 لا تتفرس في العذراء لئلا تعثرك محاسنها.**
6. Give not your soul to harlots in any point: lest you destroy yourself and your inheritance.	**6 لا تسلم نفسك الى الزواني لئلا تتلف ميراثك.**
7. Look not round about you in the ways of the city, nor wander up and down in the streets thereof.	**7 لا تسرح بصرك في ازقة المدينة ولا تتجول في اخليتها.**
8. Turn away your face from a woman dressed up, and gaze not about upon another's beauty.	**8 اصرف طرفك عن المرأة الجميلة ولا تتفرس في حسن الغريبة.**
9. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.	**9 فان حسن المرأة اغوى كثيرين وبه يتلهب العشق كالنار.**
10. Every woman that is a harlot, shall be trodden upon as dung in the way.	**10 كل امرأة زانية تداس كالزبل في الطريق.**
11. Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burns as fire.	**11 كثيرون افتتنوا بجمال المرأة الغريبة فكان حظهم الرذل لان محادثتها تتلهب كالنار.**
12. Sit not at all with another man's wife, nor repose upon the bed with her:	**12 لا تجالس ذات البعل البتة ولا تتكئ معها على المرفق.**
13. And strive not with her over wine, lest your heart decline towards her and by your blood you fall into destruction.	**13 ولا تكن لها منادما على الخمر لئلا تميل نفسك اليها وتزل بقلبك الى الهلاك.**
14. Forsake not an old friend, for the new will not be like to him.	**14 لا تقاطع صديقك القديم فان الحديث لا يماثله.**
15. A new friend is as new wine: it shall grow old, and you shall drink it with pleasure.	**15 الصديق الحديث خمر جديدة إذا عتقت لذ لك شربها.**
16. Envy not the glory and riches of a sinner: for you know not what his ruin shall be.	**16 لا تغر من مجد الخاطئ فإنك لا تعلم كيف يكون انقلابه.**

17. Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.	**17 لا ترتض بمرضاة المنافقين اذكر انهم حتي الجحيم لا يتبررون.**
18. Keep you far from the man that has power to kill, so you shall not suspect the fear of death.	**18 تباعد عمن له سلطان على القتل فلا تجري في خاطرك مخافة الموت.**
19. And if you come to him, commit no fault, lest he take away your life.	**19 وان دنوت منه فلا تجرم لئلا يذهب بحياتك.**
20. Know it to be a communication with death: for you art going in the midst of snares, and walking upon the arms of them that are grieved.	**20 اعلم أنك تتخطى بين الفخاخ وتتمشى على متارس المدن.**
21. According to your power beware of your neighbor, and treat with the wise and prudent.	**21 اختبر الناس ما استطعت وشاور الحكماء منهم.**
22. Let just men be your guests, and let your glory be in the fear of God.	**22 ليكن مؤاكلوك من الابرار وافتخارك بمخافة الرب.**
23. And let the thought of God be in your mind, and all your discourse on the commandments of the Highest.	**23 اجعل عشرتك مع العقلاء وكل حديثك في شريعة العلي.**
24. Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.	**24 يثنى على عمل الصناع لأجل ايديهم اما رئيس الشعب فانه حكيم لأجل كلامه.**
25. A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.	**25 الفتيق اللسان يخاف منه في مدينته والهاذر في كلامه يمقت.**

Sirach 10
سيراخ 10

1. A wise judge shall judge his people, and the government of a prudent man shall be steady.	1 القاضي الحكيم يؤدب شعبه وتدبير العاقل يكون مرتباً.
2. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.	2 كما يكون قاضي الشعب يكون الخادمون له وكما يكون رئيس المدينة يكون جميع سكانها.
3. An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.	3 الملك الفاقد التأديب يدمر شعبه والمدينة تعمر بعقل ولاتها.
4. The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.	4 ملك الارض في يد الرب فهو يقيم عليها في الاوان اللائق من به نفعها.
5. The prosperity of man is in the hand of God, and upon the person of the scribe, he shall lay his honor.	5 فوز الرجل في يد الرب وعلى وجه الكاتب يجعل مجده.
6. Remember not any injury done you by your neighbor, and do you nothing by deeds of injury.	6 إذا ظلمك القريب في شيء فلا تحنق عليه ولا تأت شيئا من امور الشتم.
7. Pride is hateful before God and men: and all iniquity of nations is execrable.	7 الكبرياء ممقوتة عند الرب والناس وشانها ارتكاب الاثم امام الفريقين.
8. A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.	8 انما ينقل الملك من امة الى امة لأجل المظالم والشتائم والأموال.
9. But nothing is more wicked than the covetous man. Why is earth, and ashes proud?	9ةلا أحد أقبح جرما من البخيل لماذا يتكبر التراب والرماد.
10. There is not a more wicked thing than to love money: for such a one sets even his own soul to sale: because while he lives he has cast away his bowels.	10 لا أحد أكبر اثماً ممن يحب المال لان ذاك يجعل نفسه ايضا سلعة وقد اطرح احشاءه مدة حياته.
11. All power is of short life. A long sickness is troublesome to the physician.	11 كل سلطان قصير البقاء ان المرض الطويل يثقل على الطبيب.
12. The physician cuts off a short sickness: so also a king is to day, and tomorrow he shall die.	12 فيحسم الطبيب المرض قبل ان يطول هكذا الملك يتسلط اليوم وفي غد يموت.
13. For when a man shall die, he shall inherit serpents, and beasts, and worms.	13 والانسان عند مماته يرث الافاعي والوحوش والدود.
14. The beginning of the pride of man, is to fall off from God:	14 اول كبرياء الانسان ارتداده عن الرب.

15. Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holds it, shall be filled with maledictions, and it shall ruin him in the end.	**15 اذ يرجع قلبه عن صانعه فالكبرياء اول الخطاء ومن رسخت فيه فاض ارجاساً.**
16. Therefore has the Lord disgraced the assemblies of the wicked, and has utterly destroyed them.	**16 ولذلك انزل الرب بأصحابها نوازل غريبة ودمرهم عن اخرهم.**
17. God has overturned the thrones of proud princes, and has set up the meek in their stead.	**17 نقض الرب عروش السلاطين واجلس الودعاء مكانهم.**
18. God has made the roots of proud nations to wither, and has planted the humble of these nations.	**18 قلع الرب اصول الامم وغرس المتواضعين مكانهم.**
19. The Lord has overthrown the lands of the Gentiles, and has destroyed them even to the foundation.	**19 قلب الرب بلدان الامم وابادها الى اسس الأرض.**
20. He has made some of them to wither away, and has destroyed them, and has made the memory of them to cease from the earth.	**20 اقحل بعضها واباد سكانها وازال من الارض ذكرهم.**
21. God has abolished the memory of the proud, and has preserved the memory of them that are humble in mind.	**21 محا الرب ذكر المتكبرين وأبقى ذكر المتواضعين بالروح.**
22. Pride was not made for men: nor wrath for the race of women.	**22 لم تخلق الكبرياء مع الناس ولا الغضب مع مواليد النساء.**
23. That seed of men shall be honored, which fears God: but that seed shall be dishonored, which transgresses the commandments of the Lord.	**23 اي نسل هو الكريم نسل الانسان اي نسل هو الكريم المتقون للرب اي نسل هو اللئيم نسل الانسان اي نسل هو اللئيم المتعدون الوصايا.**
24. In the midst of brethren their chief is honorable: so shall they that fear the Lord, be in his eyes.	**24 فيما بين الاخوة يكون رئيسهم مكرما هكذا في عيني الرب الذين يتقونه.**
25. The fear of God is the glory of the rich, and of the honorable, and of the poor.	**25 الغني والمجيد والفقير فخرهم مخافة الرب.**
26. Despise not a just man that is poor, and do not magnify a sinful man that is rich.	**26 ليس من الحق ان يهان الفقير العاقل ولا من اللائق ان يكرم الرجل الخاطئ.**
27. The great man, and the judge, and the mighty is in honor: and there is none greater than he that fears God.	**27 العظيم والقاضي والمقتدر يكرمون وليس أحد منهم أعظم ممن يتقي الرب.**
28. They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reproved; and he that is ignorant, shall not be honored.	**28 العبد الحكيم يخدمه الاحرار والرجل العاقل لا يتذمر.**
29. Extol not yourself in doing your work, and linger not in the time of distress;	**29 لا تعتل عن الاشتغال بالأعمال ولا تنتفخ في وقت الاعسار.**

30. Better is he that labors, and abounds in all things, than he that boasts himself and wants bread.	**30 فان الذي يشتغل بكل عمل خير ممن يتمشى او ينتفخ وهو في فاقة الى الخبز.**
31. My son, keep your soul in meekness, and give it honor according to its desert.	**31 يا بني مجد نفسك بالوداعة واعط لها من الكرامة ما تستحق.**
32. Who will justify him that sins against his own soul? And who will honor him that dishonors his own soul?	**32 من خطئ الى نفسه فمن يزكيه ومن يكرم الذي يهين حياته.**
33. The poor man is glorified by his discipline and fear, and there is a man that is honored for his wealth.	**33 الفقير يكرم من اجل عمله والغني يكرم لأجل غناه.**
34. But he that is glorified in poverty, how much more in wealth? And he that is glorified in wealth, let him fear poverty.	**34 من أكرم مع الفقر فكيف مع الغنى ومن اهين مع الغنى فكيف مع الفقر.**

Sirach 11
سيراخ 11

1. The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.	**1 حكمة الوضيع ترفع راسه وتجلسه في جماعة العظماء.**
2. Praise not a man for his beauty, neither despise a man for his look.	**2 لا تمدح الرجل لجماله ولا تذم الانسان لمنظره.**
3. The bee is small among flying things but her fruit has the chief sweetness.	**3 النحل صغير في الطيور وجناه راس كل حلاوة.**
4. Glory not in apparel at any time, and be not exalted in the day of your honor: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.	**4 لا تفتخر بتردي الثياب ولا تترفع في يوم الكرامة فان اعمال الرب عجيبة وافعاله خفية عن البشر.**
5. Many tyrants have sat on the throne, and he whom no man would think on, has worn the crown.	**5 كثيرون من المتسلطين جلسوا على التراب والخامل الذكر لبس التاج.**
6. Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.	**6 كثيرون من المقتدرين لحقهم اشد الهوان والمكرمون سلموا الى ايدي الاخرين.**
7. Before you inquire, blame no man: and when you have inquired, reprove justly.	**7 لا تذم قبل ان تفحص تفهم اولا ثم وبخ.**
8. Before you hear, answer not a word: and interrupt not others in the midst of their discourse.	**8 لا تجاوب قبل ان تسمع ولا تعترض حديث أحد قبل تمامه.**
9. Strive not in a matter, which does not concern you, and sit not in judgment with sinners.	**9 لا تجادل في امر لا يعنيك ولا تجلس للقضاء مع الخطاة.**
10. My son, meddle not with many matters: and if you become rich, you shall not be free from sin: for if you pursue after you shall not overtake; and if you run before you shall not escape.	**10 يا بني لا تتشاغل بأعمال كثيرة فإنك ان اكثرت منها لم تخل من ملام ان تتبعتها لم تحشها وان سبقتها لم تنج.**
11. There is an ungodly man that labors, and makes haste, and is in sorrow, and is so much the more in want.	**11 رب انسان ينصب ويتعب ويجد ولا يزداد الا فاقة.**
12. Again, there is an inactive man that wants help, is very weak in ability, and full of poverty:	**12 ورب انسان بليد فاقد المدد قليل القوة كثير الفقر.**
13. Yet the eye of God has looked upon him for good, and has lifted him up from his low estate, and has exalted his head: and many have wondered at him, and have glorified God.	**13 نظرت اليه عينا الرب بالخير فنعشه من ضعته ورفع راسه فتعجب منه كثيرون.**
14. Good things and evil, life and death, poverty and riches, are from God.	**14 الخير والشر الحياة والموت الفقر والغنى من عند الرب.**

15. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.	**15 الحكمة والعلم ومعرفة الشريعة من عند الرب المحبة وطرق الاعمال الصالحة من عنده.**
16. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.	**16 الضلال والظلمة خلقا مع الخطاة والذين يرتاحون الى الشر في الشر يشيخون**
17. The gift of God abides with the just, and his advancement shall have success forever.	**17 عطية الرب تدوم للأتقياء ومرضاته تفوز الى الابد.**
18. There is one that is enriched by living sparingly, and this is the portion of his reward.	**18 رب غني استغنى باهتمامه وامساكه وانما حظه من اجرته.**
19. In that he says: I have found me rest, and now I will eat of my goods alone:	**19 ان يقول قد بلغت الراحة وانا الان اكل من خيراتي.**
20. And he knows not what time shall pass, and that death approaches, and that he must leave all to others, and shall die.	**20 وهو لا يعلم كم يمضي من الزمان حتى يترك ذلك لغيره ويموت.**
21. Be steadfast in your covenant, and be conversant therein, and grow old in the work of your commandments.	**21 اقم على عهدك وثابر عليه وشخ في عملك.**
22. Abide not in the works of sinners. But trust in God, and stay in your place,	**22 لا تعجب من اعمال الخطاة امن بالرب وابق على جهدك.**
23. For it is easy in the eyes of God on a sudden to make the poor man rich.	**23 فانه هين في عيني الرب ان يغني المسكين في الحال بغتة.**
24. The blessing of God makes haste to reward the just, and in a swift hour, his blessing bears fruit.	**24 بركة الرب في اجرة التقي وهو في لحظة يجعل بركته مزهرة.**
25. Say not: What need I, and what good shall I have by this?	**25 لا تقل اي حاجة لي واي خير يحصل لي منذ الان.**
26. Say not: I am sufficient for myself: and what shall I be made worse by this?	**26 لا تقل لي ما يكفيني فلم اتعنى منذ الان.**
27. In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:	**27 ان البؤس تنسى في يوم النعم والنعم لا تذكر في يوم البؤس.**
28. For it is easy before God in the day of death to reward every one according to his ways.	**28 فانه هين عند الرب ان يجازي الانسان بحسب طرقه يوم الموت.**
29. The affliction of an hour makes one forget great delights, and in the end of a man is the disclosing of his works.	**29 شر ساعة ينسي اللذات وفي وفاة الانسان انكشاف اعماله.**
30. Praise not any man before death, for a man is known by his children.	**30 لا تغبط احدا قبل موته ان الرجل يعرف ببنيه.**

31. Bring not every man into your house: for many are the snares of the deceitful.	**31 لا تدخل كل انسان الى بيتك فان مكايد الغشاش كثيرة.**
32. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looks on the fall of his neighbor.	**32 كصفة الحجل الصياد في القفص صفة قلب المتكبر وهو كراصد يرقب السقوط.**
33. For he lies in wait and turns good into evil, and on the elect he will lay a blot.	**33 فانه يكمن محولا الخير الى الشر ويصم المختارين بالنقائص.**
34. Of one spark comes a great fire, and of one deceitful man much blood: and a sinful man lies in wait for blood.	**34 من شرارة واحدة يكثر الحريق والرجل الخاطئ يكمن للدم.**
35. Take heed to yourself of a mischievous man, for he works evils: lest he bring upon you reproach forever.	**35 احذر من الخبيث الذي يخترع المساوئ لئلا يجلب عليك عارا الى الابد.**
36. Receive a stranger in, and he shall overthrow you with a whirlwind, and shall turn you out of your own.	**36 ادخل الاجنبي الى بيتك فيقلب احوالك بالمشاغب ويطردك عن خاصتك.**

Sirach 12
سيراخ 12

1. If you do good, know to whom you do it, and there shall be much thanks for your good deeds.	**1 إذا احسنت فاعلم الى من تحسن فيكون معروفك مرضياً.**
2. Do good to the just, and you shall find great recompense: and if not of him, assuredly of the Lord.	**2 أحسن الى التقي فتنال جزاء ان لم يكن من عنده فمن عند العلي.**
3. For there is no good for him that is always occupied in evil, and that gives no alms: for the Highest hates sinners, and has mercy on the penitent.	**3 لا خير لمن يواظب على الشر ولا يتصدق لان العلي يمقت الخطاة ويرحم التائبين.**
4. Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.	**4 اعط التقي ولا تمد الخاطئ فانه سينتقم من المنافقين والخطاة لكنه يحفظهم ليوم الانتقام.**
5. Give to the good, and receive not a sinner.	**5 اعط الصالح ولا تقبل الخاطئ.**
6. Do good to the humble, and give not to the ungodly: hold back your bread, and give it not to him, lest thereby he overmaster you.	**6 أحسن الى المتواضع ولا تعط المنافق امنع خبزك ولا تعطه له لئلا يتقوى به عليك.**
7. For you shall receive twice as much evil for all the good you shall have done to him: for the Highest also hates sinners, and will repay vengeance to the ungodly.	**7 فتصادف من الشر اضعاف كل ما كنت تصنع اليه من المعروف ان العلي يمقت الخطاة ويكافئ المنافقين بالانتقام.**
8. A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.	**8 لا يعرف الصديق في السراء ولا يخفى العدو في الضراء.**
9. In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.	**9 في سراء الرجل اعداؤه محزونون وفي ضرائه الصديق ايضا ينصرف.**
10. Never trust your enemy for as a brass pot his wickedness rusts:	**10 لا تثق بعدوك ابدا فان خبثه كصدأ النحاس.**
11. Though he humble himself and go crouching, yet take good heed and beware of him.	**11 وان كان متواضعا يمشي مطرقا فتنبه لنفسك وتحرز منه فأنك تكون معه كمن جلا مرآة وستعلم ان نقاءها من الصدأ لا يدوم.**
12. Set him not by you, neither let him sit on your right hand, lest he turn into your place, and seek to take your seat and at the last you acknowledge my words, and be pricked with my sayings.	**12 لا تجعله قريبا منك لئلا يقلبك ويقيم في مكانك لا تجلسه عن يمينك لئلا يطمع في كرسيك واخيرا تفهم كلامي وتنخس بأقوالي.**
13. Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keeps company with a wicked man, and is involved in his sins.	**13 من يرحم راقيا قد لدغته الحية او يشفق على الذين يدنون من الوحوش هكذا الذي يساير الرجل الخاطئ يمتزج بخطاياه.**

14. For an hour he will abide with you: but if you begin to decline, he will not endure it.	**14 انه يلبث معك ساعة وان ملت لا يثبت.**
15. An enemy speaks sweetly with his lips, but in his heart he lies in wait, to throw you into a pit.	**15 العدو يظهر حلاوة من شفتيه وفي قلبه يأتمر ان يسقطك في الحفرة.**
16. An enemy weeps with his eyes: but if he find an opportunity he will not be satisfied with blood:	**16 العدو تدمع عيناه وان صادف فرصة يشبع من الدم.**
17. And if evils come upon you, you shall find him there first.	**17 ان صادفك شر وجدته هناك قد سبقك.**
18. An enemy has tears in his eyes, and while he pretends to help you, will undermine your feet.	**18 وفيما يوهمك انه معين لك يعقل رجلك.**
19. He will shake his head, and clap his hands, and whisper much, and change his countenance.	**19 يهز راسه ويصفق بيديه ويهمس بأشياء كثيرة ويغير وجهه.**

Sirach 13
سيراخ 13

1. He that touches pitch, shall be defiled with it: and he that has fellowship with the proud, shall put on pride.	**1 من لمس القير توسخ ومن قارن المتكبر اشبهه.**
2. He shall take a burden upon him that has fellowship with one more honorable than himself. And have no fellowship with one that is richer than yourself.	**2 لا ترفع ثقلا يفوق طاقتك ولا تقارن من هو اقوى واغنى منك.**
3. What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.	**3 كيف يقرن بين قدر الخزف والمرجل انها إذا صدمت تنكسر.**
4. The rich man has done wrong, and yet he will fume: but the poor is wronged and must hold his peace.	**4 الغني يظلم ويصخب والفقير يظلم ويتضرع.**
5. If you give, he will make use of you: and if you have nothing, he will forsake you.	**5 ان كنت نافعا استغلك وان كنت عقيما خذلك**
6. If you have any thing, he will live with you, and will make you bare, and he will not be sorry for you.	**6 ان كان لك مال عاشرك واستنفذ مالك وهو لا يتعب.**
7. If he have need of you, he will deceive you, and smiling upon you will put you in hope; he will speak you fair, and will say: What do you wants?	**7 ان كان له بك حاجة غرك وتبسم اليك ووعدك وكلمك بالخير وقال ما حاجتك.**
8. And he will shame you by his meats, till he have drawn you dry twice or thrice, and at last he will laugh at you: and afterward when he sees you, he will forsake you, and shake his head at you.	**8 وقدم لك من الاطعمة ما يخجلك حتى يستنفذ ما لك في مرتين او ثلاث واخيرا يستهزئ بك ويراك بعد ذلك فيخذلك وينغض راسه عليك.**
9. Humble yourself to God, and wait for his hands.	**9 اخشع لله وانتظر يده.**
10. Beware that you are not deceived into folly, and be humbled.	**10 احذر ان تغتر وتتذلل في جهالتك.**
11. Be not lowly in your wisdom, lest being humbled you be deceived into folly.	**11 لا تكن ذليلا في حكمتك لئلا يستدرجك الذل الى الجهالة.**
12. If you are invited by one that is mightier, withdraw yourself: for so he will invite you the more.	**12 إذا دعاك مقتدر فتوار فبذلك يزيد في دعوته لك.**
13. Be not troublesome to him, lest you be put back: and keep not far from him, lest you be forgotten.	**13 لا تقتحم لئلا تطرد ولا تقف بعيدا لئلا تنسى.**

14. Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift you, and smiling will examine you concerning your secrets.	**14 لا تقدم على محادثته ولا تثق بكلامه الكثير فانه بكثرة مخاطبته يختبرك وبتبسمه اليك يفحصك.**
15. His cruel mind will lay up your words: and he will not spare to do you harm, and to cast you into prison.	**15 انه بلا رحمة لا ينجز ما وعد ولا يمسك عن الاساءة والقيود.**
16. Take heed to yourself, and attend diligently to what you hear: for you walk in danger of your ruin.	**16 احترز وتنبه جدا فأنك على شفا السقوط.**
17. When you hear those things, see as it were in sleep, and you shall awake.	**17 وان سمعت بهذه في منامك فتيقظ.**
18. Love God all your life, and call upon him for your salvation.	**18 في حياتك كلها احبب الرب وادعه لخلاصك.**
19. Every beast loves its like: so also every man him that is nearest to himself.	**19 كل حيوان يحب نظيره وكل انسان يحب قريبه.**
20. All flesh shall consort with the like to itself, and every man shall associate himself to his like.	**20 كل ذي جسد يصاحب نوعه والرجل يلازم نظيره.**
21. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.	**21 أيقارن الذئب الحمل كذلك شان الخاطئ مع التقي.**
22. What fellowship have a holy man with a dog, or what part has the rich with the poor?	**22 اي سلام بين الضبع والكلب واي سلام بين الغني والفقير.**
23. The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.	**23 الفراء في البرية صيد الاسود وكذلك الفقراء هم مراعي الاغنياء.**
24. And as humility is an abomination to the proud: so also the rich man abhors the poor.	**24 التواضع رجس عند المتكبر وهكذا الفقير رجس عند الغني**
25. When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.	**25 الغني إذا تزعزع يثبته اصدقاؤه والمتواضع إذا سقط فأصدقاؤه يطردونه.**
26. When a rich man has been deceived, he has many helpers: he has spoken proud things, and they have justified him.	**26 يزل الغني فيعينه كثيرون يتكلم بالمنكرات فيبرئونه.**
27. The poor man was deceived, and he is rebuked also: he has spoken wisely, and could have no place.	**27 يزل المتواضع فيوبخونه ينطق بعقل فلا يجعلون لكلامه موضعاً.**
28. The rich man spoke, and all held their peace, and what he said they extol even to the clouds.	**28 يتكلم الغني فينصت الجميع ويرفعون مقالته الى السحاب.**
29. The poor man spoke, and they say: Who is this? and if he stumbles, they will overthrow him.	**29 يتكلم الفقير فيقولون من هذا وان عثر يصرعونه.**

30. Riches are good to him that has no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.	**30 الغنى يحسن بمن لا خطية له والفقر مستقبح في فم المنافق.**
31. The heart of a man changes his countenance, either for good, or for evil.	**31 قلب الانسان يغير وجهه اما الى الخير واما الى الشر.**
32. The token of a good heart, and a good countenance you shall hardly find, and with labor.	**32 طلاقة الوجه من طيب القلب والبحث عن الامثال يجهد الافكار.**

Sirach 14
سيراخ 14

1. Blessed is the man that has not slipped by a word out of his mouth, and is not pricked with the remorse of sin.	**1 طوبى للرجل الذي لم يزل بفيه ولم ينخسه الندم على الخطيئة.**
2. Happy is he that has had no sadness of his mind, and who is not fallen from his hope.	**2 طوبى لمن لم يقض عليه ضميره ولم يسقط من رجائه.**
3. Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?	**3 الغنى لا يجمل بالرجل الشحيح وما منفعة الاموال مع الانسان الحسود.**
4. He that gathers together by wronging his own soul, gathers for others, and another will squander away his goods in rioting.	**4 من اختزن بخسران نفسه فإنما يختزن للآخرين ويتنعم بخيراته غيره.**
5. He that is evil to himself, to whom will he be good? And he shall not take pleasure in his goods.	**5 من اساء الى نفسه فإلى من يحسن الم تره لا يتمتع من امواله.**
6. There is none worse than he that envies himself, and this is the reward of his wickedness:	**6 لا اسوا ممن يحسد نفسه ان ذلك جزاء خبثه.**
7. And if he does good, he does it ignorantly, and unwillingly: and at the end he discovers his wickedness.	**7 وان هو أحسن فعن سهو وفي الاخر يبدي خبثه.**
8. The eye of the envious is wicked: and he turns away his face, and despises his own soul.	**8 لا أخبث ممن يحسد بعينه ويحول وجهه ويحتقر النفوس.**
9. The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consumes his own soul, drying it up.	**9 عين البخيل لا تشبع من حظه وظلم الشرير يضني نفسه.**
10. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.	**10 العين الشريرة تحسد على الخبز وعلى مائدتها تكون في عوز.**
11. My son, if you have anything, do good to yourself, and offer to God worthy offerings.	**11 يا بني أنفق على نفسك بحسب ما تملك وقرب للرب تقادم تليق به.**
12. Remember that death is not slow, and that the covenant of hell has been shown to you: for the covenant of this world shall surely die.	**12 اذكر ان الموت لا يبطئ الم يبلغك عهد الجحيم.**
13. Do good to your friend before you die, and according to your ability, stretching out your hand give to the poor.	**13 قبل ان تموت أحسن الى صديقك وعلى قدر طاقتك ابسط يدك واعطه.**
14. Defraud not yourself of the good day, and let not the part of a good gift overpass you.	**14 لا تخسر يوما صالحا ولا يفتك حظ خير شهي.**

15. Shall you not leave to others to divide by lot your sorrows and labors?	**15 الست مخلفا اتعابك لآخر وما جهدت فيه للاقتسام بالقرعة.**
16. Give and take, and justify your soul.	**16 اعط وخذ وزك نفسك.**
17. Before your death work justice: for in hell there is no finding food.	**17 قبل وفاتك اصنع البر فانه لا سبيل الى التماس الطعام في الجحيم.**
18. All flesh shall fade as grass, and as the leaf that springs out on a green tree.	**18 كل جسد يبلى مثل الثوب لان العهد من البدء انه يموت موتا فكما ان اوراق شجرة كثيفة.**
19. Some grow, and some fall off: so is the generation of flesh and blood, one comes to an end, and another is born.	**19 بعضها يسقط وبعضها ينبت كذلك جيل اللحم والدم بعضهم يموت وبعضهم يولد.**
20. Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.	**20 كل عمل فاسد يزول وعامله يذهب معه.**
21. And every excellent work shall be justified: and the worker thereof shall be honored therein.	**21 وكل عمل منتقى يبرر وعامله يكرم لأجله.**
22. Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.	**22 طوبى للرجل الذي يتأمل في الحكمة ويتحدث بها في عقله.**
23. He that considers her ways in his heart, and has understanding in her secrets, who goes after her as one that traces, and stays in her ways.	**23 ويتفكر في طرقها بقلبه ويتبصر في اسرارها ينطلق في أثرها كالباحث ويترقب عند مداخلها.**
24. He who looks in at her windows, and hearkens at her door.	**24 ويتطلع من كواتها ويتسمع عند ابوابها.**
25. He that lodges near her house, and fastening a pin in her walls shall set up his tent high unto her, where good things shall rest in his lodging forever.	**25 ويحل بقرب بيتها ويضرب وتدا في حائطها وينصب خيمته بجانبها وينزل بمنزل الخيرات.**
26. He shall set his children under her shelter, and shall lodge under her branches:	**26 يجعل بنيه في كنفها ويسكن تحت اغصانها.**
27. He shall be protected under her covering from the heat, and shall rest in her glory.	**27 يستتر بظلها من الحر وفي مجدها يجد راحة.**

Sirach 15
سيراخ 15

1. He that fears God, will do good: and he that possesses justice, shall lay hold on her.	1 الذي يتقي الرب يعمل ذلك والذي يتمسك بالشريعة ينال الحكمة.
2. And she will meet him as an honorable mother, and will receive him as a wife married of a virgin.	2 تبادر اليه كام وتتخذه كامرأة بكر.
3. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved.	3 تطعمه خبز العقل وتسقيه ماء الحكمة فيها يترسخ فلا يتزعزع.
4. And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbors.	4 وعليها يعتمد فلا يخزي فترفع مقامه عند اصحابه.
5. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.	5 وتفتح فاه في الجماعة وتملاه من روح الحكمة والعقل وتلبسه حلة المجد.
6. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.	6 فيرث السرور واكليل الابتهاج واسما ابدياً.
7. But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.	7 الجهال من الناس لا يدركونها اما العقلاء فيبادرون اليها والخطاة لا يرونها لأنها بعيدة عن الكبرياء والمكر.
8. Lying men shall be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.	8 الكذابون من الناس لا يذكرونها اما الصادقون فيوجدون فيها ويفلحون الى ان يشاهدوا الله.
9. Praise is not seemly in the mouth of a sinner:	9 لا يجمل الحمد في فم الخاطئ.
10. For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.	10 لان الخاطئ لم يرسله الرب انما ينطق بالحمد ذو الحكمة والرب ينجحه.
11. Say not: It is through God, that she is not with me: for you do not the things that he hates.	11 لا تقل انما ابتعادي عنها من الرب بل امتنع عن عمل ما يبغضه.
12. Say not: He has caused me to err: for he has no need of wicked men.	12 لا تقل هو اضلني فانه لا حاجة له في الرجل الخاطئ.
13. The Lord hates all abomination of error, and they that fear him shall not love it.	13 كل رجس مبغض عند الرب وليس بمحبوب عند الذين يتقونه.

14. God made man from the beginning, and left him in the hand of his own counsel.	**14 هو صنع الانسان في البدء وتركه في يد اختياره.**
15. He added his commandments and precepts.	**15 واضاف الى ذلك وصاياه واوامره.**
16. If you will keep the commandments and perform acceptable fidelity forever, they shall preserve you.	**16 فان شئت حفظت الوصايا ووفيت مرضاته.**
17. He has set water and fire before you: stretch forth your hand to which you will.	**17 وعرض لك النار والماء فتمد يدك الى ما شئت.**
18. Before man is life and death, good and evil, that which he shall choose shall be given him:	**18 الحياة والموت امام الانسان فما أعجبه يعطى له.**
19. For the wisdom of God is great, and He is strong in power, seeing all men without ceasing.	**19 ان حكمة الرب عظيمة هو شديد القدرة ويرى كل شيء.**
20. The eyes of the Lord are towards them that fear Him, and He knows all the work of man.	**20 وعيناه الى الذين يتقونه ويعلم كل اعمال الانسان.**
21. He has commanded no man to do wickedly, and He has given no man license to sin;	**21 لم يوص احدا ان ينافق ولا اذن لاحد ان يخطئ.**
22. For He desires not a multitude of faithless and unprofitable children.	**22 لأنه لا يحب كثرة البنين المنافقين الذين لا خير فيهم.**

Sirach 16
سيراخ 16

1. Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.	1 لا تشته كثرة اولاد لا خير فيهم ولا تفرح بالبنين المنافقين ولا تسر بكثرتهم إذا لم تكن فيهم مخافة الرب.
2. Trust not to their life, and respect not their labors.	2 لا تثق بحياتهم وتلتفت الى مكانهم.
3. For better is one that fears God, than a thousand ungodly children.	3 ولد واحد يتقي الرب خير من ألف منافقين.
4. And it is better to die without children, than to leave ungodly children.	4 والموت بلا ولد خير من الاولاد المنافقين.
5. By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.	5 لأنه بعاقل واحد تعمر المدينة وقبيلة من الاثماء تخرب.
6. Many such things has my eyes seen, and greater things than these my ear has heard.	6 كثير من امثال هذه رايته بعيني وأعظم منها سمعت به اذني.
7. In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.	7 في مجمع الخطاة تتقد النار وفي الامة الكافرة يضطرم الغضب.
8. The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:	8 لم يعف عن الجبابرة الاولين الذين تمردوا بقوتهم.
9. And he spared not the place where Lot sojourned, but abhorred them for the	9 ولم يشفق على جيل لوط الذين مقتهم لكبريائهم.
10. He had not pity on them, destroying the whole nation that extolled themselves in their sins.	10 ولم يرحم امة الهلاك المتعظمين بخطاياهم.
11. So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:	11 وكذلك الست مئة ألف من الرجالة الذين تعصبوا بقساوة قلوبهم بل لو وجد واحد قاسي الرقبة لكان من العجب ان يصفح عنه.
12. For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:	12 لان الرحمة والغضب من عنده هو رب العفو وساكب الغضب.
13. According as his mercy is, so his correction judges a man according to his works.	13 كما انه كثير الرحمة هكذا هو شديد العقاب فيقضي على الرجل بحسب اعماله.
14. The sinner shall not escape in his rapines, and the patience of him that shows mercy shall not be put off.	14 لا يفلت الخاطئ بغنائمه ولا يضيع الرب صبر التقي.
15. All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his deeds.	15 لكل رحمة يجعل موضعا وكل واحد يلقى ما تستحق اعماله.

16. Say not: I shall be hidden from God, and who shall remember me from on high?	**16 لا تقل سأتوارى عن الرب العل احدا من العلى يذكرني.**
17. In such a multitude I shall not be known: for what is my soul in such an immense creation?	**17 أنى في شعب كثير لا اذكر فماذا تعتبر نفسي في خلق لا يقدر.**
18. Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,	**18 ها ان السماء وسماء سماء الله والغمر والارض تتزعزع عند افتقاده.**
19. The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.	**19 والجبال واسس الارض ترتعد رعبا عندما ينظر اليها.**
20. And in all these things the heart is senseless: and every heart is understood by him.	**20 وفي ذلك لا يتأمل القلب.**
21. And his ways who shall understand, and the storm, which no eye of man shall see?	**21 وليس من يفهم طرقه رب زوبعة لا يبصرها الانسان.**
22. For many of his works are hidden, but the works of his justice who shall declare? Or who shall endure? For the testament is far from some, and the examination of all is in the end.	**22 فان أكثر اعمال الرب في الخفاء اعمال العدل من يخبر بها او من يحتملها ان العهد بعيد والفحص عن الجميع يكون عند الانقضاء**
23. He that wants understanding thinks vain things, and the foolish, and erring man, thinks foolish things.	**23 المتواضع القلب يتأمل في ذلك اما الرجل الجاهل الضال فيتأمل في الحماقات.**
24. Hearken to me, my son, and learn the discipline of understanding, and attend to my words in your heart.	**24 اسمع لي يا بني وتعلم العلم ووجه قلبك الى كلامي.**
25. And I will show forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in your heart, while with equity of spirit I tell you the virtues that God has put upon his works from the beginning, and I show forth in truth His knowledge.	**25 أنى اعبر عن التأديب بوزن وأبدي العلم بتدقيق.**
26. The works of God are done in judgment from the beginning, and from the making of them He distinguished their parts, and their beginnings in their generations.	**26 جميع اعمال الرب من البدء قدرها بحكمة ومنذ انشائها ميز اجزاءها.**
27. He beautified their works forever, they have neither hungered, nor labored, and they have not ceased from their works.	**27 زين اعماله الى الدهر ومبادئها الى احقابها فلم تجع ولم تتعب ولم تزل تعمل.**
28. Nor shall any of them straiten his neighbor at any time.	**28 ولم يضايق بعضها بعضاً.**
29. Be not you incredulous to his word.	**29 وهي لا تعاصي كلمته مدى الدهر.**

30. After this God looked upon the earth, and filled it with his goods.	**30 وبعد ذلك نظر الرب الى الارض وملاها من خيراته.**
31. The soul of every living thing has shown forth before the face thereof, and into it they return again.	**31 ونفوس ذوي الحياة تغطي وجهها واليها تعود.**

Sirach 17
سيراخ 17

1. God created man of the earth, and made him after his own image.	1 خلق الرب الانسان من الأرض.
2. And he turned him into it again.	2 واليها اعاده.
3. He gave him the number of his days and time, and gave him power over all things that are upon the earth, and clothed him with strength according to himself.	3 جعل لهم وقتا واياما معدودة واتاهم سلطانا على كل ما فيها وألبسهم قوة بحسب طبيعتهم وصنعهم على صورته.
4. He put the fear of him upon all flesh, and he had dominion over beasts and fowls.	4 القى رعبه على كل ذي جسد وسلطه على الوحش والطير.
5. He created of him a helpmate like to himself. He gave them counsel, and a tongue, and eyes, and ears, and a heart to devise, and He filled them with the knowledge of understanding.	5 خلق منه عونا بإزائه واعطاهم اختيارا ولسانا وعينين واذنين وقلبا يتفكر.
6. He created in them the science of the spirit. He fired their heart with wisdom, and showed them both good and evil.	6 وملاهم من معرفة الحكمة واراهم الخير والشر.
7. He set his eye upon their hearts to show them the greatness of His works:	7 وجعل عينه على قلوبهم ليظهر لهم عظائم اعماله.
8. That they might praise the name which He has sanctified: and glory in His wondrous act that they might declare the glorious things of His works.	8 ليحمدوا اسمه القدوس ويخبروا بعظائم اعماله.
9. Moreover He gave them instructions, and the law of life for an inheritance.	9 وزادهم العلم واورثهم شريعة الحياة.
10. He made an everlasting covenant with them, and He showed them His justice and judgments.	10 وعاهدهم عهد الدهر واراهم احكامه.
11. And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.	11 فرأت عيونهم عظائم المجد وسمعت اذانهم مجد صوته وقال لهم احترزوا من كل ظلم.
12. And He gave to every one of them commandment concerning His neighbor.	12 واوصاهم كل واحد في حق القريب.
13. Their ways are always before Him, they are not hidden from His eyes.	13 طرقهم امامه في كل حين فهي لا تخفى عن عينيه.
14. Over every nation He set a ruler.	14 لكل امة اقام رئيساً.
15. And Israel was made the manifest portion of God.	15 اما اسرائيل فهو نصيب الرب.

16. And all their works are as the sun in the sight of God: and His eyes are continually upon their ways.	**16 جميع اعمالهم كالشمس امامه وعيناه على الدوام تنظران الى طرقهم.**
17. Their covenants were not hidden by their iniquity, and all their iniquities are in the sight of God.	**17 لم تخف عنه آثامهم بل جميع خطاياهم امام الرب.**
18. The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye.	**18 صدقة الرجل كخاتم عنده فيحفظ احسان الانسان كحدقة عينه.**
19. And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.	**19 وبعد ذلك يقوم ويجازيهم يجازيهم جزاءهم على رؤوسهم ويهبطهم الى بطون الارض.**
20. But to the penitent, He has given the way of justice, and He has strengthened them that were fainting in patience, and has appointed to them the lot of truth.	**20 لكنه جعل للتائبين مرجعا وعزى ضعفاء الصبر ورسم لهم نصيب الحق.**
21. Turn to the Lord, and forsake your sins.	**21 فتب الى الرب واقلع عن الخطايا.**
22. Make your prayer before the face of the Lord, and offend less.	**22 تضرع امام وجهه واقلل من العثرات.**
23. Return to the Lord, and turn away from your injustice, and greatly hate abomination.	**23 ارجع الى العلي واعرض عن الاثم وأبغض الرجس اشد بغض فهل من حامد للعلي في الجحيم.**
24. And know the justices and judgments of God, and stand firm in the lot set before you, and in prayer to the Most High God.	**24 تعلم اوامر الله واحكامه وكن ثابتا على حظ التقدمة والصلاة للعلي.**
25. Go to the side of the holy age, with them that live and give praise to God.	**25 ادخل في ميراث الدهر المقدس مع الاحياء المعترفين للرب.**
26. Tarry not in the error of the ungodly, give glory before death. Praise perishes from the dead as nothing.	**26 لا تلبث في ضلال المنافقين اعترف قبل الموت فان الاعتراف يعدم من الميت اذ يعود كلا شيء.**
27. Give thanks while you are living, while you are alive and in health, you shall give thanks, shall praise God, and shall glory in His mercies.	**27 أنك ما دمت حيا معافى تحمد الرب وتفتخر بمراحمه.**
28. How great is the mercy of the Lord, and His forgiveness to them that turn to Him!	**28 ما أعظم رحمة الرب وعفوه للذين يتوبون اليه.**
29. For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.	**29 لا يستطيع الناس ان يحوزوا كل شيء لان ابن الانسان ليس بخالد.**

30. What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood has invented? And this shall be reproved.	**30 أي شيء أبرق من الشمس وهذه ايضا تكسف والشرير يفكر في اللحم والدم.**
31. The Lord beholds the power of the height of heaven: and all men are earth and ashes.	**31 الرب يستعرض جنود السماء العليا اما البشر فجميعهم تراب ورماد.**

Sirach 18
سيراخ 18

1. He that lives forever created all things together. God only shall be justified, and he remains an invincible king forever.	1 الحي الدائم خلق جميع الاشياء عامة، الرب وحده يتزكى.
2. Who is able to declare his works?	2 لم يسمح لاحد ان يخبر بأعماله.
3. For who shall search out his glorious acts?	3 ومن استقصى عظائمه.
4. And who shall show forth the power of his majesty? or who shall be able to declare his mercy?	4 من يعدد قوة عظمته ومن يقدم على تبيان مراحمه.
5. Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God.	5 ليس للإنسان ان يسقط من عجائب الرب ولا ان يزيد عليها ولا ان يفحصها.
6. When a man has done, then shall he begin: and when he leaves off, he shall be at a loss.	6 اذا اتم الانسان فحينئذ يبتدئ واذا استراح فحينئذ يتحير.
7. What is man, and what is his grace? and what is his good, or what is his evil?	7 ما الانسان وما منفعته ما خيره وما شره.
8. The number of the days of men at the most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.	8 عدة ايام الانسان على الاكثر مئة سنة كنقطة ماء من البحر وكذرة من الرمل هكذا سنون قليلة في يوم الأبدية.
9. Therefore God is patient in them, and pours forth his mercy upon them.	9 فلذلك طالت عليهم اناة الرب وافاض عليهم رحمته.
10. He has seen the presumption of their heart that it is wicked, and has known their end that it is evil.	10 رأى وعلم ان منقلبهم هائل.
11. Therefore has he filled up his mercy in their favor, and has shown them the way of justice.	11 فلذلك اكثر من العفو.
12. The compassion of man is toward his neighbor: but the mercy of God is upon all flesh.	12 رحمة الانسان لقريبه، اما رحمة الرب فلكل ذي جسد.
13. He has mercy, and teaches, and corrects, as a shepherd does his flock.	13 يوبخ ويؤدب ويعلم ويرد كالراعي رعيته.
14. He has mercy on him that receives the discipline of mercy, and that makes haste in his judgments.	14 يرحم الذين يقبلون تأديبه ويبادرون الى العمل بأحكامه.
15. My son, in your good deeds, make no complaint, and when you give anything, add not grief by an evil word.	15 يا بني لا تقرن الصنيعة بالملام ولا العطية بكلام التنغيص.
16. Shall not the dew assuage the heat? So also the good word is better than the gift.	16 اليس الندى يبرد الحر هكذا الكلام أفضل من العطية.

17. Lo, is not a word better than a gift? But both are with a justified man.	**17 اما ترى ان الكلام أفضل من العطية وكلاهما عند الرجل المنعم عليه.**
18. A fool will upbraid bitterly: and a gift of one ill taught consumes the eyes.	**18 تعيير الاحمق مكروه وعطية الحاسد تكل العيون.**
19. Before judgment prepare you justice, and learn before you speak.	**19 قبل القضاء كن على يقين من الحق وقبل الكلام تعلم**
20. Before sickness take a medicine, and before judgment examine yourself, and you shall find mercy in the sight of God.	**20 قبل المرض استطب وقبل القضاء افحص نفسك فتنال العفو ساعة الافتقاد.**
21. Humble yourself before you art sick, and in the time of sickness show your conversation.	**21 قبل المرض كن متواضعا وعند ارتكاب الخطايا ار توبتك.**
22. Let nothing hinder you from praying always, and be not afraid to be justified even to death: for the reward of God continues forever.	**22 لا يحبسك شيء عن قضاء نذرك في وقته ولا تحجم عن اعمال البر حتى الموت فان ثواب الرب يبقى الى الابد.**
23. Before prayer prepare your soul: and be not as a man that tempts God.	**23 قبل الصلاة اهب نفسك ولا تكن كانسان يجرب الرب.**
24. Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.	**24 اذكر الغضب في ايام الانقضاء ووقت الانتقام عند تحول الوجه.**
25. Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.	**25 في وقت الشبع اذكر وقت الجوع وفي ايام الغنى اذكر الفقر والعوز.**
26. From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.	**26 بين الغداة الى العشي يتغير الزمان وكل شيء سريع التحول امام الرب.**
27. A wise man will fear in every thing, and in the days of sins will beware of sloth.	**27 الحكيم يتحذر في كل شيء وفي ايام الخطايا يحترز من الهفوات.**
28. Every man of understanding knows wisdom, and will give praise to him that finds her.	**28 كل عاقل يعرف الحكمة ويعترف لمن يجدها.**
29. They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.	**29 العقلاء في الكلام يتممون اعمالهم بالحكمة ويفيضون الامثال السديدة.**
30. Go not after your lusts, but turn away from your own will.	**30 لا تكن تابعا لشهواتك بل عاص اهواءك.**
31. If you give to your soul her desires, she will make you a joy to your enemies.	**31 فإنك ان أبحت لنفسك الرضى بالشهوة جعلتك شماتة لأعدائك.**
32. Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.	**32 لا تتلذذ بكثرة المآدب ولا تلزم نفسك الانفاق عليها.**

33. Make not yourself poor by borrowing to contribute to feasts when you have nothing in your purse: for you shall be an enemy to your own life.	**33 لا تفقر نفسك بالمآدب تنفق عليها من الدين وليس في كيسك شيء فإنك بذلك تكمن لحياتك.**

Sirach 19
سيراخ 19

1. A workman that is a drunkard shall not be rich: and he that contemns small things, shall fall by little and little.	**1 العامل الشريب لا يستغني والذي يحتقر اليسير يسقط شيئا فشيئاً.**
2. Wine and women make wise men fall off, and shall rebuke the prudent:	**2 الخمر والنساء تجعلان العقلاء اهل ردة.**
3. And he that joins himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.	**3 والذي يخالط الزواني يزداد وقاحة. السوس والدود يرثانه والنفس الوقحة تستأصل.**
4. He that is hasty to give credit, is light of heart, and shall be lessened: and he that sins against his own soul, shall be despised.	**4 من اسرع الى التصديق فهو خفيف العقل ومن خطئ فهو مجرم على نفسه.**
5. He that rejoices in iniquity, shall be censured, and he that hates chastisement, shall have less life: and he that hates babbling, extinguishes evil.	**5 الذي يتلذذ بالإثم يلحقه الوصم والذي يكره التكلم يقلل الذنوب.**
6. He that sins against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.	**6 الذي يخطا الى نفسه يندم والذي يتلذذ بالشر يلحقه الوصم.**
7. Rehearse not again a wicked and harsh word, and you shall not fare the worse.	**7 لا تنقل كلام السوء فلست بخاسر شيئاً.**
8. Tell not your mind to friend or foe: and if there be a sin with you, disclose it not.	**8 لا تطلع على سرك صديقك ولا عدوك ولا تكشف ما في نفسك لاحد وان لم تكن فيك خطيئة.**
9. For he will hearken to you, and will watch you, and as it were defending your sin he will hate you, and so will he be with you always.	**9 فانه يسمعك ثم يرصدك ويصير يوما عدواً لك.**
10. Have you heard a word against your neighbor? let it die within you, trusting that it will not burst you.	**10 ان سمعت كلاما فليمت عندك ثق فانه لا يشقك.**
11. At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.	**11 الاحمق يمخض بالكلمة مخاض الوالدة بالجنين.**
12. As an arrow that sticks in a man's thigh: so is a word in the heart of a fool.	**12 الكلمة في جوف الاحمق كنبل مغروز في فخذ لحيمة.**
13. Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.	**13 عاتب صديقك فلعله لم يفعل وان كان قد فعل فلا يعود يفعل.**

14. Reprove your neighbor, for it may be he has not said it: and if he has said it, that he may not say it again.	**14 عاتب صديقك فلعله لم يقل وان كان قد قال فلا يكرر القول.**
15. Admonish your friend: for there is often a fault committed.	**15 عاتب صديقك فان النميمة كثيرة.**
16. And believe not every word. There is one, that slips with the tongue, but not from his heart.	**16 ولا تصدق كل كلام فرب زال ليست زلته من قلبه.**
17. For who is there that has not offended with his tongue? Admonish your neighbor before you threaten him.	**17 ومن الذي لم يخطا بلسانه عاتب قريبك قبل ان تهدده.**
18. And give place to the fear of the Most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.	**18 وابق مكانا لشريعة العلي كل الحكمة مخافة الرب وفي كل حكمة العمل بالشريعة.**
19. But the learning of wickedness is not wisdom: and the device of sinners is not prudence.	**19 ليست الحكمة علم الشر وحيث تكون مشورة الخطاة فليست هناك الفطنة.**
20. There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.	**20 فان من الشر ما هو رجس ومن الجهال من نقص حظه من الحكمة.**
21. Better is a man that has less wisdom, and wants understanding, with the fear of God, than he that abounds in understanding, and transgresses the law of the Most High.	**21 ناقص العقل وهو تقي خير من وافر الفطنة وهو يتعدى الشريعة.**
22. There is an exquisite subtlety, and the same is unjust.	**22 رب دهاء يكون محكما وهو جائر.**
23. And there is one that utters an exact word telling the truth. There is one that humbles himself wickedly, and his interior is full of deceit:	**23 ورب رجل يهدم المحبة ليبدي العدل رب شرير يمشي مكبا في الحداد وبواطنه مملوءة مكراً.**
24. And there is one that submits himself exceedingly with a great lowliness: and there is one that casts down his countenance, and makes as if he did not see that which is unknown:	**24 يكب بوجهه ويصم احدى اذنيه وحين لا تشعر يفاجئك.**
25. And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.	**25 وان منعه العجز من الاساءة فاذا صادف فرصة فعل.**
26. A man is known by his look, and a wise man, when you meet him, is known by his countenance.	**26 من منظره يعرف الرجل ومن استقبال الوجه يعرف العاقل.**
27. The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is.	**27 لبسة الرجل وضحكة الاسنان ومشية الانسان تخبر بما هو عليه.**

28. There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holds his peace, he is wise.	**28 رب عتاب لا يجمل ورب صامت عن فطنة.**

Sirach 20
سيراخ 20

1. How much better is it to reprove, than to be angry, and not to hinder him that confesses in prayer.	**1 العتاب خير من الحقد والمقر يكفي الخسران.**
2. The lust of an eunuch shall deflower a young maiden:	**2 شهوة الخصي تفسد البتول.**
3. So is he that by violence executes of the unwise.	**3 وهكذا كل من يقضي قضاء الجور.**
4. How good is it, when you are reproved, to show repentance! For so you shall escape willful sin.	**4 ما احسن ابداءك الندامة اذا وبخت فانك بذلك تجتنب الخطيئة الاختيارية.**
5. There is one that holds his peace, that is found wise: and there is another that is hateful, that is bold in speech.	**5 رب ساكت يعد حكيما ورب متكلم يكره لطول حديثه.**
6. There is one that holds his peace, because he knows not what to say: and there is another that holds his peace, knowing the proper time.	**6 من الساكتين من يسكت لأنه لا يجد جوابا ومن يسكت لأنه يعرف الاوقات.**
7. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.	**7 الانسان الحكيم يسكت الى حين اما العاتي والجاهل فلا يبالي بالأوقات.**
8. He that uses many words shall hurt his own soul: and he that takes authority to himself unjustly shall be hated.	**8 الكثير الكلام يمقت والمتسلط جورا يبغض.**
9. There is success in evil things to a man without discipline, and there is a finding that turns to loss.	**9 رب نجاح يكون لأذى صاحبه ورب وجدان يكون لخسرانه.**
10. There is a gift that is not profitable: and there is a gift, the recompense of which is double.	**10رب عطية لا تنفعك ورب عطية تكون مضاعفة الجزاء.**
11. There is an abasement because of glory: and there is one that shall lift up his head from a low estate.	**11 رب انحطاط سببه المجد ورب تواضع يرفع به الراس.**
12. There is that buys much for a small price, and restores the same sevenfold.	**12 رب مشتر كثيرا بقليل يدفع ثمنه سبعة اضعاف.**
13. A man wise in words shall make himself beloved: but the graces of fools shall be poured out.	**13 الحكيم يحبب نفسه بالكلام ونعم الحمقى تفاض سدى.**
14. The gift of the fool shall do you no good: for his eyes are sevenfold.	**14 عطية الجاهل لا تنفعك لان له عوض العينين عيونا.**
15. He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.	**15 يعطي يسيرا ويمتن كثيرا ويفتح فاه مثل المنادي.**

16. Today a man lends, and tomorrow he asks it again: such a man as this is hateful.	**16 يقرض اليوم ويطالب غدا ان انسان مثل هذا لبغيض.**
17. A fool shall have no friend, and there shall be no thanks for his good deeds.	**17 يقول الاحمق لا صديق لي وصنائعي غير مشكورة.**
18. For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!	**18 ان الذين يأكلون خبزي خبثاء اللسان ما اكثر المستهزئين به واكثر استهزاءاتهم.**
19. For he does not distribute with right understanding that which was to be had: in like manner also that which was not to be had.	**19 فانه لا يدركك حق الادراك ماذا يستبقي ولا يبالي بما لا يستبقي.**
20. The slipping of a false tongue is as one that falls on the pavement: so the fall of the wicked shall come speedily.	**20 الزلة عن السطح ولا الزلة من اللسان فان سقوط الاشرار يفاجئ سريعاً.**
21. A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.	**21 الانسان السمج كحديث في غير وقته لا يزال في افواه فاقدي الادب.**
22. A parable coming out of a fool's mouth shall be rejected: for he does not speak it in due season.	**22 يرذل المثل من فم الاحمق لأنه لا يقوله في وقته.**
23. There is that is hindered from sinning through want, and in his rest he shall be pricked.	**23 رب انسان يمنعه اقلاله عن الخطيئة وفي راحته لا ينخسه ضميره.**
24. There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.	**24 من الناس من يهلك نفسه من الحياء وانما يهلكها لأجل شخص الجاهل.**
25. There is that for bashfulness promises to his friend, and makes him his enemy for nothing.	**25 ومن يعد صديقه من الحياء فيصيره عدوا له بغير سبب.**
26. A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.	**26 الكذب عار قبيح في الانسان وهو لا يزال في افواه فاقدي الادب.**
27. A thief is better than a man that is always lying: but both of them shall inherit destruction.	**27 السارق خير ممن يألف الكذب لكن كليهما يرثان الهلاك.**
28. The manners of lying men are without honor: and their confusion is with them without ceasing.	**28 شان الانسان الكذوب الهوان وخزيه معه على الدوام**
29. A wise man shall advance himself with his words, and a prudent man shall please the great ones.	**29 الحكيم في الكلام يشتهر والانسان الفطن يرضي العظماء.**
30. He that tills his land shall make a high heap of corn: and he that works justice shall be exalted: and he that pleases great men shall escape iniquity.	**30 الذي يفلح الارض يعلي كدسه والذي يرضي العظماء يغفر الذنب.**

31. Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.	**31 الهدايا والرشى تعمي اعين الحكماء وكلجام في الفم تحجز توبيخاتهم.**
32. O Wisdom that is hidden, and treasure that is not seen: what profit is there in them both?	**32 الحكمة المكتومة والكنز المدفون اي منفعة فيهما.**
33. Better is he that hides his folly, than the man that hides his wisdom.	**33 الانسان الذي يكتم حماقته خير من الانسان الذي يكتم حكمته.**

Sirach 21
سيراخ 21

1. My son, have you sinned? do so no more: but for your former sins also pray that they may be forgiven.	**1 يا بني ان خطئت فلا تزد بل استغفر عما سلف من الخطاء.**
2. Flee from sins as from the face of a serpent: for if you come near them, they will take hold of you.	**2 اهرب من الخطيئة هربك من الحية فإنها ان دنوت منها لدغتك.**
3. The teeth thereof are the teeth of a lion, killing the souls of men.	**3 انيابها انياب اسد تقتل نفوس الناس.**
4. All iniquity is like a two-edged sword, there is no remedy for the wound thereof.	**4 كل اثم كسيف ذي حدين ليس من جرحه شفاء.**
5. Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.	**5 التقريع والشتم يسلبان الغنى وبمثل ذلك يسلب بيت المتكبر.**
6. The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.	**6 تضرع الفقير يبلغ الى اذني الرب فيجرى له القضاء سريعاً.**
7. He that hates to be reproved walks in the trace of a sinner: and he that fears God will turn to his own heart.	**7 من مقت التوبيخ فهو في إثر الخاطئ ومن اتقى الرب يتوب بقلبه.**
8. He that is mighty by a bold tongue is known afar off, but a wise man knows to slip by him.	**8 السليط اللسان بعيد السمعة لكن العاقل يعلم متى يسقط**
9. He that builds his house at other men’s charges, is as he that gathers himself stones to build in the winter.	**9 من بنى بيتا بأموال غيره فهو كمن يجمع حجارته في الشتاء.**
10. The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.	**10 جماعة الاثماء مشاقة مجموعة وغايتها لهيب نار.**
11. The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.	**11 طريق الخطاة مفروش بالبلاط وفي منتهاه حفرة الجحيم.**
12. He that keeps justice shall get the understanding thereof.	**12 من حفظ الشريعة فطن لروحها.**
13. The perfection of the fear of God is wisdom and understanding.	**13 وغاية مخافة الرب الحكمة.**
14. He that is not wise in good, will not be taught.	**14 من لم يكن ذا دهاء لم يؤدب.**
15. But there is a wisdom that abounds in evil: and there is no understanding where there is bitterness.	**15 ورب دهاء يكثر المرارة.**

16. The knowledge of a wise man shall abound like a flood, and his counsel continues like a fountain of life.	**16 علم الحكيم يفيض كالعباب ومشورته كينبوع حياة.**
17. The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.	**17 باطن الاحمق كإناء مكسور لا يضبط شيئاً من العلم.**
18. A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man has heard it, and it shall displease him, and he will cast it behind his back.	**18 العالم إذا سمع كلام حكمة مدحه وزاد عليه اما الخليع فاذا سمعه كرهه ونبذه وراء ظهره.**
19. The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.	**19 حديث الاحمق كحمل في الطريق وانما اللطف على شفتي العاقل.**
20. The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.	**20 فم الفطن يبتغى في الجماعة وكلامه يتأمل به في القلب.**
21. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.	**21 الحكمة للأحمق كبيت مخرب وعلم الجاهل كلام لا يفهم.**
22. Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.	**22 التأديب للجهال كالقيود في الرجلين وكالوثاق في اليد اليمنى.**
23. A fool lifts up his voice in laughter: but a wise man will scarce laugh low to himself.	**23 الاحمق يرفع صوته عند الضحك اما ذو الدهاء فيبتسم قليلاً بسكون.**
24. Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.	**24 التأديب للفطن كحلية من ذهب وكسوار في ذراعه اليمنى.**
25. The foot of a fool is soon in his neighbor's house: but a man of experience will be abashed at the person of the mighty.	**25 قدم الاحمق تسرع الى داخل البيت اما الانسان الواسع الخبرة فيستحيي.**
26. A fool will peep through the window into the house: but he that is well taught will stand without.	**26 الجاهل يتطلع من الباب الى داخل البيت اما الرجل المتأدب فيقف خارجاً.**
27. It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.	**27 من قلة الادب التسمع على الباب والفطن يستثقل ذلك الهوان.**
28. The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.	**28 شفاه الجهال تحدث بالخزعبلات وكلام الفطنين يوزن بالميزان.**
29. The heart of fools is in their mouth: and the mouth of wise men is in their heart.	**29 قلوب الحمقى في افواههم وافواه الحكماء في قلوبهم.**
30. While the ungodly curses the devil, he curses his own soul.	**30 إذا لعن المنافق الشيطان فقد لعن نفسه.**

31. The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honored.	**31 النمام ينجس نفسه ومعاشرته مكروهة.**

Sirach 22
سيراخ 22

1. The sluggard is pelted with a dirty stone, and all men will speak of his disgrace.	**1 الكسلان اشبه بحجر قذر كل أحد يصفر لهوانه.**
2. The sluggard is pelted with the dung of oxen: and every one that touches him will shake his hands.	**2 الكسلان اشبه بزبل الدمن كل من قبضه ينفض يده.**
3. A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.	**3 الابن الفاقد الادب عار لأبيه والبنت انما تعقب الخسران.**
4. A wise daughter shall bring an inheritance to her husband: but she that confounds, becomes a disgrace to her father.	**4 البنت الفطينة ميراث لرجلها والبنت المخزية غم لوالدها.**
5. She that is bold shames both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.	**5 الوقحة تخزي اباها ورجلها وكلاهما يهينانها.**
6. A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.	**6 الكلام في غير وقته كالغناء في النوح اما السياط والتأديب فهما في كل وقت حكمة.**
7. He that teaches a fool, is like one that glues a potsherd together.	**7 الذي يعلم الاحمق يجبر اناء من خزف.**
8. He that tells a word to him that hears not, is like one that wakes a man out of a deep sleep.	**8 وينبه مستغرقا في نومه.**
9. He speaks with one that is asleep, who utters wisdom to a fool: and in the end of the discourse, he says: Who is this?	**9 من كلم الاحمق كمن يحدث ناعساً وعند فراغ الكلام يقول: ماذا كان.**
10. Weep for the dead, for his light has failed: and weep for the fool, for his understanding fails.	**10 ابك على الميت لأنه فقد النور وابك على الاحمق لأنه فقد العقل.**
11. Weep but a little for the dead, for he is at rest.	**11 اقلل من البكاء على الميت فانه في راحة.**
12. For the wicked life of a wicked fool is worse than death.	**12 اما الاحمق فحياته اشقى من موته.**
13. The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.	**13 النوح على الميت سبعة ايام والنوح على الاحمق والمنافق جميع ايام حياته.**
14. Talk not much with a fool and go not with him that has no sense.	**14 لا تكثر الكلام مع الجاهل ولا تخالط الغبي.**
15. Keep yourself from him, that you may not have trouble, and you shall not be defiled with his sin.	**15 تحفظ منه لئلا يعنتك وينجسك برجسه.**
16. Turn away from him, and you shall find rest, and shall not be wearied out with his folly.	**16 اعرض عنه فتجد راحة ولا يغمك سفهه.**

17. What is heavier than lead? And what other name has he but fool?	**17 اي شيء أثقل من الرصاص وماذا يسمى الا أحمق.**
18. Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.	**18 الرمل والملح والحديد أخف حملا من الانسان الجاهل.**
19. A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.	**19 عرق الخشب المربوطة في البناء لا تتفكك في الزلزلة كذلك القلب المعتمد على مشورة سديدة لا يخاف اصلاً.**
20. The thought of him that is wise at all times, shall not be depraved by fear.	**20 القلب المستند على راي عاقل كزينة من رمل على حائط مصقول.**
21. As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:	**21 كما ان الاوتاد الموضوعة في مكان عال لا تثبت امام الريح.**
22. So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.	**22 كذلك قلب الاحمق الخائف الافكار لا يثبت امام هول من الاهوال.**
23. As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continues always in the commandments of God.	**23 قلب الاحمق يخاف في افكاره اما الذي يستمر على وصايا الله في كل حين فلا يخاف ابداً.**
24. He that picks the eye, brings out tears: and he that picks the heart, brings forth resentment.	**24 من نخس العين اسال الدموع ومن نخس القلب أبرز الحس.**
25. He that flings a stone at birds, shall drive them away: so he that upbraids his friend, breaks friendship.	**25 من رمى الطيور بالحجر نفرها ومن عير صديقه قطع الصداقة.**
26. Although you have drawn a sword at a friend, despair not: for there may be a way back.	**26 ان جردت السيف على صديقك فلا تيأس فانه يرجع.**
27. If you have opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.	**27 ان فتحت فمك على صديقك فلا تخف فانه يصالح الا في التعيير والتكبر وافشاء السر والجرح بالمكر فانه في هذه يفر كل صديق.**
28. Keep fidelity with a friend in his poverty, that in his prosperity also you may rejoice.	**28 ابق امينا للقريب في فقره لكي تشبع معه من خيراته.**
29. In the time of his trouble continue faithful to him, that you may also be heir with him in his inheritance.	**29 اثبت معه في وقت ضيقه لكي تشترك في ميراثه.**
30. As the vapor of a chimney, and the smoke of the fire goes up before the fire: so also injurious words, and reproaches, and threats, before blood.	**30 قبل النار بخار الاتون والدخان وكذلك قبل الدماء التهديدات.**

31. I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.	**31 لا استحيي ان ادفع عن صديقي ولا اتوارى عن وجهه ثم ان اصابني منه شر.**
32. But every one that shall hear it, will beware of him.	**32 فكل من يسمع بذلك يتحفظ منه.**
33. Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?	**33 من يجعل حارساً لفمي وخاتما وثيقا على شفتي لئلا أسقط بسببهما ويهلكني لساني.**

Sirach 23
سيراخ 23

1. O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.	**1 ايها الرب الآب يا سيد حياتي لا تتركني ومشورة شفتي ولا تدعني أسقط بهما.**
2. Who will set scourges over my thoughts and the discipline of wisdom over my heart, that they spare me not in their ignorance, and that their sins may not appear:	**2 من يأخذ افكاري بالسياط وقلبي بتأديب الحكمة بحيث لا يشفق على جهالاتي ولا تهمل خطاياي.**
3. Lest my ignorance increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?	**3 لكي لا تتكاثر جهالاتي وتتوافر خطاياي فاسقط تجاه اضدادي ويشمت عدوي بي.**
4. O Lord, father, and God of my life, leave me not to their devices.	**4 ايها الرب الاب يا إله حياتي لا تتركني ومشورة شفتاي.**
5. Give me not haughtiness of my eyes, and turn away from me all coveting.	**5 لا تدعني اطمح بعيني والهوى اصرفه عني**
6. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.	**6 لا تملكني شهوة البطن ولا الزنى ولا تسلمني الى نفس وقحة.**
7. Hear, O you children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.	**7 ايها البنون دونكم ادب الفم فان من يحفظه لا يؤخذ بشفتيه.**
8. A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.	**8 انه بهما يصطاد الخاطئ وبهما يعثر القاذف والمتكبر.**
9. Let not your mouth be accustomed to swearing: for in it there are many falls.	**9 لا تعود فاك الحلف.**
10. And let not the naming of God be usual in your mouth, and meddle not with the names of saints, for you shall not escape free from them.	**10 ولا تالف تسمية القدوس.**
11. For as a slave daily put to the question, is never without a blue mark: so everyone that swears, and names, shall not be wholly pure from sin.	**11 فانه كما ان العبد الذي لا يزال يفحص لا يخلو من الحبط كذلك من لم يبرح يحلف ويسمي لا يتزكى.**
12. A man that swears much, shall be filled with iniquity, and a scourge shall not depart from his house.	**12 الرجل الحلاف يمتلئ اثما ولا يبرح السوط من بيته.**
13. And if he make it void, his sin shall be upon him, and if he dissemble it, he offends double:	**13 وهو ان لم يف، فعليه خطيئة وان استخف فخطيئته مضاعفة.**

14. And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.	**14 وان حلف باطلا لا يبرر وبيته يملا نوائب.**
15. There is also another speech opposite to death, let it not be found in the inheritance of Jacob.	**15 ومن الكلام كلام اخر يلابسه الموت لا كان في ميراث يعقوب.**
16. For from the merciful all these things shall be taken away, and they shall not wallow in sins.	**16 ان هذه كلها تبعد عن الاتقياء فلا يتمرغون في الخطايا.**
17. Let not your mouth be accustomed to indiscreet speech: for therein is the word of sin.	**17 لا تعود فاك فحش الكلام فان ذلك لا يخلو من خطيئة.**
18. Remember your father and your mother, when you sit in the midst of great men:	**18 تذكر اباك وأمك إذا جلست بين العظماء.**
19. Lest God forget you in their sight, and you, by your daily custom be infatuated and suffer reproach: and wish that you had not been born, and curse the day of your nativity.	**19 لئلا تنساهما امامهم ويسفهك تعود معاشرتهم فتود لو لم تولد منهما وتلعن يوم ولادتك.**
20. The man that is accustomed to opprobrious words, will never be corrected all the days of his life.	**20 من تعود كلام الشتيمة لا يتأدب طول ايامه.**
21. Two sorts of men multiply sins, and the third brings wrath and destruction.	**21 من الناس صنفان يكثران من الخطايا وصنف ثالث يجلب الغضب.**
22. A hot soul is a burning fire, it will never be quenched, till it devour some thing.	**22 النفس المتوهجة كنار ملتهبة فلا تنطفئ الى ان تفنى.**
23. And a man that is wicked in the mouth of his flesh, will not leave off till he has kindled a fire.	**23 والانسان الزاني بنجاسة لحمه فلا يكف الى ان يوقد النار.**
24. To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.	**24 لان الانسان الزاني كل خبز يحلو له فلا يكل الى ان يفرغ.**
25. Every man that passes beyond his own bed, despising his own soul, and saying: Who sees me?	**25 والانسان الذي يتعدى على فراشه قائلا في نفسه من يراني.**
26. Darkness compasses me about, and the walls cover me, and no man sees me: whom do I fear? the Most High will not remember my sins.	**26 حولي الظلمة والحيطان تسترني ولا أحد يراني فماذا أخشى ان العلي لا يذكر خطاياي.**
27. And he understands not that his eye sees all things, for such a man’s fear drives him from the fear of God, and the eyes of men fearing him:	**27 وهو انما يخاف من عيون البشر.**
28. And he knows not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.	**28 ولا يعلم ان عيني الرب أبرق من الشمس عشرة الاف ضعف فتبصران جميع طرق البشر وتطلعان على الخفايا.**

29. For all things were known to the Lord God, before they were created: so also after they were perfected he beholds all things.	**29 هو عالم بكل شيء قبل ان يخلق فكذلك بعد ان انقضى.**
30. This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.	**30 فهذا يعاقب في شوارع المدينة وحيث لا يظن يقبض عليه.**
31. And he shall be in disgrace with all men, because he understood not the fear of the Lord.	**31 ويهان من الجميع لأنه لم يفهم مخافة الرب.**
32. So every woman also that leaves her husband, and brings in an heir by another:	**32 هكذا ايضا المرأة التي تترك بعلها وتجعل له وارثا من الغريب.**
33. For first she has been unfaithful to the law of the Most High: and secondly, she has offended against her husband: thirdly, she has fornicated in adultery, and has gotten her children of another man.	**33 لأنها اولا عصت شريعة العلي وثانيا خانت رجلها وثالثا تنجست بالزنى واقامت نسلا من رجل غريب.**
34. This woman shall be brought into the assembly, and inquisition shall be made of her children.	**34 فهذه يؤتى بها الى الجماعة وتبحث احوال اولادها.**
35. Her children shall not take root, and her branches shall bring forth no fruit.	**35 ان اولادها لا يتأصلون واغصانها لا تثمر.**
36. She shall leave her memory to be cursed, and her infamy shall not be blotted out.	**36 وهي تخلف ذكرا ملعونا وفضيحتها لا تمحى.**
37. And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.	**37 فيعرف المتخلفون ان لا شيء أفضل من مخافة الرب ولا شيء أعذب من رعاية وصايا الرب.**
38. It is great glory to follow the Lord: for length of days shall be received from him.	**38 ان اتباع الله مجد عظيم وفي قبوله لك طول ايام.**

Sirach 24
سيراخ 24

1. Wisdom shall praise her own self, and shall be honored in God, and shall glory in the midst of her people,	1 الحكمة تمدح نفسها وتفتخر بين شعبها.
2. And shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of his power,	2 تفتح فاها في جماعة العلي وتفتخر امام جنوده.
3. And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.	3 وتعظم في شعبها وتمجد في ملا القديسين.
4. And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:	4 وتحمد في جميع المختارين وتبارك بين المباركين وتقول.
5. I came out of the mouth of the Most High, the firstborn before all creatures:	5 أنى خرجت من فم العلي بكرا قبل كل خليقة.
6. I made that in the heavens there should rise light that never fails, and as a cloud I covered all the earth:	6 وجعلت النور يشرق في السماوات على الدوام وغشيت الارض كلها بمثل الضباب.
7. I dwelt in the highest places, and my throne is in a pillar of a cloud.	7 وسكنت في الأعالي وجعلت عرشي في عمود الغمام.
8. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,	8 انا وحدي جلت في دائرة السماء وسلكت في عمق الغمار ومشيت على امواج البحر.
9. And have stood in all the earth: and in every people,	9 وداست قدمي كل الارض وعلى كل شعب.
10. And in every nation I have had the chief rule:	10 وكل امة تسلطت.
11. And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.	11 ووطئت بقدرتي قلوب الكبار والصغار في هذه كلها التمست الراحة وباي ميراث أحل.
12. Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,	12 حينئذ اوصاني خالق الجميع والذي حاذني عين مقر مسكني.
13. And he said to me: Let your dwelling be in Jacob, and your inheritance in Israel, and take root in my elect.	13 وقال اسكني في يعقوب ورثي في اسرائيل.

14. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.	**14 قبل الدهر من الاول حاذني والى الدهر لا ازول وقد خدمت امامه في المسكن المقدس.**
15. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.	**15 وهكذا في صهيون ترسخت وجعل لي مقرا في المدينة المحبوبة وسلطنتي هي في اورشليم.**
16. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.	**16 فتأصلت في شعب مجيد وفي نصيب الرب نصيب ميراثه وفي ملا القديسين مقامي.**
17. I was exalted like a cedar in Lebanon, and as a cypress tree on mount Sion.	**17 ارتفعت كالأرز في لبنان وكالسرو في جبال حرمون.**
18. I was exalted like a palm tree in Cades, and as a rose plant in Jericho:	**18 كالنخل في السواحل وكغراس الورد في اريحا.**
19. As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.	**19 كالزيتون النضير في السهل وكالدلب على مجاري المياه في الشوارع.**
20. I gave a sweet smell like cinnamon, and aromatically balm: I yielded a sweet odor like the best myrrh:	**20 فاح عرفي كالدارصيني والقندول العطر وانتشرت رائحتي كالمر المنتقى.**
21. And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odor is as the purest balm.	**21 كالقنة والجزع والميعة ومثل بخور اللبان في المسكن.**
22. I have stretched out my branches as the turpentine tree, and my branches are of honor and grace.	**22 أنى مددت اغصاني كالبطمة واغصاني اغصان مجد ونعمة.**
23. As the vine I have brought forth a pleasant odor: and my flowers are the fruit of honor and riches.	**23 انا كالكرمة المنبتة النعمة وازهاري ثمار مجد وغنى.**
24. I am the mother of fair love, and of fear, and of knowledge, and of holy hope.	**24 انا ام المحبة البهية والمخافة والعلم والرجاء الطاهر.**
25. In me is all grace of the way and of the truth, in me is all hope of life and of virtue.	**25 في كل نعمة الطريق والحق وكل رجاء الحياة والفضيلة.**
26. Come over to me, all you that desire me, and be filled with my fruits.	**26 تعالوا الي ايها الراغبون في واشبعوا من ثماري.**
27. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.	**27 فان روحي أحلي من العسل وميراثي الذ من شهد العسل.**
28. My memory is unto everlasting generations.	**28 وذكري يبقى في اجيال الدهور.**
29. They that eat me, shall yet hunger: and they that drink me, shall yet thirst.	**29 من اكلني عاد الي جائعا ومن شربني عاد ظامئا**

30. He that hearkens to me, shall not be confounded: and they that work by me, shall not sin.	**30 من سمع لي فلا يخزي ومن عمل بإرشادي فلا يخطا.**
31. They that explain me shall have life everlasting.	**31 من شرحني فله الحياة الأبدية.**
32. All these things are the book of life, and the covenant of the Most High, and the knowledge of truth.	**32 هذه كلها هي سفر الحياة وعهد العلي وعلم الحق.**
33. Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.	**33 ان موسى امر بالشريعة واحكام العدل ميراث ال يعقوب ومواعيد إسرائيل.**
34. He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory forever.	**34 ان الرب وعد داود عبده ان يقيم منه الملك القدير الجالس على عرش المجد الى الابد.**
35. Who fills up wisdom as the Phison, and as the Tigris in the days of the new fruits.	**35 هو يفيض الحكمة كفيشون ومثل دجلة في ايام الغلال.**
36. Who makes understanding to abound as the Euphrates, who multiplies it as the Jordan in the time of harvest.	**36 ويملا فهما كالفرات ومثل الاردن في ايام الحصاد.**
37. Who sends knowledge as the light, and rises up as Gehon in the time of the vintage.	**37 ويبدي التأديب كالنور ومثل جيحون في ايام القطاف.**
38. Who first has perfect knowledge of her, and a weaker shall not search her out.	**38 الحكمة لا يستوفي معرفتها الاول ولا يستقصيها الاخر.**
39. For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.	**39 لان فكرها اوسع من البحر ومشورتها أعمق من الغمر العظيم.**
40. I, wisdom, have poured out rivers.	**40 انا الحكمة مفيضة الأنهار.**
41. I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise.	**41 انا كساقية من النهر وكقناة خرجت الى الفردوس.**
42. I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.	**42 قلت اسقي جنتي واروي روضتي.**
43. And behold my brook became a great river, and my river came near to a sea:	**43 فاذا بساقيتي قد صارت نهرا وبنهري قد صار بحراً.**
44. For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.	**44 فاني اضيء بالتأديب مثل الفجر واذيع الى الأقاصي.**
45. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.	**45 انفذ الى جميع اعماق الارض وانظر الى جميع الراقدين وانير لجميع الذين يرجون الرب.**

46. I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.	**46 أنى افيض التعليم مثل نبوة واخلفه لأجيال الدهور.**
47. See that I have not labored myself only, but for all that seek out the truth.	**47 فانظروا كيف لم يكن عنائي لي وحدي بل ايضاً لجميع الذين يلتمسون الحكمة.**

Sirach 25
سيراخ 25

1. With three things my spirit is pleased, which are approved before God and men:	1 ثلاث هن زينة لي وبهن قمت جميلة امام الرب والناس.
2. The concord of brethren, and the love of neighbors, and man and wife that agree well together.	2 اتفاق الاخوة وحب القريب والصفاء بين المرأة ورجلها.
3. Three sorts my soul hates, and I am greatly grieved at their life:	3 ثلاثة تبغضهم نفسي وتمقت حياتهم.
4. A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.	4 الفقير المتكبر والغني الكذاب والشيخ الزاني الفاقد الفهم.
5. The things that you have not gathered in your youth, how shall you find them in your old age?	5 ان لم تدخر في شبابك فكيف تجد في شيخوختك.
6. O how comely is judgment for a grey head, and for ancients to know counsel!	6 ما أجمل القضاء للشيب وحسن المشورة للشيوخ.
7. O how comely is wisdom for the aged, and understanding and counsel to men of honor!	7 ما أجمل الحكمة للشيوخ والرأي والمشورة لأرباب المجد.
8. Much experience is the crown of old men, and the fear of God is their glory.	8 كثرة الخبرة اكليل الشيوخ ومخافة الرب فخرهم.
9. Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.	9 تسع خصال غبطتها في قلبي والعاشرة ينطق بها لساني.
10. A man that has joy of his children: and he that lives and sees the fall of his enemies.	10 مغبوط الانسان الذي يفرح بالأولاد والذي يرى في حياته سقوط اعدائه.
11. Blessed is he that dwells with a wise woman, and that has not slipped with his tongue, and that has not served such as are unworthy of him.	11 مغبوط من يساكن امرأة عاقلة ومن لم يزلل بلسانه ومن لم يخدم من لا يستأهله.
12. Blessed is he that finds a true friend, and that declares justice to an ear that hears.	12 مغبوط من وجد الفطنة ومن يجعل حديثه في اذن واعية.
13. How great is he that finds wisdom and knowledge! but there is none above him that fears the Lord.	13 ما أعظم من وجد الحكمة لكنه ليس أفضل ممن يتقي الرب.
14. The fear of God has set itself above all things:	14 مخافة الرب اعلى من كل شيء.
15. Blessed is the man, to whom it is given to have the fear of God: he that holds it, to whom shall he be likened?	15 الذي يحوزها بمن يشبه.

16. The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.	**16 مخافة الرب اول محبته والايمان اول الاتصال به.**
17. The sadness of the heart is every plague: and the wickedness of a woman is all evil.	**17 غاية الالم الم القلب وغاية الخبث خبث المرأة.**
18. And a man will choose any plague, but the plague of the heart:	**18 كل الم ولا الم القلب.**
19. And any wickedness, but the wickedness of a woman:	**19 وكل خبث ولا خبث المرأة.**
20. And any affliction, but the affliction from them that hate him:	**20 وكل نائبة ولا النائبة من المبغضين.**
21. And any revenge, but the revenge of enemies.	**21 وكل انتقام ولا انتقام الأعداء.**
22. There is no head worse than the head of a serpent:	**22 لا رأس شر من رأس الحية.**
23. And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.	**23 ولا غضب شر من غضب المرأة. مساكنة الأسد والتنين خير عندي من مساكنة المرأة الخبيثة.**
24. The wickedness of a woman changes her face: and she darkens her countenance as a bear: and shows it like sackcloth.	**24 خبث المرأة يغير منظرها ويرد وجهها اسود كالمسح.**
25. In the midst of her neighbors, her husband groaned, and hearing he sighed a little.	**25 رجلها يكمد بين اصحابه وإذا سمع تأوه بمرارة.**
26. All malice is short to the malice of a woman, let the lot of sinners fall upon her.	**26 كل سوء بإزاء سوء المرأة خفيف لتقع قرعة الخاطئ عليها.**
27. As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.	**27 مثل العقبة الكثيرة الرمل لقدمي الشيخ مثل المرأة الخبيثة اللسان للرجل الهادئ.**
28. Look not upon a woman's beauty, and desire not a woman for beauty.	**28 لا يعثرك جمال امرأة ولا تشته امرأة لحسنها.**
29. A woman's anger, and impudence, and confusion is great.	**29 غضب ووقاحة وفضيحة عظيمة.**
30. A woman, if she have superiority, is contrary to her husband.	**30 المرأة التي تتسلط على رجلها.**
31. A wicked woman abates the courage, and makes a heavy countenance, and a wounded heart.	**31 المرأة الشريرة ذلة للقلب وتقطيب للوجه والم للفؤاد.**
32. Feeble hands, and disjointed knees, a woman that does not make her husband happy.	**32 التي لا تنشئ سعادة رجلها انما هي تراخ لليدين وتخلع للركبتين.**
33. From the woman came the beginning of sin, and by her we all die.	**33 من المرأة ابتدأت الخطيئة وبسببها نموت نحن اجمعون.**

34. Give no issue to your water, no, not a little: nor to a wicked woman liberty to gad abroad.	**34 لا تجعل للماء مخرجاً ولا للمرأة الشريرة سلطاناً.**
35. If she walk not at your hand, she will confound you in the sight of your enemies.	**35 ان لم تسلك طوع يدك تخزيك امام اعدائك.**
36. Cut her off from your flesh, lest she always abuse you.	**36 فاقطعها عن جسدك لئلا تؤذيك على الدوام.**

Sirach 26
سيراخ 26

1. Happy is the husband of a good wife: for the number of his years is double.	1 رجل المرأة الصالحة مغبوط وعدد ايامه مضاعف.
2. A virtuous woman rejoices her husband, and shall fulfil the years of his life in peace.	2 المرأة الفاضلة تسر رجلها وتجعله يقضي سنيه بالسلام.
3. A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.	3 المرأة الصالحة نصيب صالح تمنح حظا لمن يتقي الرب.
4. Rich or poor, if his heart is good, his countenance shall be cheerful at all times.	4 فيكون قلبه جذلا ووجهه بهجا كل حين غنيا كان ام فقيراً.
5. Of three things my heart has been afraid, and at the fourth my face has trembled:	5 ثلاث خاف منهن قلبي وعلى الرابعة ابتهلت بوجهي.
6. The accusation of a city, and the gathering together of the people:	6 شكاية المدينة وتألب الجمع.
7. And a false calumny, all are more grievous than death.	7 والبهتان كل ذلك أثقل من الموت.
8. A jealous woman is the grief and mourning of the heart.	8 لكن المرأة الغائرة من المرأة وجع قلب ونوح.
9. With a jealous woman is a scourge of the tongue which communicates with all.	9 ولسانها سوط يصيب الجميع.
10. As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that has hold of her, is as he that takes hold of a scorpion.	10 المرأة الشريرة نير قلق ومثل متخذها مثل من يمسك عقرباً.
11. A drunken woman is a great wrath: and her reproach and shame shall not be hid.	11 المرأة السكيرة سخط عظيم وفضيحتها لا تستر.
12. The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids.	12 زنى المرأة في طموح البصر ويعرف من جفنيها.
13. On a daughter that turns not away herself, set a strict watch: lest finding an opportunity she abuse herself.	13 واظب على مراقبة البنت القليلة الحياء لئلا تجد فرصة فتبذل نفسها.
14. Take heed of the impudence of her eyes, and wonder not if she slight you.	14 تنبه لطرفها الوقح ولا تعجب إذا عقتك.
15. She will open her mouth as a thirsty traveler to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.	15 تفتح فمها كالمسافر العطشان وتشرب من كل ماء صادفته وتجلس عند كل جذع وتفتح الكنانة تجاه كل سهم.

16. The grace of a diligent woman shall delight her husband, and shall fat his bones.	**16 لطف المرأة ينعم رجلها.**
17. Her discipline is the gift of God.	**17 وادبها يسمن عظامه.**
18. Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.	**18 المرأة المحبة للصمت عطية من الرب والنفس المتأدبة لا يستبدل بها.**
19. A holy and shamefaced woman is grace upon grace.	**19 المرأة الحيية نعمة على نعمة.**
20. And no price is worthy of a continent soul.	**20 والنفس العفيفة لا قيمة توازنها.**
21. As the sun when it rises to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.	**21 الشمس تشرق في على الرب وجمال المرأة الصالحة في عالم بيتها.**
22. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age,	**22 السراج يضيء على المنارة المقدسة وحسن الوجه على القامة الرزينة.**
23. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.	**23 العمد من الذهب تقوم على قواعد من الفضة والساقان الجميلتان على أخمصي ذات الوقار.**
24. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.	**24 الاسس على الصخر تثبت الى الابد ووصايا الرب في قلب المرأة الطاهرة.**
25. At two things my heart is grieved, and the third brings anger upon me.	**25 اثنان يحزن لهما قلبي والثالث يأخذني عليه الغضب.**
26. A man of war fainting through poverty, and a man of sense despised:	**26 رجل الحرب إذا اعجزته الفاقة والرجال العقلاء إذا اهينوا.**
27. And he that passes over from justice to sin, God has prepared such a one for the sword.	**27 اما من ارتد عن البر الى الخطيئة فالرب يستبقيه للسيف.**
28. Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.	**28 قلما يتخلص التاجر من الاثم والخمار لا يتزكى من الخطيئة.**

Sirach 27
سيراخ 27

1. Through poverty many have sinned: and he that seeks to be enriched, turns away his eye.	1 كثيرون خطئوا لأجل عرض الدنيا والذي يطلب الغنى يغضي طرفه.
2. As a stake sticks fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.	2 بين الحجارة المتلاصقة يغرز الوتد وبين البيع والشراء تنشب الخطيئة.
3. Sin shall be destroyed with the sinner.	3 وسيسحق الاثم مع الاثيم.
4. Unless you hold yourself diligently in the fear of the Lord, your house shall quickly be overthrown.	4 من لم يحرص على الثبات في مخافة الرب يهدم بيته سريعاً.
5. As when one sifts with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.	5 عند هز الغربال يبقى الزبل كذلك كساحة الانسان عند تفكره.
6. The furnace tries the potter's vessels, and the trial of affliction just men.	6 انية الخزاف تختبر بالأتون والانسان يمتحن بحديثه.
7. As the dressing of a tree shows the fruit thereof, so a word out of the thought of the heart of man.	7 حراثة الشجر تظهر من ثمرها كذلك تفكر قلب الانسان يظهر من كلامه.
8. Praise not a man before he speaks, for this is the trial of men.	8 لا تمدح رجلا قبل ان يتكلم فانه بهذا يمتحن الناس.
9. If you follow justice, you shall obtain her: and shall put her on as a long robe of honor, and you shall dwell with her: and she shall protect you forever, and in the day of acknowledgment you shall find a strong foundation.	9 إذا تعقبت العدل فإنك تدركه وتلبسه حلة مجد وتسكن معه فيصونك الى الابد وفي يوم الافتقاد تجد سنداً.
10. Birds resort unto their like: so truth will return to them that practice her.	10 الطيور تأوي الى اشكالها والحق يعود الى العاملين به.
11. The lion always lies in wait for prey: so do sins for them that work iniquities.	11 الاسد يكمن للفريسة كذلك الخطايا تكمن لفاعلي الاثم.
12. A holy man continues in wisdom as the sun: but a fool is changed as the moon.	12 حديث التقي في كل حين حكمة اما الجاهل فيتغير كالقمر.
13. In the midst of the unwise keep in the word till its time: but be continually among men that think.	13 بين السفهاء ترقب الفرصة وبين العقلاء كن مواظباً.
14. The discourse of sinners is hateful, and their laughter is at the pleasures of sin.	14 حديث الحمقى مكروه وضحكهم في ملذات الخطيئة.
15. The speech that swears much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.	15 محادثة الحلاف تقف الشعر ومخاصمته سد الاذان.

16. In the quarrels of the road is the shedding of blood: and their cursing is a grievous hearing.	**16 مخاصمة المتكبرين سفك الدماء ومشاتمتهم سماع ثقيل.**
17. He that discloses the secret of a friend loses his credit, and shall never find a friend to his mind.	**17 الذي يفشي الاسرار يهدم الثقة ولا يجد صديقا لنفسه.**
18. Love your neighbor, and be joined to him with fidelity.	**18 احبب الصديق وكن معه اميناً.**
19. But if you discover his secrets, follow no more after him.	**19 لكن ان افشيت اسراره فلا تطلبه من بعد.**
20. For as a man that destroys his friend, so is he that destroys the friendship of his neighbor.	**20 فان من اتلف صداقة القريب كان بمنزلة من اتلف عدوه.**
21. And as one that lets a bird go out of his hand, so have you let your neighbor go, and you shall not get him again.	**21 ومثل تسريحك للقريب مثل اطلاقك طائرا من يدك فلا تعود تصطاده.**
22. Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded.	**22 لا تطلبه فانه قد ابتعد وفر كالظبي من الفخ.**
23. you canst no more bind him up. And of a curse there is reconciliation:	**23 ان الجرح له ضماد والمشاتمة بعدها صلح.**
24. But to disclose the secrets of a friend, leaves no hope to an unhappy soul.	**24 اما الذي يفشي الاسرار فشانه الياس.**
25. He that winks with the eye forges wicked things, and no man will cast him off:	**25 الغامز بالعين يختلق الشرور وليس من يتجنبه.**
26. In the sight of your eyes he will sweeten his mouth, and will admire your words: but at the last he will writhe his mouth, and on your words he will lay a stumbling block.	**26 امام عينيك يحلو بفمه ويستحسن كلامك ثم يقلب منطقه ومن كلامك يلقي امامك معثرة.**
27. I have hated many things but not like him, and the Lord will hate him.	**27 قد ابغضت امورا كثيرة ولكن لا كبغضي له والرب سيبغضه.**
28. If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.	**28 من رمى حجرا الى فوق فقد رماه على راسه والضربة بالمكر تجرح الماكر.**
29. He that digs a pit, shall fall into it: and he that sets a stone for his neighbor, shall stumble upon it: and he that lays a snare for another, shall perish in it.	**29 من حفر حفرة سقط فيها ومن نصب شركا اصطيد به.**
30. A mischievous counsel shall be rolled back upon the author, and he shall not know from where it comes to him.	**30 من صنع المساوئ فعليه تنقلب ولا يشعر من اين تقع عليه.**
31. Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.	**31 الاستهزاء والتعيير شان المتكبرين والانتقام يكمن لهم مثل الأسد.**

32. They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.	**32 الشامتون بسقوط الاتقياء يصطادون بالشرك والوجع يفنيهم قبل موتهم.**
33. Anger and fury are both of them abominable, and the sinful man shall be subject to them.	**33 الحقد والغضب كلاهما رجس والرجل الخاطئ متمسك بهما.**

Sirach 28
سيراخ 28

1. He that seeks to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.	**1 من انتقم يدركه الانتقام من لدن الرب ويترقب الرب خطايا.**
2. Forgive your neighbor if he has hurt you: and then shall your sins be forgiven to you when you pray.	**2 اغفر لقريبك ظلمه لك فاذا تضرعت تمحى خطايا.**
3. Man to man reserves anger, and does he seek remedy of God?	**3 أيحقد انسان على انسان ثم يلتمس من الرب الشفاء.**
4. He has no mercy on a man like himself, and does he entreat for his own sins?	**4 ام لا يرحم انسانا مثله ثم يستغفر عن خطاياه.**
5. He that is but flesh, nourishes anger, and does he ask forgiveness of God? who shall obtain pardon for his sins?	**5 ان امسك الحقد وهو بشر فمن يغفر خطاياه.**
6. Remember your last things, and let enmity cease:	**6 اذكر اواخرك واكفف عن العداوة.**
7. For corruption and death hang over in his commandments.	**7 اذكر الفساد والموت واثبت على الوصايا.**
8. Remember the fear of God, and be not angry with your neighbor.	**8 اذكر الوصايا ولا تحقد على القريب.**
9. Remember the covenant of the Most High, and overlook the ignorance of your neighbor.	**9 اذكر ميثاق العلي وأغض عن الجهالة.**
10. Refrain from strife, and you shall diminish your sins.	**10 امسك عن النزاع فتقلل الخطايا.**
11. For a passionate man kindles strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.	**11 فان الانسان الغضوب يضرم النزاع والرجل الخاطئ يبلبل الاصدقاء ويلقي الشقاق بين المسالمين.**
12. For as the wood of the forest is, so the fire burns, and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.	**12 بحسب الحطب تضطرم النار وبحسب قوة الانسان يكون غيظه وبحسب غناه يثير غضبه وبحسب شدة النزاع يستشيط.**
13. A hasty contention kindles a fire and a hasty quarrel sheds blood and a tongue that bears witness brings death.	**13 الخصومة عن عجلة تضرم النار والنزاع عن عجلة يسفك الدم.**
14. If you blow the spark, it shall burn as a fire: and if you spit upon it, it shall be quenched: both come out of the mouth.	**14 إذا نفخت في شرارة اضطرمت وإذا تفلت عليها انطفأت وكلاهما من فمك.**
15. The whisperer and the double tongue is accursed: for he has troubled many that were at peace.	**15 النمام وذو اللسانين اهل للعنة لإهلاكهما كثيرين من اهل المسالمة.**

16. The tongue of a third person has disquieted many, and scattered them from nation to nation.	**16 اللسان الثالث اقلق كثيرين وبددهم من امة الى أمة.**
17. It has destroyed the strong cities of the rich, and has overthrown the houses of great men.	**17 وهدم مدنا محصنة وخرب بيوت العظماء.**
18. It has cut in pieces the forces of people, and undone strong nations.	**18 وكسر جيوش الشعوب وافنى امما ذات اقتدار.**
19. The tongue of a third person has cast out valiant women, and deprived them of their labors.	**19 اللسان الثالث طرد نساء فاضلات وسلبهن اتعابهن.**
20. He that hearkens to it, shall never have rest, neither shall he have a friend in whom he may repose.	**20 من أصغي اليه لا يجد راحة ولا يسكن مطمئناً.**
21. The stroke of a whip makes a blue mark: but the stroke of the tongue will break the bones.	**21 ضربة السوط تبقي حبطا وضربة اللسان تحطم العظام.**
22. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.	**22 كثيرون سقطوا بحد السيف لكنهم ليسوا كالساقطين بحد اللسان.**
23. Blessed is he that is defended from a wicked tongue, that has not passed into the wrath thereof, and that has not drawn the yoke thereof, and has not been bound in its bands.	**23 طوبى لمن وقي شره ولم يعرض على غضبه ولم يحمل نيره ولم يوثق بقيوده.**
24. For its yoke is a yoke of iron: and its bands are bands of brass.	**24 فان نيره نير من حديد وقيوده قيود من نحاس.**
25. The death thereof is a most evil death: and hell is preferable to it.	**25 الموت به موت قاس والجحيم انفع منه.**
26. Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.	**26 لكنه لا يتسلط على الاتقياء ولا هم يحترقون بلهيبه.**
27. They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.	**27 بل الذين يتركون الرب يقعون تحت سلطانه فيشتعل فيهم ولا ينطفئ يطلق عليهم كالأسد ويفترسهم كالنمر.**
28. Hedge in your ears with thorns, hear not a wicked tongue, and make doors and bars to your mouth.	**28 سيج ملكك بالشوك.**
29. Melt down your gold and silver, and make a balance for your words, and a just bridle for your mouth:	**29 احبس فضتك وذهبك واجعل لكلامك ميزانا ومعيارا ولفمك بابا ومزلاجاً.**
30. And take heed lest you slip with your tongue, and fall in the sight of your enemies who lie in wait for you, and your fall be incurable unto death.	**30 واحذر ان تزل به فتسقط امام الكامن لك.**

Sirach 29
سيراخ 29

1. He that shows mercy, lends to his neighbor: and he that is stronger in hand, keeps the commandments.	1 الذي يصنع رحمة يقرض القريب والسخي اليد يحفظ الوصايا.
2. Lend to your neighbor in the time of his need, and pay you your neighbor again in due time.	2 أقرض القريب في وقت حاجته واقضه ما له عليك في اجله.
3. Keep your word, and deal faithfully with him: and you shall always find that which is necessary for you.	3 حقق ما نطقت به وكن امينا معه فتنال في كل حين بغيتك.
4. Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.	4 كثيرون حسبوا القرض لقطة فعنوا الذين امدوهم.
5. Till they receive, they kiss the hands of the lender, and in promises they humble their voice:	5 قبل ان يقبض يقبل اليد ويخشع بصوته حتى ينال مال القريب.
6. But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:	6 فاذا ان الرد ماطل ونطق بكلام مضجر وشكا صرف الدهر.
7. And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:	7 ان كان الرد في طاقته لم يكد يرد النصف ويحسب ما رده لقطة.
8. But if not, he will defraud him of his money, and he shall get him for an enemy without cause.	8 والا فيسلبه امواله ويتخذه عدوا بلا سبب.
9. And he will pay him with reproaches and curses, and instead of honor and good turn will repay him injuries.	9 يجزيه اللعنة والشتيمة وبدل الاكرام يكافئه الاهانة.
10. Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.	10 كثيرون امسكوا لأجل خبث الناس مخافة ان يسلبوا بغير سبب.
11. But yet towards the poor be you more hearty, and delay not to show him mercy.	11 مع ذلك كن طويل الاناة على البائس ولا تماطله في الصدقة.
12. Help the poor because of the commandment: and send him not away empty handed because of his poverty.	12 لأجل الوصية أعن المسكين وفي عوزه لا ترده فارغاً.
13. Lose your money for your brother and your friend: and hide it not under a stone to be lost.	13 اتلف فضتك على اخيك وصديقك ولا تدعها تصدا تحت الحجر وتتلف.

14. Place your treasure in the commandments of the Most High, and it shall bring you more profit than gold.	**14 أنفق ذخيرتك بحسب وصايا العلي فتنفعك أكثر من الذهب.**
15. Shut up alms in the heart of the poor, and it shall obtain help for you against all evil.	**15 اغلق على الصدقة في اخاديرك فهي تنقذك من كل شر.**
16. Better than the shield of the mighty, and better than the spear:	**16 أفضل من ترس البأس ورمح الحماسة.**
17. It shall fight for you against your enemy.	**17 تقاتل عنك عدوك.**
18. A good man is surety for his neighbor: and he that has lost shame, will leave him to himself.	**18 الرجل الصالح يكفل القريب والذي فقد كل حياء يخذله.**
19. Forget not the kindness of your surety: for he has given his life for you.	**19 لا تنس نعم الكافل فانه بذل نفسه لأجلك.**
20. The sinner and the unclean flees from his surety.	**20 الخاطئ يهرب من كافله واللئيم الروح يخذله.**
21. A sinner attributes to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.	**21 الخاطئ يدمر خيرات الكافل وجاحد الجميل يخذل مخلصه.**
22. A man is surety for his neighbor: and when he has lost all shame, he shall forsake him.	**22 من الناس من يكفل قريبه لكنه يفقد كل حياء فيخذله.**
23. Evil suretyship has undone many of good estate, and has tossed them as a wave of the sea.	**23 كثيرون كانوا في نجح فأهلكتهم الكفالة واقلقتهم كأمواج البحر.**
24. It has made powerful men to go from place to place round about, and they have wandered in strange countries.	**24 الجات رجالا مقتدرين الى المهاجرة فتاهوا بين امم غريبة.**
25. A sinner that transgresses the commandment of the Lord, shall fall into an evil suretyship: and he that undertakes many things, shall fall into judgment.	**25 الخاطئ الذي يتهافت على الكفالة ويصبوا الى المعاملات يقع تحت الاقضية.**
26. Recover your neighbor according to your power, and take heed to yourself that you fall not.	**26 امدد قريبك بقدر طاقتك واحذر على نفسك ان تسقط.**
27. The chief thing for man's life is water and bread, and clothing, and a house to cover shame.	**27 راس المعيشة الماء والخبز واللباس والبيت الساتر للسوءة.**
28. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.	**28 عيش الفقير تحت سقف من الواح خير من الاطعمة الفاخرة في دار الغربة.**
29. Be contented with little instead of much, and you shall not hear the reproach of going abroad.	**29 ارض بالقليل والكثير فلا تسمع تعييرا في امر البيت.**

30. It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.	**30 بئس حياة الانسان من بيت الى بيت وحيثما ضاف لم يفتح فاه.**
31. He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.	**31 تطعم وتسقي جاحدين لجميلك وانت ضيفهم ووراء ذلك تسمع اقوالا مرة.**
32. Go, stranger, and furnish the table, and give others to eat what you have in your hand.	**32 ان قم يا ضيف جهز المائدة وان كان بيدك شيء فأطعمني.**
33. Give place to the honorable presence of my friends: for I want my house, my brother being to be lodged with me.	**33 انصرف يا ضيف من امام شخص كريم ان اخا لي يتضيفني فانا محتاج الى البيت.**
34. These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.	**34 امران يستثقلهما الانسان الفطن الانتهار في امر البيت وتعيير المقرض.**

Sirach 30
سيراخ 30

1. He that loves his son, frequently chastises him, that he may rejoice in his latter end, and not grope after the doors of his neighbors.	**1 من أحب ابنه أكثر من ضربه لكي يسر في اخرته.**
2. He that instructs his son shall be praised in him, and shall glory in him in the midst of them of his household.	**2 من ادب ابنه يجتني ثمر تأديبه ويفتخر به بين الوجهاء.**
3. He that teaches his son, makes his enemy jealous, and in the midst of his friends he shall glory in him.	**3 من علم ابنه يغير عدوه ويبتهج به امام اصدقائه.**
4. His father is dead, and he is as if he were not dead: for he has left one behind him that is like himself.	**4 إذا توفى ابوه فكأنه لم يمت لأنه خلف من هو نظيره.**
5. While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.	**5 في حياته رأى وفرح وعند وفاته لم يحزن.**
6. For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.	**6 خلف منتقما من الاعداء ومكافئا للأصدقاء بالجميل.**
7. For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.	**7 من دلل ابنه فسيضمد جراحه وعند كل صراخ تضطرب احشاءه.**
8. A horse not broken becomes stubborn, and a child left to himself will become headstrong.	**8 الفرس الذي لم يرض يصير جموحا والابن الذي لم يضبط يصير سفيهاً.**
9. Give your son his way, and he shall make you afraid: play with him, and he shall make you sorrowful.	**9 ان دللت ابنك روعك وان لاعبته حزنك.**
10. Laugh not with him, lest you have sorrow, and at the last your teeth be set on edge.	**10 لا تضاحكه لئلا يغمك وفي اواخرك يأخذك صريف الاسنان.**
11. Give him not liberty in his youth, and wink not at his devices.	**11 لا تجعل له سلطانا في صبائه ولا تهمل جهالاته.**
12. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard you not, and so be a sorrow of heart to you.	**12 احن رقبته في صبائه وارضض اضلاعه ما دام صغيرا لئلا يتصلب فيعصيك فيأخذك وجع القلب.**
13. Instruct your son, and labor about him, lest his lewd behavior be an offence to you.	**13 ادب ابنك واجتهد في تهذيبه لئلا يسقط فيما يخجلك.**

14. Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.	**14 فقير ذو عافية وصحيح البنية خير من غني منهوك بالأسقام.**
15. Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.	**15 العافية وصحة البنية خير من كل الذهب وقوة الجسم أفضل من نشب لا يحصى.**
16. There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.	**16 لا غنى خير من عافية الجسم ولا سرور يفوق فرح القلب.**
17. Better is death than a bitter life, and everlasting rest, than continual sickness.	**17 الموت أفضل من الحياة المرة او السقم الملازم.**
18. Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.	**18 الخيرات المسكوبة على فم مغلق كالأطعمة الموضوعة على قبر.**
19. What good shall an offering do to an idol? for it can neither eat, nor smell:	**19 اي منفعة للصنم بالقربان فانه لا يأكل ولا يشم.**
20. So is he that is persecuted by the Lord, bearing the reward of his iniquity:	**20 هكذا من يرهقه الرب ويجازيه على آثامه.**
21. He sees with his eyes, and groans, as an eunuch embracing a virgin, and sighing.	**21 يرى بعينيه ويتنهد كالخصي الذي يعانق عذراء ثم يتنهد.**
22. Give not up your soul to sadness, and afflict not yourself in your own counsel.	**22 لا تغم نفسك ولا تضيق صدرك بأفكارك.**
23. The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.	**23 سرور القلب حياة الانسان وابتهاج الرجل طول الايام.**
24. Have pity on your own soul, pleasing God, and contain yourself: gather up your heart in his holiness: and drive away sadness far from you.	**24 احبب نفسك وفرج عن قلبك وانف الحزن عنك بعيداً.**
25. For sadness has killed many, and there is no profit in it.	**25 فان الحزن قتل كثيرين وليس فيه ثمرة.**
26. Envy and anger shorten a man’s days, and pensiveness will bring old age before the time.	**26 الغيرة والغضب يقللان الايام والغمة تأتي بالشيخوخة قبل الأوان.**
27. A cheerful and good heart is always feasting: for his banquets are prepared with diligence.	**27 القلب البهيج الصالح لا يزال في الولائم ومأدبة معدة باهتمام.**

Sirach 31
سيراخ 31

1. Watching for riches consumes the flesh, and the thought thereof drives away sleep.	1 السهر لأجل الغنى يذيب الجسم والاهتمام به ينفي النوم.
2. The thinking beforehand turns away the understanding, and a grievous sickness makes the soul sober.	2 سهر الاهتمام يحرم الوسن والمرض الشديد يذهبه النوم.
3. The rich man has labored in gathering riches together, and when he rests, he shall be filled with his goods.	3 يجد الغني في جمع الاموال وفي راحته يشبع من اللذات.
4. The poor man has labored in his low way of life, and in the end he is still poor.	4 يجد الفقير في حاجة العيش وفي راحته يمسي معوزاً.
5. He that loves gold, shall not be justified: and he that follows after corruption, shall be filled with it.	5 من أحب الذهب لا يزكى ومن اتبع الفساد يشبع منه.
6. Many have been brought to fall for gold, and the beauty thereof has been their ruin.	6 كثيرون سقطوا لأجل الذهب فأضحى هلاكهم امام وجوههم.
7. Gold is a stumbling block to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.	7 الذهب عود عثار للذين يذبحون له وكل جاهل يصطاد به.
8. Blessed is the rich man that is found without blemish: and that has not gone after gold, nor put his trust in money nor in treasures.	8 طوبى للغني الذي وجد بغير عيب ولم يسع وراء الذهب.
9. Who is he, and we will praise him? for he has done wonderful things in his life.	9 من هو فنغبطه لأنه صنع عجائب في شعبه.
10. Who has been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and has not transgressed: and could do evil things, and has not done them:	10 من الذي امتحن به فوجد كاملا به فليفتخر من الذي قدر ان يتعدى فلم يتعد وان يصنع الشر ولم يصنع.
11. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.	11 ستكون خيراته ثابتة وتخبر الجماعة بصدقاته.
12. Art you set at a great table? be not the first to open your mouth upon it.	12 إذا جلست على مائدة حافلة فلا تفتح لها حنجرتك.
13. Say not: There are many things, which are upon it.	13 ولا تقل ما أكثر ما عليها.
14. Remember that a wicked eye is evil.	14 اذكر ان العين الشريرة سوء عظيم.

15. What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.	**15 اي شيء خلق اسوا من العين فلذلك هي تدمع من كل شخص.**
16. Stretch not out your hand first, lest being disgraced with envy you be put to confusion.	**16 حيثما لحظت فلا تمدد اليه يدك.**
17. Be not hasty in a feast.	**17 ولا تزاحمها في الصحفة.**
18. Judge of the disposition of your neighbor by yourself.	**18 افهم ما عند القريب مما عندك وتأمل في كل امر.**
19. Use as a frugal man the things that are set before you: lest if you eat much, you be hated.	**19 كل مما وضع امامك كما يأكل الانسان ولا تكن لهما لئلا تكره.**
20. Leave off first, for manners' sake: and exceed not, lest you offend.	**20 وكن اول من امسك مراعاة للأدب ولا تتضلع لئلا ينكر عليك.**
21. And if you sit among many, reach not your hand out first of all, and be not the first to ask for drink.	**21 وإذا اتكأت بين كثيرين فلا تمدد يدك قبلهم.**
22. How sufficient is a little wine for a man well taught, and in sleeping you shall not be uneasy with it, and you shall feel no pain.	**22 ما اقل ما يكتفي به الانسان المتأدب ومثل هذا لا تأخذه الكظة على فراشه.**
23. Watching, and choler, and gripes, are with an intemperate man:	**23 السهاد والهيضة والمغص للرجل الشره.**
24. Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.	**24 رقاد الصحة لقنوع الجوف يقوم باكرا وهو مالك نفسه.**
25. And if you have been forced to eat much, arise, go out, and vomit: and it shall refresh you, and you shall not bring sickness upon your body.	**25 وإذا اكرهت على الاكل فاعتزل من بين الجماعة فتستريح.**
26. Hear me, my son, and despise me not: and in the end you shall find my words.	**26 اسمع لي يا بني ولا تستخف بي واخيرا تختبر اقوالي.**
27. In all your works be quick, and no infirmity shall come to you.	**27 في جميع اعمالك كن نشيطا فلا يلحق بك سقم.**
28. The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.	**28 من سخا بالطعام تباركه الشفاه ويشهد بكرمه شهادة صدق.**
29. Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.	**29 من شح بالطعام تتذمر عليه المدينة ويشهد بلؤمه شهادة يقين.**
30. Challenge not them that love wine: for wine has destroyed very many.	**30 لا تكن ذا باس تجاه الخمر فان الخمر اهلكت كثيرين.**
31. Fire tries hard iron: so wine drunk to excess shall rebuke the hearts of the proud.	**31 الاتون يمتحن الحديد الصلب والخمر تمتحن قلوب المتجبرين في القتال.**

32. Wine taken with sobriety is equal life to men: if you drink it moderately, you shall be sober.	**32 الخمر حياة للإنسان إذا اقتصدت في شربها.**
33. What is his life, who is diminished with wine?	**33 اي عيش لمن ليس له خمر.**
34. What takes away life? death.	**34 اي شيء يعدم الحياة الموت.**
35. Wine was created from the beginning to make men joyful, and not to make them drunk.	**35 الخمر من البدء خلقت للانبساط لا للسكر.**
36. Wine drunken with moderation is the joy of the soul and the heart.	**36 الخمر ابتهاج القلب وسرور النفس لمن شرب منها في وقتها ما كفى.**
37. Sober drinking is health to soul and body.	**37 الشرب بالرفق صحة للنفس والجسد.**
38. Wine drunken with excess raises quarrels, and wrath, and many ruins.	**38 الافراط من شرب الخمر خصومة ونزاع.**
39. Wine drunken with excess is bitterness of the soul.	**39 الافراط من شرب الخمر مرارة للنفس.**
40. The heat of drunkenness is the stumbling block of the fool, lessening strength and causing wounds.	**40 السكر يهيج غضب الجاهل لمصرعه ويقلل القوة ويكثر الجراح.**
41. Rebuke not your neighbor in a banquet of wine: and despise him not in his mirth.	**41 في مجلس الخمر لا توبخ القريب ولا تحتقره في سروره.**
42. Speak not to him words of reproach: and press him not in demanding again.	**42 لا تخاطبه بكلام تعيير ولا تضايقه في المطالبة.**

Sirach 32
سيراخ 32

1. Have they made you ruler? be not lifted up: be among them as one of them.	**1 إذا جعلوك رئيسا فلا تتكبر بل كن بينهم كواحد منهم.**
2. Have care of them, and so sit down, and when you have acquitted yourself of all your charge, take your place:	**2 اهتم بهم ثم اجلس وبعد قضائك ما عليك اتكئ.**
3. That you may rejoice for them, and receive a crown as an ornament of grace, and get the honor of the contribution.	**3 لكي تفرح بهم وتأخذ الاكليل زينة وتكرم بهداياهم.**
4. Speak, you that art elder: for it becomes you,	**4 تكلم يا شيخ فإنك اهل ذلك.**
5. To speak the first word with careful knowledge, and hinder not music.	**5 لكن عن دقة علم ولا تمنع الغناء.**
6. Where there is no hearing, pour not out words, and be not lifted up out of season with your wisdom.	**6 لا تطلق كلامك عند السماع ولا تأت بالحكمة في غير وقتها.**
7. A concert of music in a banquet of wine is as a carbuncle set in gold.	**7 الحان المغنين في مجلس الخمر كفص من ياقوت في حلي من ذهب.**
8. As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.	**8 أنغام المغنين على خمر لذيذة كفص من زمرد في مصوغ من ذهب.**
9. Hear in silence, and for your reverence good grace shall come to you.	**9 اسمع وانت ساكت فباحتشامك تنال الحظوة.**
10. Young man, scarcely speak in your own cause.	**10 تكلم يا شاب لكن نادراً متى دعتك الحاجة.**
11. If you be asked twice, let your answer be short.	**11 ان سئلت مرتين فجاوب بالإيجاز.**
12. In many things be as if you wert ignorant, and hear in silence and withal seeking.	**12 معبراً عن الكثير بالقليل وكن كمن يعلم ويصمت.**
13. In the company of great men take not upon you: and when the ancients are present, speak not much.	**13 في جماعة العظماء لا تساو نفسك بهم وبين الشيوخ لا تكن كثير الهذر.**
14. Before a storm goes lightning: and before shamefacedness goes favor: and for your reverence good grace shall come to you.	**14 قدام الرعد ينطلق البرق وقدام المحتشم تسبق الحظوة.**
15. And at the time of rising be not slack: but be first to run home to your house, and there withdraw yourself, and there take your pastime.	**15 إذا آن الوقت، فقم لا تتأخر. أسرع الى بيتك. لا تتهاون هناك تنزه.**
16. And do what you have in your mind, but not in sin or proud speech.	**16 واصنع ما بدا لك ولا تخطا بكلام الكبرياء.**

17. And for all these things bless the Lord, that made you, and that replenishes you with all his good things.	**17 وعلى هذه كلها بارك صانعك الذي يسكرك من طياته.**
18. He that fears the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.	**18 من اتقى الرب يقبل تأديبه والمبتكرون اليه يجدون مرضاه.**
19. He that seeks the law, shall be filled with it: and he that deals deceitfully, shall meet with a stumbling block therein.	**19 من ابتغى الشريعة يمتلئ منها والمرائي يعثر فيها.**
20. They that fear the Lord, shall find just judgment, and shall kindle justice as a light.	**20 الذين يتقون الرب يجدون العدل ويوقدون من الاحكام مصباحاً لهم.**
21. A sinful man will flee reproof, and will find an excuse according to his will.	**21 الانسان الخاطئ يجانب التوبيخ ويجد حججاً توافق مبتغاه.**
22. A man of counsel will not neglect understanding, a strange and proud man will not dread fear:	**22 صاحب المشورة لا يهمل التأمل، اما المتكبر ممن ليس كذلك فلا يأخذه الخوف.**
23. Even after he has done with fear without counsel, he shall be controlled by the things of his own seeking.	**23 ولا بعدما عمل بهواه عن غير مشورة.**
24. My son, do you nothing without counsel, and you shall not repent when you have done.	**24 لا تعمل شيئاً عن غير مشورة فلا تندم على عملك.**
25. Go not in the way of ruin, and you shall not stumble against the stones: trust not yourself to a rugged way, lest you set a stumbling block to your soul.	**25 لا تسر في طريق الهلكة فلا تعثر بالحجارة. لا ترم نفسك في طريق لم تختبر، فلا تجعل لنفسك متعثرة.**
26. And beware of your own children, and take heed of them of your household.	**26 احترز حتى من بنيك وتحفظ من اهل بيتك.**
27. In every work of yours regard your soul in faith: for this is the keeping of the commandments.	**27 في جميع اعمالك اقتد بضميرك فان ذلك هو حفظ الوصايا.**
28. He that believes God, takes heed to the commandments: and he that trusts in him, shall fare never the worse.	**28 الذي يقتدي بالشريعة يرعى الوصايا والذي يتكل على الرب لا يخسر.**

Sirach 33
سيراخ 33

1. No evils shall happen to him that fears the Lord, but in temptation God will keep him and deliver him from evils.	1 من اتقى الرب لا يلقى ضرا بل عند التجربة يحفظه الرب وينجيه من الشرور.
2. A wise man hates not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.	2 الرجل الحكيم لا يبغض الشريعة اما الذي يرائي فيها فهو كسفينة في الزوبعة.
3. A man of understanding is faithful to the law of God, and the law is faithful to him.	3 الانسان العاقل يؤمن بالشريعة والشريعة امينة له.
4. He that clears up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.	4 هيئ كلامك كما يفعل الصديقون في مسائلهم فتسمع أنظم معاني علمك وجواب.
5. The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.	5 احشاء الاحمق كمحالة العجلة وفكره مثل المحور الخفيف الدوران.
6. A friend that is a mocker, is like a stallion horse: he neighs under every one that sits upon him.	6 الصديق المستهزئ كفحل الخيل الذي يصهل تحت كل راكب.
7. Why does one day excel another, and one light another, and one year another year, when all come of the sun?	7 لماذا يفضل يوم على يوم ونور كل يوم في السنة من الشمس.
8. By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.	8 علم الرب ميز بينها اذ صنعت الشمس التي تحفظ الرسم.
9. And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.	9 وخالف بين الازمنة فعيدت الاعياد في الساعة المعينة.
10. Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.	10 فمنها ما اعلاه وقدسه ومنها ما جعله في عداد الايام وكذا البشر كلهم من التراب وآدم صنع من الأرض.
11. With much knowledge the Lord has divided them and diversified their ways.	11 لكن الرب ميز بينهم بسعة علمه وخالف بين طريقهم.
12. Some of them has he blessed, and exalted: and some of them has he sanctified, and set near himself: and some of them has he cursed and brought low, and turned them from their station.	12 فمنهم من باركه واعلاه ومنهم من قدسه وقربه اليه ومنهم من لعنه وخفضه ونكسه من مقامه.
13. As the potter’s clay is in his hand, to fashion and order it:	13 كما يكون الطين في يد الخزاف وتجري جميع احواله بحسب مرضاه.

14. All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.	**14 كذلك الناس في يد صانعهم وهو يجازيهم بحسب قضائه.**
15. Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the Most High. Two and two, and one against another.	**15 بإزاء الشر الخير وبإزاء الموت الحياة، كذلك بإزاء التقي الخاطئ وهكذا تأمل في جميع اعمال العلي تجدها اثنين اثنين الواحد بإزاء الآخر.**
16. And I awaked last of all, and as one that gathers after the grape gatherers.	**16 أني انا الاخير قد استيقظت وورثت هذه كما كانت منذ البدء.**
17. In the blessing of God I also have hoped: and as one that gathers grapes, have I filled the winepress.	**17 كمن يلتقط وراء القطافين اقبلت ببركة الرب فملات المعصرة كالذي قطف.**
18. See that I have not labored for myself only, but for all that seek discipline.	**18 فانظروا كيف لم يكن اجتهادي لي وحدي بل ايضا لجميع الذين يلتمسون التأديب.**
19. Hear me, you great men, and all you people, and hearken with your ears, you rulers of the assembly.	**19 اسمعوني يا عظماء الشعب واصغوا اليّ يا رؤساء الجماعة.**
20. Give not to son or wife, brother or friend, power over you while you live; and give not your estate to another, lest you repent, and you entreat for the same.	**20 لا تول على نفسك في حياتك ابنك او امراتك او اخاك او صديقك ولا تعط لأخر اموالك لئلا تندم فتتضرع اليه بها.**
21. As long as you live, and have breath in you, let no man change you.	**21 ما حييت وما دام فيك نفس لا تسلم نفسك الى أحد من البشر.**
22. For it is better that your children should ask of you, than that you look toward the hands of your children.	**22 لأنه خير ان يطلب بنوك منك من ان تنظر انت الى ايدي بينك.**
23. In all your works keep the pre-eminence.	**23 في جميع امورك احفظ لنفسك ميزتها.**
24. Let no stain sully your glory. In the time when you shall end the days of your life, and in the time of your decease, distribute your inheritance.	**24 ولا تجعل عيبا في كرامتك قسم ميراثك عند انقضاء ايام حياتك حين يحضر الموت.**
25. Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.	**25 العلف والعصا والحمل للحمار والخبز والتأديب والعمل للبعد.**
26. He works under correction, and seeks to rest: let his hands be idle, and he seeks liberty.	**26 اشغل الغلام بالعمل فتستريح أرخ يديك عنه فيلتمس العتيق.**
27. The yoke and the thong bend a stiff neck, and continual labors bow a slave.	**27 النير والسيور تحني الرقاب ومواظبة العمل تخضع العبد**
28. Torture and fetters are for a malicious slave: send him to work, that he be not idle:	**28 للعبد الشرير التنكيل والعذاب اقصره على العمل لئلا يتفرغ.**
29. For idleness has taught much evil.	**29 فان الفراغ يعلم ضروب الخبث.**

30. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment.	**30 الزمه الاعمال كما يليق به فان لم يطع فثقل عليه القيود لكن لا تفرط في عقاب ذي جسد ولا تصنع شيئا بغير تمييز.**
31. If you have a faithful servant, let him be to you as your own soul: treat him as a brother: because in the blood of your soul you have gotten him.	**31 ان كان لك عبد فليكن عندك كنفسك فإنك اكتسبته بالدم. ان كان لك عبد فعامله كنفسك فإنك تحتاج اليه احتياجك الى نفسك.**
32. If you hurt him unjustly, he will run away:	**32 ان اذيته ابق.**
33. And if he rise up and depart, you knows not whom to ask, and in what way to seek him.	**33 وإذا فر ذاهباً ففي اي طريق تطلبه.**

Sirach 34
سيراخ 34

1. The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.	1 الآمال الفارغة الكاذبة لذي السفه والاحلام يطير بها الجاهل.
2. The man that gives heed to lying visions, is like to him that catches at a shadow, and follows after the wind.	2 مثل الملتفت الى الاحلام مثل القابض على الظل والمتطلب للري.
3. The vision of dreams is the resemblance of one thing to another: as when a man’s likeness is before the face of a man.	3 رؤيا الاحلام هي هذا بإزاء هذا شبه الشخص امام الشخص.
4. What can be made clean by the unclean? and what truth can come from that which is false?	4 بالنجس ماذا يطهر وبالكذب ماذا يصدق.
5. Deceitful divinations and lying omens and the dreams of evildoers, are vanity:	5 العرافة والتطير والاحلام باطلة.
6. And the heart fancies as that of a woman in travail: except it be a vision sent forth from the Most High, set not your heart upon them.	6 كخيالات قلب الماخض ان لم ترسل هذه من عند العلي في افتقاد منه فلا توجه اليها قلبك.
7. For dreams have deceived many, and they have failed that put their trust in them.	7 فان كثيرين اضلتهم الاحلام فسقطوا لاعتمادهم عليها.
8. The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.	8 الشريعة تتمم بغير تلك الاكاذيب والحكمة في الفم الصادق كمال.
9. What does he know, that has not been tried? A man that has much experience, shall think of many things: and he that has learned many things, shall show forth understanding.	9 الرجل المتأدب يعلم كثيرا والكثير الخبرة يحدث بعقل.
10. He that has no experience, knows little: and he that has been experienced in many things, multiplies prudence.	10 الذي لم يختبر يعلم قليلا اما الذي جال فهو كثير الحيلة.
11. He that has not been tried, what manner of things does he know? he that has been surprised, shall abound with subtlety.	11 الذي لم يمتحن ماذا يعلم اما الذي ضل فهو كثير الداء.
12. I have seen many things by travelling, and many customs of things.	12 أني رأيت في مطافي امورا كثيرة وأكثر اقوالي مما اختبرت.
13. Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.	13 وقد طالما خاطرت بنفسي في هذا الطلب حتى الى الموت ثم نجت.
14. The spirit of those that fear God, is sought after, and by his regard shall be blessed.	14 روح المتقين للرب يحيا.

15. For their hope is on him that save them, and the eyes of God are upon them that love him.	**15 لان رجاءهم في مخلصهم.**
16. He that fears the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.	**16 من اتقى الرب فلا يخاف ولا يفزع لأنه هو رجاؤه.**
17. The soul of him that fears the Lord is blessed.	**17 من اتقى الرب فطوبى لنفسه.**
18. To whom does he look, and who is his strength?	**18 الى من يتوجه ومن عمدته.**
19. The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defense from the heat, and a cover from the sun at noon,	**19 ان عيني الرب الى محبيه هو مجير قدير وعمدة قوية ستر من الحر وظل من التهجير.**
20. A preservation from stumbling, and a help from falling: he raises up the soul, and enlightens the eyes, and gives health, and life, and blessing.	**20 صيانة من العثار ومعونة عند السقوط هو يعلي النفس وينير العينين يمنح الشفاء والحياة والبركة.**
21. The offering of him that sacrifices of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.	**21 الذابح من كسب الظلم يستهزأ بتقدمته واستهزاءات الاثماء ليست بمرضية.**
22. The Lord is only for them that wait upon him in the way of truth and justice.	**22 الرب وحده للذين ينتظرونه في طريق الحق والعدل.**
23. The Most High approves not the gifts of the wicked: neither has he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.	**23 ليست مرضاة العلي بتقادم المنافقين ولا بكثرة ذبائحهم يغفر خطاياهم.**
24. He that offers sacrifice of the goods of the poor, is as one that sacrifices the son in the presence of his father.	**24 من قدم ذبيحة من مال المساكين فهو كمن يذبح الابن امام أبيه.**
25. The bread of the needy, is the life of the poor: he that defrauds them thereof, is a man of blood.	**25 خبز المعوزين حياتهم فمن امسكه عليهم فإنما هو سافك دماء.**
26. He that takes away the bread gotten by sweat, is like him that kills his neighbor.	**26 من يخطف معاش القريب يقتله.**
27. He that sheds blood, and he that defrauds the laborer of his hire, are brothers.	**27 من يمسك اجرة الاجير يسفك دمه.**
28. When one builds up, and another pulls down: what profit have they but the labor?	**28 واحد بنى واخر هدم فماذا انتفعا سوى التعب.**
29. When one prays, and another curses: whose voice will God hear?	**29 واحد صلى واخر لعن فأيهما يستجيب الرب لدعائه.**
30. He that washes himself after touching the dead, if he touches him again, what does his washing avail?	**39 من اغتسل من لمس الميت ثم لمسه فماذا نفعه غسله.**

31. So a man that fasts for his sins, and does the same again, what does his humbling himself profit him? Who will hear his prayer?	**31 كذلك الانسان الذي يصوم عن خطاياه ثم يعود يفعلها من يستجيب لصلاته وماذا نفعه اتضاعه.**

Sirach 35
سيراخ 35

1. He that keeps the law, multiplies offerings.	1 من حفظ الشريعة فقد قدم ذبائح كثيرة.
2. It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.	2 من رعى الوصايا فقد ذبح ذبيحة الخلاص.
3. And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.	3 ومن اقلع عن الاثم فقد ذبح ذبيحة الخطيئة وغفر ذنوبه.
4. He shall return thanks, that offers fine flour: and he that does mercy, offers sacrifice.	4 من قدم السميذ فقد وفى بالشكر ومن تصدق فقد ذبح ذبيحة الحمد.
5. To depart from iniquity is that which pleases the Lord, and to depart from injustice, is an entreaty for sins.	5 مرضاة الرب الاقلاع عن الشر وتكفير الذنوب الرجوع عن الاثم.
6. You shall not appear empty in the sight of the Lord.	6 لا تحضر امام الرب فارغا.
7. For all these things are to be done because of the commandment of God.	7 فان هذه كلها تجرى طاعة للوصية.
8. The oblation of the just makes the altar fat, and is an odor of sweetness in the sight of the Most High.	8 تقدمة الصديق تدسم المذبح ورائحتها طيبة امام العلي.
9. The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.	9 ذبيحة الرجل الصديق مرضية وذكرها لا ينسى.
10. Give glory to God with a good heart: and diminish not the first fruits of your hands.	10 مجد الرب عن قرة عين ولا تنقص من بواكير يديك.
11. In every gift show a cheerful countenance, and sanctify your tithes with joy.	11 كن متهلل الوجه في كل عطية وقدس العشور بفرح.
12. Give to the Most High according to what he has given to you, and with a good eye do according to the ability of your hands:	12 اعط العلي على حسب عطيته وقدم كسب يدك عن قرة عين.
13. For the Lord makes recompense, and will give you seven times as much.	13 فان الرب مكافئ فيكافئك سبعة اضعاف.
14. Do not offer wicked gifts, for such he will not receive.	14 لا تقدم هدايا بها عيب فان الرب لا يقبلها.
15. And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.	15 ولا تعتمد على ذبيحة اثيمة فان الرب ديان ولا يلتفت الى كرامة الوجوه.
16. The Lord will not accept any person against a poor man, and he will hear the prayer of him that is	16 لا يحابي الوجوه في حكم الفقير بل يستجيب صلاة المظلوم.

wronged.	
17. He will not despise the prayers of the fatherless: nor the widow, when she pours out her complaint.	**17 لا يهمل اليتيم المتضرع اليه ولا الارملة إذا سكبت شكواها.**
18. Do not the widow’s tears run down the cheek, and her cry against him that causes them to fall?	**18 أليست دموع الارملة تسيل على خديها اما هي صراخ على الذي اسالها.**
19. For from the cheek they go up even to heaven, and the Lord that hears will not be delighted with them.	**19 انها من خديها تصعد الى السماء والرب المستجيب لا يتلذذ بها.**
20. He that adores God with joy, shall be accepted, and his prayer shall approach even to the clouds.	**20 ان المتعبد يقبل بمرضاة وصلاته تبلغ الى الغيوم.**
21. The prayer of him that humbles himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the Most High behold.	**21 صلاة المتواضع تنفذ الغيوم ولا تستقر حتى تصل ولا تنصرف حتى يفتقد العلي ويحكم بعدل ويجري القضاء.**
22. And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:	**22 فالرب لا يبطئ ولا يطيل اناته عليهم حتى يحطم صلب الذين لا رحمة فيهم.**
23. And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the scepters of the unjust,	**23 وينتقم من الامم حتى يمحو قوم المتجبرين ويحطم صوالجة الظالمين.**
24. Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,	**24 حتى يكافئ الانسان على حسب افعاله ويجزي البشر بأعمالهم على حسب نياتهم.**
25. Till he have judged the cause of his people, and he shall delight the just with his mercy.	**25 حتى يجري الحكم لشعبه ويفرج عنهم برحمته**
26. The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.	**26 الرحمة تجمل في اوان الضيق كسحاب المطر في اوان القحط.**

Sirach 36
سيراخ 36

1. Have mercy upon us, O God of all, and behold us, and show us the light of your mercies:	1 ايها الرب إله الجميع ارحمنا وانظر الينا وأرنا نور مراحمك.
2. And send your fear upon the nations, that have not sought after you: that they may know that there is no God beside you, and that they may show forth your wonders.	2 والق رعبك على جميع الامم الذين لم يلتمسوك ليعلموا انه لا إله الا انت ويخبروا بعظائمك.
3. Lift up your hand over the strange nations, that they may see your power.	3 ارفع يدك على الامم الغريبة وليعرفوا عزتك.
4. For as you have been sanctified in us in their sight, so you shall be magnified among them in our presence,	4 كما قد ظهرت فينا قداستك امامهم هكذا فلتظهر عظمتك فيهم امامنا.
5. That they may know you, as we also have known you, that there is no God beside you, O Lord.	5 وليعرفوك كما عرفنا نحن ان لا إله الا انت يا رب.
6. Renew your signs, and work new miracles.	6 استأنف الآيات وأحدث العجائب.
7. Glorify your hand, and your right arm.	7 مجد يدك وذراعك اليمنى.
8. Raise up indignation, and pour out wrath.	8 أثر غضبك وصب سخطك.
9. Take away the adversary, and crush the enemy.	9 دمر المقاوم وأحطم العدو.
10. Hasten the time, and remember the end, that they may declare your wonderful works.	19 عجل الزمان واذكر الميثاق وليخبر بعظائمك.
11. Let him that escapes be consumed by the rage of the fire: and let them perish that oppress your people.	11 لتأكل نار الغضب الناجي وليلق مضايقو شعبك الهلاك.
12. Crush the head of the princes of the enemies that say: There is no other beside us.	12 أهشم رؤوس قادة الاعداء القائلين ليس غيرنا.
13. Gather together all the tribes of Jacob: that they may know that there no God besides you, and may declare your great works: and you shall inherit them as from the beginning.	13 اجمع كل اسباط يعقوب واتخذها ميراثا لك كما كانت في البدء.
14. Have mercy on your people, upon whom your name is invoked: and upon Israel, whom you hve raised up to be your firstborn.	14 ايها الرب ارحم الشعب الذي دعي باسمك واسرائيل الذي انزلته منزلة بكرك.
15. Have mercy on Jerusalem, the city that you have sanctified, the city of your rest.	15 أشفق على مدينة قدسك اورشليم مدينة راحتك.
16. Fill Sion with your unspeakable words, and your people with your glory.	16 املا صهيون لكي تنادي بأقوالك املا شعبك من مجدك.

17. Give testimony to them that are your creatures from the beginning, and raise up the prophecies which the former prophets spoke in your name.	**17 اشهد للذين هم خلقك منذ البدء وأيقظ النبوءات التي باسمك.**
18. Reward them that patiently wait for you, that your prophets may be found faithful: and hear the prayers of your servants,	**18 اعط الذين ينتظرونك الثواب وليتبين صدق انبيائك استجب ايها الرب لصلاة المتضرعين اليك.**
19. According to the blessing of Aaron over your people, and direct us into the way of justice, and let all know that dwell upon the earth, that you art God the beholder of all ages.	**19 على حسب بركة هرون على شعبك فيعلم جميع سكان الارض أنك انت الرب إله الدهور.**
20. The belly will devour all meat, yet one is better than another.	**20 الجوف يتناول كل طعام لكن من الطعام ما هو اطيب من غيره.**
21. The palate tastes venison and the wise heart false speeches.	**21 الحلق يميز اطعمة الصيد والقلب الفهم يميز الاقوال الكاذبة.**
22. A perverse heart will cause grief, and a man of experience will resist it.	**22 القلب الخبيث يورث الغم والرجل الكثير الخبرة يكافئه.**
23. A woman will receive every man: yet one daughter is better than another.	**23 المرأة تتزوج اي رجل كان لكن في البنات من تفضل على غيرها.**
24. The beauty of a woman cheers the countenance of her husband, and a man desires nothing more.	**24 جمال المرأة يبهج الوجه ويفوق جميع منى الإنسان.**
25. If she have a tongue that can cure, and likewise mitigate and show mercy: her husband is not like other men.	**25 وان كان في لسانها رحمة ووداعة فليس رجلها كسائر بني البشر.**
26. He that possesses a good wife, begins a possession: she is a help like to himself, and a pillar of rest.	**26 من حاز امرأة فهي له راس الغنى وعون بازائه وعمود يستريح اليه.**
27. Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourns that is in want.	**27 حيث لا سياج ينتهب الملك وحيث لا امرأة ينوح التائه.**
28. Who will trust him that has no rest, and that lodges wherever the night takes him, as a robber well appointed, that skips from city to city.	**28 من ذا يامن اللص المشدود الازر الهائم من مدينة الى مدينة هكذا حال الرجل الذي لا وكر له فيأوي حيثما أمسي.**

Sirach 37
سيراخ 37

1. Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?	1 كل صديق يقول لي مع فلان صداقة لكن رب صديق انما هو صديق بالاسم الا يورث الغم حتى الموت.
2. But a companion and a friend shall be turned to an enemy.	2 كل صاحب وصديق يتحول الى العداوة.
3. O wicked presumption, when did you come to cover the earth with your malice, and deceitfulness?	3 ايها الاختراع الموبق من اين هبطت فغطيت اليبس خيانة.
4. There is a companion who rejoices with his friend in his joys, but in the time of trouble, he will be against him.	4 رب صاحب يتنعم مع صديقه في السراء وعند الضراء يضحي له عدواً.
5. There is a companion who condoles with his friend for his belly's sake, and he will take up a shield against the enemy.	5 رب صاحب لأجل بطنه يجد مع صديقه ويحمل الترس في الحرب.
6. Forget not your friend in your mind, and be not unmindful of him in your riches.	6 لا تنس صديقك في قلبك ولا تتغاض عنه وانت موسر.
7. Consult not with him that lays a snare for you, and hide your counsel from them that envy you.	7 لا تستشر من يرصدك واكتم مشورتك عمن يحسدك.
8. Every counsellor gives out counsel, but there is one that is a counsellor for himself.	8 كل مشير يبدي مشورة لكن رب مشير انما يشير لنفسه.
9. Beware of a counsellor. And know before what need he has: for he will devise to his own mind:	9 الحذر لنفسك من المشير واستخبر اولا عن حاجته فانه يشير بما ينفعه.
10. Lest he thrust a stake into the ground, and say to you:	10 لئلا يلقي القرعة عليك ويقول لك.
11. Your way is good; and then stand on the other side to see what shall befall you.	11 سبيلك حسن ثم يقف تجاهك ينظر ماذا يحل بك.
12. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,	12 لا تستشر المنافق في التقوى ولا الظالم في العدل ولا المرأة في ضرتها ولا الجبان في الحرب ولا التاجر في التجارة ولا المبتاع في البيع ولا الحاسد في شكر المعروف.
13. Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,	13 ولا الجافي في الرقة ولا الكسلان في شيء من الشغل.

14. Nor with him that works by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.	**14 ولا الاجير المساكن في انجاز الشغل ولا البطال في كثرة العمل لا تلتفت الى هؤلاء لشيء من المشورة.**
15. But be continually with a holy man, whomsoever you shall know to observe the fear of God,	**15 لكن ائلف الرجل التقي ممن علمته يحفظ الوصايا.**
16. Whose soul is according to your own soul: and who, when you shall stumble in the dark, will be sorry for you.	**16 ونفسه كنفسك وإذا سقطت يتوجع لك.**
17. And establish within yourself a heart of good counsel: for there is no other thing of more worth to you than it.	**17 واعقد المشورة مع القلب فانه ليس لك مشير انصح منه.**
18. The soul of a holy man discovers sometimes true things, more than seven watchmen that sit in a high place to watch.	**18 لان نفس الرجل قد تخبر بالحق أكثر من سبعة رقباء يرقبون من موضع عال.**
19. But above all these things pray to the Most High, that he may direct your way in truth.	**19 وفي كل هذه تضرع الى العلي ليهديك بالحق في الطريق المستقيم.**
20. In all your works let the true word go before you, and steady counsel before every action.	**20 الكلام مبدأ كل عمل والمشورة قبل الفعل.**
21. A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.	**21 الوجه يدل على تغير القلب اربعة تصدر من القلب الخير والشر والحياة والموت والمتسلط على هذه في كل حين هو اللسان.**
22. A skillful man has taught many, and is sweet to his own soul.	**22 من الناس من هو ذو دهاء مؤدب لكثيرين لكنه لا ينفع نفسه شيئاً.**
23. He that speaks sophistically, is hateful: he shall be destitute of every thing.	**23 ومنهم من يدعي الحكمة وكلامه مكروه فمثل هذا يحرم كل قوت.**
24. Grace is not given him from the Lord: for he is deprived of all wisdom.	**24 لأنه لم يؤت الحظوة من عند الرب اذ ليس من الحكمة على شيء.**
25. There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.	**25 ومنهم من حكمته لنفسه وثمار عقله صالحة في الفم.**
26. A wise man instructs his own people, and the fruits of his understanding are faithful.	**26 الرجل الحكيم يعلم شعبه وثمار عقله صالحة.**
27. A wise man shall be filled with blessings, and they that see shall praise him.	**27 الرجل الحكيم يمتلئ بركة ويغبطه كل من يراه.**
28. The life of a man is in the number of his days: but the days of Israel are innumerable.	**28 حياة الرجل ايام معدودة اما ايام اسرائيل فلا عدد لها.**

29. A wise man shall inherit honor among his people, and his name shall live forever.	**29 الحكيم يرث ثقة شعبه واسمه يحيا الى الابد.**
30. My son, prove your soul in your life: and if it be wicked, give it no power:	**30 يا بني جرب نفسك في حياتك وانظر ماذا يضرها وامنعها عنه.**
31. For all things are not expedient for all, and every kind pleases not every soul.	**31 فانه ليس كل شيء ينفع كل أحد ولا كل نفس ترضى بكل امر.**
32. Be not greedy in any feasting, and pour not out yourself upon any meat:	**32 لا تشره الى كل لذة ولا تنصب على الاطعمة.**
33. For in many meats there will be sickness, and greediness will turn to choler.	**33 فان كثرة الاكل تهيض الاكل والشره يبلغ الى المغص.**
34. By surfeiting many have perished, but he that is temperate, shall prolong life.	**34 كثيرون هلكوا من الشره اما القنوع فيزداد حياة.**

Sirach 38
سيراخ 38

1. Honor the physician for the need you have of him: for the Most High has created him.	1 اعط الطبيب كرامته لأجل فوائده فان الرب خلقه.
2. For all healing is from God, and he shall receive gifts of the king.	2 لان الطب ات من عند العلي وقد افرغت عليه جوائز الملوك.
3. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.	3 علم الطبيب يعلي راسه فيعجب به عند العظماء.
4. The Most High has created medicines out of the earth, and a wise man will not abhor them.	4 الرب خلق الادوية من الارض والرجل الفطن لا يكرهها.
5. Was not bitter water made sweet with wood?	5 اليس بعود تحول الماء عذبا حتى تعرف قوته.
6. The virtue of these things is come to the knowledge of men, and the Most High has given knowledge to men, that he may be honored in his wonders.	6 ان العلي الهم الناس العلم لكي يمجد في عجائبه.
7. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.	7 بتلك يشفي ويزيل الاوجاع ومنها يصنع العطار امزجة وصنعته لا نهاية لها.
8. For the peace of God is over all the face of the earth.	8 فيحل السلام من الرب على وجه الارض.
9. My son, in your sickness neglect not yourself, but pray to the Lord, and he shall heal you.	9 يا بني إذا مرضت فلا تتهاون بل صل الى الرب فهو يشفيك.
10. Turn away from sin and order your hands aright, and cleanse your heart from all offence.	10 اقلع عن ذنوبك وقوم اعمالك ونق قلبك من كل خطيئة.
11. Give a sweet savor, and a memorial of fine flour, and make a fat offering, and then give place to the physician.	11 قرب رائحة مرضية وتذكار السميذ واستسمن التقدمة كأنك لست بكائن.
12. For the Lord created him: and let him not depart from you, for his works are necessary.	12 ثم اجعل موضعا للطبيب فان الرب خلقه ولا يفارقك فإنك تحتاج اليه.
13. For there is a time when you must fall into their hands:	13 ان للأطباء وقتا فيه النجح على ايديهم.
14. And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.	14 لأنهم يتضرعون الى الرب ان ينجح عنايتهم بالراحة والشفاء لاسترجاع العافية.
15. He that sins in the sight of his Maker, shall fall into the hands of the physician.	15 من خطئ امام صانعه فليقع في يدي الطبيب.

16. My son, shed tears over the dead, and begin to lament as if you had suffered some great harm, and according to judgment cover his body, and neglect not his burial.	**16 يا بني أذرف الدموع على الميت واشرع في النياحة على ما يليق بذي مصيبة شديدة وكفن جسده كما يحق ولا تتهاون بدفنه.**
17. And for fear of being ill spoken of weep bitterly for a day, and then comfort yourself in your sadness.	**17 ليكن بكاؤك مرا وتوهج في النحيب.**
18. And make mourning for him according to his merit for a day, or two, for fear of detraction.	**18 اقم المناحة بحسب منزلته يوما او يومين دفعا للغيبة ثم تعز عن الحزن.**
19. For of sadness comes death, and it overwhelms the strength, and the sorrow of the heart bows down the neck.	**19 فان الحزن يجلب الموت وغمة القلب تحني القوة.**
20. In withdrawing aside sorrow remains: and the substance of the poor is according to his heart.	**20 في الانفراد الحزن يتشدد وحياة البائس هي على حسب قلبه.**
21. Give not up your heart to sadness, but drive it from you: and remember the latter end.	**21 لا تسلم قلبك الى الحزن بل اصرفه ذاكرا الاواخر.**
22. Forget it not: for there is no returning, and you shall do him no good, and shall hurt yourself.	**22 لا تنس فانه لا رجوع من هناك ولست تنفعه ولكنك تضر نفسك.**
23. Remember my judgment: for thine also shall be so: yesterday for me, and to day for you.	**23 اذكر ان ما قضي عليه يقضى عليك لي أمس ولك اليوم.**
24. When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.	**24 إذا استراح الميت فاسترح من تذكره وتعز عنه عند خروج روحه.**
25. The wisdom of a scribe comes by his time of leisure: and he that is less in action, shall receive wisdom.	**25 الكاتب يكتسب الحكمة في اوان الفراغ والقليل الاشتغال يحصل عليها.**
26. With what wisdom shall he be furnished that holds the plough, and that glories in the goad, that drives the oxen therewith, and is occupied in their labors, and his whole talk is about the offspring of bulls?	**26 كيف يحصل على الحكمة الذي يمسك المحراث ويفتخر بالمنخس ويسوق البقر ويتردد في اعمالها وحديثه في اولاد الثيران.**
27. He shall give his mind to turn up furrows, and his care is to fatten the cows.	**27 قلبه في خطوط المحراث وسهره في تسمين العجال.**
28. So every craftsman and work master that labors night and day, he who makes graven seals, and by his continual diligence varies the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.	**28 كذلك كل صانع ومهندس ممن يقضي الليل كأنهار والحافرون نقوش الخواتم الجاهدون في تنويع الاشكال الذين قلوبهم في تمثيل الصورة بأصلها وسهرهم في استكمال صنعتهم.**
29. So does the smith sitting by the anvil and considering the iron work. The vapor of the fire wastes his flesh, and he fights with the heat of the furnace.	**29 وكذلك الحداد الجالس عند السندان المكب على صوغ حديدة ضخمة يصلب وهج النار لحمه وهو يكافح حر الكير.**

30. The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he makes.	**30 صوت المطرقة يتتابع على اذنيه وعيناه الى مثال المصنوع.**
31. He sets his mind to finish his work, and his watching to polish them to perfection.	**31 قلبه في اتمام المصنوعات وسهره في تزيينها الى التمام.**
32. So does the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and makes all his work by number:	**32 وهكذا الخزاف الجالس على عمله المدير دولابه برجليه فانه لا يزال مهتما بعمله ويحصي جميع مصنوعاته.**
33. He fashions the clay with his arm, and bows down his strength before his feet:	**33 بذراعه يعرك الطين وامام قدميه يحني قوته.**
34. He shall give his mind to finish the glazing, and his watching to make clean the furnace.	**34 قلبه في اتقان الدهان وسهره في تنظيف الاتون.**
35. All these trust to their hands, and every one is wise in his own art.	**35 هؤلاء كلهم يتوكلون على ايديهم وكل منهم حكيم في صناعته.**
36. Without these a city is not built.	**36 بدونهم لا تعمر مدينة.**
37. And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.	**37 لا يأوون المدن ولا يتمشون ولا يدخلون الجماعة.**
38. Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:	**38 ولا يجلسون على منبر القاضي ولا يفقهون فنون الدعاوي ولا يشرحون الحكم والقضاء ولا يضربون الامثال.**
39. But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the Most High.	**39 لكنهم يصلحون الاشياء الدهرية ودعاؤهم لأجل عمل صناعتهم خلافا لمن يسلم نفسه الى التأمل في شريعة العلي.**

Sirach 39
سيراخ 39

1. The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.	1 فانه يبحث عن حكمة جميع المتقدمين ويتفرغ للنبوءات.
2. He will keep the sayings of renowned men, and will enter withal into the subtleties of parables.	2 يحفظ أحاديث الرجال المشهورين ويدخل في افانين الامثال.
3. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.	3 يبحث عن خفايا الاقوال السائرة ويتبحر في الغاز الاحاجي.
4. He shall serve among great men, and appear before the governor.	4 يخدم بين ايدي العظماء ويقف امام الرئيس.
5. He shall pass into strange countries: for he shall try good and evil among men.	5 يجول في ارض الامم الغريبة فيختبر في الناس الخير والشر.
6. He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High.	6 يوجه قلبه الى الابتكار امام الرب صانعه ويتضرع الى العلي.
7. He will open his mouth in prayer, and will make supplication for his sins.	7 ويفتح فاه بالصلاة ويستغفر لخطاياه.
8. For if it shall please the great Lord, he will fill him with the spirit of understanding:	8 فان شاء الرب العظيم يملاه من روح الفهم.
9. And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.	9 فيمطر بأقوال حكمته وفي الصلاة يعترف للرب.
10. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.	10 يستهدي بمشورته وعلمه ويتأمل في خفاياه.
11. He shall show forth the discipline he has learned, and shall glory in the law of the covenant of the Lord.	11 يبين تأديب ارشاده ويفتخر بشريعة عهد الرب.
12. Many shall praise his wisdom, and it shall never be forgotten.	12كثيرون يمدحون حكمته وهي لا تمحى الى الابد.
13. The memory of him shall not depart away, and his name shall be in request from generation to generation.	13 ذكره لا يزول واسمه يحيا الى جيل الاجيال.
14. Nations shall declare his wisdom, and the church shall show forth his praise.	14 تحدث الامم بحكمته وتشيد الجماعة بحمده.
15. If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.	15 ان بقي خلف اسما أكثر من ألف وان دخل الى الراحة افاد نفسه.

16. I will yet meditate that I may declare: for I am filled as with a holy transport.	**16 إني استمر على بيان افكاري لأني امتلأت كبدر تم**
17. By a voice he says: Hear me, you divine offspring, and bud forth as the rose planted by the brooks of waters.	**17 اسمعوني ايها البنون الاصفياء أنبتوا كورد مغروس على نهر الصحراء.**
18. Give a sweet odor as frankincense.	**18 وافيحوا عرفكم كاللبان.**
19. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.	**19 وأزهروا كالزنبق انشروا عرفكم وسبحوا بترنيمكم باركوا الرب على جميع اعماله.**
20. Magnify His name, and give glory to Him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising Him, you shall say in this manner:	**20 وعظموا اسمه اعترفوا له بالتسبيح بترانيم الشفاه وبالكنارة وقولوا هكذا بالاعتراف.**
21. All the works of the Lord are very good.	**21 اعمال الرب كلها حسنة جدا وجميع اوامره تجرى في اوقاتها وكلها تطلب في اونتها.**
22. At His word the waters stood as a heap: and at the words of His mouth the receptacles of waters:	**22 بكلمته وقف الماء كربوة وقفت حياض المياه بقول فمه.**
23. For at His commandment favor is shown, and there is no diminishing of His salvation.	**23 في امره كل مرضاة وليس أحد يمنع تمام خلاصه.**
24. The works of all flesh are before Him, and there is nothing hid from His eyes.	**24 اعمال كل ذي جسد امامه ولا شيء يخفى عن عينيه.**
25. He sees from eternity to eternity, and there is nothing wonderful before Him.	**25 ينظر من دهر الى دهر وليس شيء عجيبا امامه.**
26. There is no saying: What is this, or what is that? For all things shall be sought in their time.	**26 ليس لقائل ان يقول ما هذا او لم هذا لان كل شيء خلق لفوائد تختص به.**
27. His blessing has overflowed like a river.	**27 فاضت بركته كنهر.**
28. And as a flood has watered the earth; so shall His wrath inherit the nations that have not sought after Him.	**28 وروت اليبس كطوفان كذلك يورث الامم غضبه.**
29. Even as He turned the waters into a dry land, and the earth was made dry: and His ways were made plain for their journey: so to sinners they are stumbling blocks in His wrath.	**29 كما حول المياه الى يبس طرقه مستقيمة للقديسين كذلك هي معاثر للأثماء.**
30. Good things were created for the good from the beginning, so for the wicked, good and evil things.	**30 الصالحات خلقت للصالحين منذ البدء كذلك الشرور للأشرار.**
31. The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.	**31 رأس ما تحتاج اليه حياة الانسان الماء والنار والحديد والملح وسميذ الحنطة والعسل واللبن ودم العنب والزيت واللباس.**

32. All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.	**32 كل هذه خيرات للأتقياء وكذلك هي تتحول للخطاة شروراً.**
33. There are spirits that are created for vengeance, and in their fury, they lay on grievous torments.	**33 من الارواح ارواح خلقت للانتقام وهذه في غضبها تشدد سياطها.**
34. In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.	**34 وفي وقت الانقضاء تصب قوتها وتسكن غضب صانعها.**
35. Fire, hail, famine, and death, all these were created for vengeance.	**35 النار والبرد والجوع والموت كل هذه خلقت للانتقام.**
36. The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.	**36 انياب السباع والعقارب والافاعي والسيف تنتقم من المنافقين بإهلاكهم.**
37. In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.	**37 هذه تفرح بوصيته وعلى الارض تستعد لوقت الحاجة وفي ازمنتها لا تتعدى كلمته.**
38. Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing,	**38 فلذلك ترسخت منذ البدء وتأملت ورسمت في كتابي.**
39. All the works of the Lord are good, and he will furnish every work in due time.	**39 ان جميع اعمال الرب صالحة فتؤتي كل فائدة في ساعتها.**
40. It is not to be said: This is worse than that: for all shall be well approved in their time.	**40 وليس لقائل ان يقول ان هذا شر من هذا فان كل امر يستحسن في وقته.**
41. Now therefore with the whole heart and mouth praise Him, and bless the name of the Lord.	**41 فالان سبحوا بكل قلوبكم وافواهكم وباركوا اسم الرب.**

Sirach 40
سيراخ 40

1. Great labor is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.	1 جهد عظيم خلق لكل انسان ونير ثقيل وضع على بني ادم من يوم خروجهم من اجواف امهاتهم الى يوم دفنهم في الارض ام الجميع.
2. Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:	2 فان عندهم انزعاج الافكار وروع القلب وقلق الانتظار ويوم الانقضاء.
3. From him that sits on a glorious throne, unto him that is humbled in earth and ashes:	3 من الجالس على العرش في المجد الى المتضع على التراب والرماد.
4. From him that wears purple, and bears the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,	4 من اللابس الاسمانجوني والتاج الى الملتف بالكتان الخشن وزد على ذلك الغضب والغيرة والاضطراب والجزع وخوف الموت والحقد والخصومة.
5. And in the time of rest upon his bed, the sleep of the night changes his knowledge.	5 وفي وقت الراحة على الفراش نوم الليل الذي يكدر خاطر الانسان.
6. A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.	6 فهو في راحة قليلة كلا شيء وبعد ذلك في الاحلام كما في يوم المراقبة.
7. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wonders that there is no fear.	7 يرتعد من رؤيا قلبه كالمنهزم من وجه الحرب وعند نجاته يهب ويتعجب من زوال خوفه.
8. Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.	8 هذا حال كل ذي جسد من الانسان الى البهيمة وللخطاة من ذلك سبعة اضعاف.
9. Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:	9 الموت والدم والخصومة والسيف والنوائب والجوع والسحق والسوط.
10. All these things are created for the wicked, and for their sakes came the flood.	10 كل ذلك خلق للأثماء ولأجلهم اتى الطوفان.
11. All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.	11 كل ما هو من الارض فإلى الارض يعود وكل ما هو من المياه فإلى البحر ينثني.
12. All bribery, and injustice shall be blotted out, and fidelity shall stand forever.	12 كل رشوة ومظلمة تمحى والامانة تبقى الى الابد.
13. The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.	13 اموال الظالمين تجف كالسيل وتدوي كالرعد الشديد عند المطر.
14. While he opens his hands he shall rejoice: but transgressors shall pine away in the end.	14 يفرح الظالم عند بسط يديه لكن المعتدين يضمحلون في الانقضاء.

15. The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.	**15 اعقاب المنافقين لا يأتون بفروع كثيرة ولا الاصول النجسة التي على الصخر الصلب.**
16. The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.	**16 الخضر الذي على كل ماء وشط نهر يقلع قبل كل عشب.**
17. Grace is like a paradise in blessings, and mercy remains forever.	**17 النعمة كجنة بركات والرحمة تستمر الى الابد.**
18. The life of a laborer that is content with what he has, shall be sweet, and in it you shall find a treasure.	**18 حياة العامل القنوع تحلو لكن الذي يجد كنزا هو فوق كليهما.**
19. Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.	**19 النسل وابتناء مدينة يخلدان الاسم لكن المرأة التي لا عيب فيها تحسب فوق كليهما.**
20. Wine and music rejoice the heart, but the love of wisdom is above them both.	**20 الخمر والغناء يسران القلب لكن حب الحكمة فوق كليهما.**
21. The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.	**21 المزمار والعود يطيبان اللحن لكن اللسان العذب فوق كليهما.**
22. Your eye desires favor and beauty, but more than these green sown fields.	**22 البهاء والجمال تشتهيهما عينك لكن خضر المزرعة فوق كليهما.**
23. A friend and companion meeting together in season, but above them both is a wife with her husband.	**23 الصديق والصاحب لهما لقاء وفاق لكن المرأة مع رجلها فوق كليهما.**
24. Brethren are a help in the time of trouble, but mercy shall deliver more than they.	**24 الاخوة والعون لساعة الضيق لكن نصرة الرحمة فوق كليهما.**
25. Gold and silver make the feet stand sure: but wise counsel is above them both.	**25 الذهب والفضة يثبتان القدم لكن المشورة تفضل على كليهما.**
26. Riches and strength lift up the heart: but above these is the fear of the Lord.	**26 الغنى والقوة يعزان القلب لكن مخافة الرب فوق كليهما.**
27. There is no want in the fear of the Lord, and it needs not to seek for help.	**27 ليس في مخافة الرب افتقار ولا يحتاج صاحبها الى نصرة.**
28. The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.	**28 مخافة الرب كجنة بركة وقد البست مجدا يفوق كل مجد.**
29. My son, in your lifetime be not indigent: for it is better to die than to want.	**29 يا بني لا تعش عيش الاستعطاء فان الموت خير من التكفف.**
30. The life of him that looks toward another man's table is not to be counted a life: for he feeds his soul with another man's meat.	**30 الرجل الذي يترصد مائدة الغريب عيشه لا يعد عيشا ونفسه تتنجس بأطعمة غريبة.**

31. But a man, well instructed and taught, will look to himself.	**31 الرجل الاريب المتأدب يتحفظ من ذلك.**
32. Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.	**32 يحلو الاستعطاء في فم الوقح وفي جوفه تتقد النار.**

Sirach 41
سيراخ 41

1. O death, how bitter is the remembrance of you to a man that has peace in his possessions!	1 ايها الموت ما اشد مرارة ذكرك على الانسان المتقلب في السلام فيما بين امواله.
2. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!	2 على الرجل الذي لا تتجاذبه الهموم الموفق في كل امر القادر على التلذذ بالطعام.
3. O death your sentence is welcome to the man that is in need, and to him whose strength fails:	3 ايها الموت حسن قضاؤك للإنسان المعوز الضعيف القوة.
4. Who is in a decrepit age, and that is in care about all things, and to the distrustful, that loses patience!	4 الهرم الذي يتجاذبه كل هم القنط الفاقد الصبر.
5. Fear not the sentence of death. Remember what things have been before you, and what shall come after you: this sentence is from the Lord upon all flesh.	5 لا تخش قضاء الموت اذكر اوائلك واواخرك هذا هو قضاء الرب على كل ذي جسد.
6. And what shall come upon you by the good pleasure of the Most High? Whether ten, or a hundred, or a thousand years.	6 وماذا ترفض مما هو مرضاة العلي عشر سنين كانت مرضاته ام مئة ام الفاً.
7. For among the dead there is no accusing of life.	7 انه ليس في الجحيم حساب على العمر.
8. The children of sinners become children of abominations, and they that converse near the houses of the ungodly.	8 بنو الخطاة بنو رجس وكذلك الذين يترددون الى بيوت المنافقين.
9. The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.	9 بنو الخطاة يهلك ميراثهم ويلازم ذريتهم العار.
10. The children will complain of an ungodly father, because for his sake they are in reproach.	10 الاب المنافق يتشكى منه بنوه لأنهم بسببه يلحقهم العار.
11. Woe to you, ungodly men, who have forsaken the law of the Most High Lord.	11 ويل لكم ايها الرجال المنافقون النابذون لشريعة الاله العلي.
12. And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.	12 فإنكم اذ ولدتم انما ولدتم للعنة ومتى متم فاللعنة هي نصيبكم.
13. All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.	13 كل ما هو من الارض يذهب الى الارض كذلك المنافقون يذهبون من اللعنة الى الهلاك.
14. The mourning of men is about their body, but the name of the ungodly shall be blotted out.	14 الناس ينوحون على اجسادهم لكن اسم الخطاة يمحى.

15. Take care of a good name: for this shall continue with you, more than a thousand treasures precious and great.	**15 ليكن اهتمامك بالاسم فانه ادوم لك من ألف كنز عظيم من الذهب.**
16. A good life has its number of days: but a good name shall continue forever.	**16 الحياة الصالحة ايام معدودات اما الاسم الصالح فيدوم الى الابد.**
17. My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?	**17 احفظوا التأديب في السلام ايها البنون اما الحكمة المكتومة والكنز المدفون فأية منفعة فيهما.**
18. Better is the man that hides his folly, than the man that hides his wisdom.	**18 الانسان الذي يكتم حماقته خير من الانسان الذي يكتم حكمته.**
19. Wherefore have a shame of these things I am now going to speak of.	**19 استحيوا مما اقول لكم.**
20. For it is not good to keep all shamefacedness: and all things do not please all men in opinion.	**20 فانه ليس بحسن الخجل من كل شيء ولا امر مما يصنع برشد يعجب كل انسان.**
21. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:	**21 اخجلوا امام الاب والام من الزنى وامام الرئيس والمقتدر من الكذب.**
22. Of an offence before a prince, and a judge: of iniquity before a congregation and a people:	**22 وامام القاضي والامير من الزلة وامام المجمع والشعب من الاثم.**
23. Of injustice before a companion and friend: and in regard to the place where you dwells,	**23 وامام الشريك والصديق من الظلم وامام بلد سكناك من السرقة.**
24. Of theft, and of the truth of God, and the covenant: of leaning with your elbow over meat, and of deceit in giving and taking:	**24 ومن مخالفة حق الله وعهده ومن اتكاء المرفق على الخبز ومن الخيانة في الاخذ والعطاء.**
25. Of silence before them that salute you: of looking upon a harlot: and of turning away your face from your kinsman.	**25 ومن السكوت امام الذين يسلمون عليك ومن النظر الى المرأة البغي.**
26. Turn not away your face from your neighbor, and of taking away a portion and not restoring.	**26 ومن اعراض وجهك عن نسيبك ومن سلب النصيب والعطاء.**
27. Gaze not upon another man’s wife, and be not inquisitive after his handmaid, and approach not her bed.	**27 ومن التفرس في امرأة ذات بعل ومن مراودة جاريتها وعلى سريرها لا تقف.**
28. Be ashamed of upbraiding speeches before friends: and after you have given, upbraid not.	**28 ومن كلام التعيير امام الاصدقاء ومن الامتنان بعد العطاء ومن نقل الكلام المسموع وافشاء ما قيل في السر.**

Sirach 42
سيراخ 42

1. Repeat not the word, which you have heard, and disclose not the thing that is secret; so shall you be truly without confusion, and shall find favor before all men: be not ashamed of any of these things, and accept no person to sin thereby:	1 حينئذ يكون خجلك في محله وتنال حظوة امام كل انسان اما هذه فلا تخجل فيها ولا تحاب الوجوه لتخطا فيها.
2. Of the law of the Most High, and of his covenant, and of judgment to justify the ungodly:	2 شريعة العلي والميثاق والقضاء بحيث لا يبرا المنافق.
3. Of the affair of companions and travelers, and of the gift of the inheritance of friends:	3 ودعوى صاحبك مع المتغربين واقتسام الميراث بين الاصدقاء.
4. Of exactness of balance and weights, of getting much or little:	4 وعدل الميزان والمعيار والمكسب كثر ام قل.
5. Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.	5 والاعتدال في البيع بين المشترين والمبالغة في تأديب البنين وضرب العبد الشرير حتى تدمي جنبه.
6. Sure keeping is good over a wicked wife.	6 والختم على المرأة الشريرة اليق بها.
7. Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that you give out or receive in.	7 وحيث تكون الايدي الكثيرة اقفل ومتى قسمت فبالعدد والوزن والعطاء والاخذ كل شيء ليكن في دفتر.
8. Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and you shall be well instructed in all things, and well approved in the sight of all men living.	8 ولا تخجل في تأديب الجاهل والاحمق والهرم المتحاكم الى الشبان حينئذ تكون متأدباً في الحقيقة وممدوحاً امام كل حي.
9. The father wakes for the daughter when no man knows, and the care for her takes away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:	9 البنت سهاد خفي لأبيها وهم يسلبه النوم مخافة من العنوس إذا شبت والصلف إذا تزوجت.
10. In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.	10 وفي عذرتها من التدنس والعلوق في بيت ابيها وفي الزواج من التعدي على رجلها او العقم.
11. Keep a sure watch over a shameless daughter: lest at anytime she make you become a laughingstock to your enemies, and a byword in the city, and a reproach among the people, and she make you ashamed before all the multitude.	11 واظب على مراقبة البنت القليلة الحياء لئلا تجعلك شماتة لأعدائك وحديثا في المدينة ومذمة لدى الشعب فتخزيك في الملا الكثير.

12. Behold not everybody’s beauty: and tarry not among women.	**12 لا تتفرس في جمال أحد ولا تجلس بين النساء.**
13. For from garments comes a moth, and from a woman the iniquity of a man.	**13 فانه من الثياب يتولد السوس ومن المرأة الخبث.**
14. For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.	**14 رجل يسيء خير من امرأة تحسن ثم تجلب الخزي والفضيحة.**
15. I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.	**15 إني اذكر اعمال الرب وأخبر بما رأيت ان في اقوال الرب اعماله.**
16. The sun giving light has looked upon all things, and full of the glory of the Lord is his work.	**16 عين الشمس المنيرة تبصر كل شيء وعمل الرب مملوء من مجده.**
17. Has not the Lord made the saints to declare all His wonderful works, which the Lord Almighty has firmly settled to be established for his glory?	**17 الم ينطق الرب القديسين بجميع عجائبه التي أثبتها الرب القدير لكي يثبت كل الخلق في مجده.**
18. He has searched out the deep, and the heart of men: and considered their crafty devices.	**18 انه بحث الغمر والقلب وفطن لكل دهاء.**
19. For the Lord knows all knowledge, and has beheld the signs of the world, He declares the things that are past, and the things that are to come, and reveals the traces of hidden things.	**19 علم الرب كل علم واطلع على علامة الدهر مخبرا بالماضي والمستقبل وكاشفا عن اثار الخفايا.**
20. No thought escapes Him, and no word can hide itself from Him.	**20 لا يفوته فكر ولا يخفى عليه كلام.**
21. He has beautified the glorious works of His wisdom: and He is from eternity to eternity, and to Him nothing may be added,	**21 وقد زين عظائم حكمته وهو الدائم منذ الدهر والى الدهر ولم يزد شيئاً.**
22. Nor can He be diminished, and He has no need of any counsellor.	**22 ولم ينقص ولا يحتاج الى مشورة.**
23. O how desirable are all His works, and what we can know is but as a spark!	**23 ما أشهى جميع اعماله والذي يرى منها مثل شرارة.**
24. All these things live, and remain forever, and for every use all things obey him.	**24 كل هذه تحيا وتبقى الى الابد لكل فائدة وجميعها تطيعه.**
25. All things are double, one against another, and He has made nothing defective.	**25 كل شيء اثنان واحد بإزاء الاخر ولم يصنع شيئا ناقصاً.**
26. He has established the good things of every one. And who shall be filled with beholding his glory?	**26 بل الواحد يؤيد مزايا الاخر فمن الذي يشبع من النظر الى مجده.**

Sirach 43
سيراخ 43

1. The firmament on high is his beauty, the beauty of heaven with its glorious show.	1 الجلد الطاهر فخر العلاء ومنظر السماء مرأى مجده.
2. The sun when he appears showing forth at his rising, an admirable instrument, the work of the most High.	2 الشمس عند خروجها تبشر بمرآها هي الة عجيبة صنع العلي.
3. At noon he burns the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:	3 عند هاجرتها تيبس البقعة فمن يقوم امام حرها الشمس كنافخ في الاتون لما يصنع في النار.
4. The sun three times as much, burns the mountains, breathing out fiery vapors, and shining with his beams, he blinds the eyes.	4 تحرق الجبال ثلاثة اضعاف وتبعث ابخرة نارية وتلمع بأشعة تجهر العيون.
5. Great is the Lord that made him, and at his words he has hastened his course.	5 عظيم الرب صانعها الذي بأمره تسرع في سيرها.
6. And the moon in all in her season, is for a declaration of times and a sign of the world.	6 والقمر بجميع احواله الموقتة هو نبا الازمنة وعلامة الدهر.
7. From the moon is the sign of the festival day, a light that decreases in her perfection.	7 من القمر علامة العيد هو نير ينقص عند التام.
8. The month is called after her name, increasing wonderfully in her perfection.	8 باسمه سمي الشهر وفي تغيره يزداد زيادة عجيبة.
9. Being an instrument of the armies on high, shining gloriously in the firmament of heaven.	9 ان في العلاء محلة عسكر تتلألأ في جلد السماء.
10. The glory of the stars is the beauty of heaven; the Lord enlightens the world on high.	10 هناك بهاء السماء ومجد النجوم وعالم متألق والرب في الأعالي.
11. By the words of the holy one they stand in judgment, and shall never fall in their watches.	11 عند كلام القدوس تقوم لإجراء احكامه ولا يأخذها في محارسها فتور.
12. Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.	12 انظر الى قوس الغمام وبارك صانعها ان رونقها في غاية الجمال.
13. It encompasses the heaven about with the circle of its glory, the hands of the most High have displayed it.	13 تنطق السماء منطقة مجد ويد العلي تمدانها.
14. By His commandment, He makes the snow to fall apace, and sends forth swiftly the lightning of His judgment.	14 بأمره عجل الثلج ورشق بروق قضائه.
15. Through this are the treasures opened, and the clouds fly out like birds.	15 وبه انفتحت الكنوز وطارت الغيوم كذوات الأجنحة.

16. By His greatness, He has fixed the clouds, and the hailstones are broken.	**16 بعظمته شدد الغيوم فانقضت حجارة البرد.**
17. At His sight shall the mountains be shaken, and at His will the south wind shall blow.	**17 بلحظاته تتزلزل الجبال وبإرادته تهب الجنوب.**
18. The noise of His thunder shall strike the earth, so does the northern storm, and the whirlwind:	**18 عند صوت رعده تتمخض الارض عند عاصفة الشمال وزوبعة الريح.**
19. And as the birds lighting upon the earth, he scatters snow, and the falling thereof, is as the coming down of locusts.	**19 يذري الثلج كما يتطاير ذوات الاجنحة وانحداره كنزول الجراد.**
20. The eye admires at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.	**20 تعجب العين من حسن بياضه وينذهل القلب من مطر.**
21. He shall pour frost as salt upon the earth: and when it freezes, it shall become like the tops of thistles.	**21 ويسكب الصقيع كالملح على الارض وإذا جمد صار كأطراف الاوتاد.**
22. The cold north wind blows, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.	**22 تهب ريح الشمال الباردة فيجمد الماء يستقر الجليد على كل مجتمع المياه ويلبس المياه درعاً.**
23. And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.	**23 تأكل الجبال وتحرق الصحراء وتتلف الخضر كالنار.**
24. A present remedy of all is the speedy coming of a cloud, and a dew that meets it, by the heat that comes, shall overpower it.	**24 يسرع الغمام فيشفي كل شيء والندى الناشئ من الحر يعيد البهجة.**
25. At his word the wind is still, and with his thought he appeases the deep, and the Lord has planted islands therein.	**25 بكلامه هدأ الغمر وغرس فيه الجزائر.**
26. Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.	**26 الذين يركبون البحر يحدثون بهوله نسمع بأذاننا فنتعجب.**
27. There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.	**27 هناك المصنوعات العجيبة الغريبة انواع الحيوانات خلائق الحيتان.**
28. Through him is established the end of their journey, and by his word all things are regulated.	**28 به ينتهي الى النجاح وبكلمته يقوم الجميع.**
29. We shall say much, and yet shall want words: but the sum of our words is, He is all.	**29 انا نكثر الكلام ولا نستقصي وغاية ما يقال انه هو الكل.**
30. What shall we be able to do to glorify him? for the Almighty himself is above all his works.	**30 ماذا نستطيع من تمجيده وهو العظيم فوق جميع مصنوعاته.**

31. The Lord is terrible, and exceeding great, and his power is admirable.	**31 مرهوب الرب وعظيم جدا وقدرته عجيبة.**
32. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.	**32 ارفعوا الرب في تمجيده ما استطعتم فلا يزال ارفع.**
33. Blessing the Lord, exalt him as much as you can; for he is above all praise.	**33 باركوا الرب وارفعوه ما قدرتم فانه أعظم من كل مدح.**
34. When you exalt him put forth all your strength, and be not weary: for you can never go far enough.	**34 بالغوا في رفعه قدر طاقتكم لا تكلوا فإنكم لن تدركوه.**
35. Who shall see him, and declare him? And who shall magnify him as he is from the beginning?	**35 من رآه فيخبر ومن يكبره كما هو.**
36. There are many things hidden from us that are greater than these: for we have seen but a few of his works.	**36 وهناك خفايا كثيرة أعظم من هذه فان الذي رأيناه من اعماله هو القليل.**
37. But the Lord has made all things, and to the godly He has given wisdom.	**37 ان الرب صنع كل شيء واتى الاتقياء الحكمة.**

Sirach 44
سيراخ 44

1. Let us now praise men of renown and our fathers in their generation.	1 لنمدح الرجال النجباء اباءنا الذين ولدنا منهم.
2. The Lord has wrought great glory through his magnificence from the beginning.	2 فيهم انشا الرب مجدا كثيرا وابدى عظمته منذ الدهر.
3. Such as have borne rule in their dominions, men of great power, and endued with their wisdom, showing forth in the prophets the dignity of prophets,	3 وقد كانوا ذوي سلطان في ممالكهم رجال اسم وباس مؤتمرين بفطنتهم ناطقين بالنبوءات.
4. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.	4 ائمة الشعب بمشوراتهم وبفهم كتب أمتهم.
5. Such as by their skill sought out musical tunes, and published canticles of the scriptures.	5 قد ضمنوا تأديبهم اقوال الحكمة وبحثوا في الحان الغناء وانشدوا قصائد الكتاب.
6. Rich men in virtue, studying beautifulness: living at peace in their houses.	6 رجال غنى واقتدار فاعلي سلامة في بيوتهم.
7. All these have gained glory in their generations, and were praised in their days.	7 اولئك كلهم نالوا مجدا في اجيالهم وكانت ايامهم ايام فخر.
8. They that were born of them have left a name behind them, that their praises might be related:	8 فمنهم من خلفوا اسماً يخبر بمدائحهم.
9. And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.	9 ومنهم من لا ذكر لهم وقد هلكوا كأنهم لم يكونوا قط وولدوا كأنهم لم يولدوا هم وبنوهم بعدهم.
10. But these were men of mercy, whose godly deeds have not failed:	10 اما اولئك فهم رجال رحمة وبرهم لا ينسى.
11. Good things continue with their seed.	11 الميراث الصالح يدوم مع ذريتهم واعقابهم يبقون على المواعيد.
12. Their posterity are a holy inheritance, and their seed has stood in the covenants.	12 تثبت ذريتهم وبنوهم لأجلهم.
13. And their children for their sakes remain forever: their seed and their glory shall not be forsaken.	13 الى الابد تدوم ذريتهم ولا يمحى مجدهم.
14. Their bodies are buried in peace, and their name lives unto generation and generation.	14 اجسامهم دفنت بالسلام واسماؤهم تحيا مدى الأجيال.
15. Let the people show forth their wisdom, and the church declare their praise.	15 الشعوب يحدثون بحكمتهم والجماعة تخبر بمدحتهم.

16. Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.	**16 اخنوخ أرضي الرب فنقل وسينادي الاجيال الى التوبة.**
17. Noe was found perfect, just, and in the time of wrath he was made a reconciliation.	**17 نوح وجد برا كاملا وبه كانت المصالحة في زمان الغضب.**
18. Therefore was there a remnant left to the earth, when the flood came.	**18 فلذلك ابقيت بقية على الارض حين كان الطوفان.**
19. The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.	**19 واقيمت معه عهود لكي لا يهلك بالطوفان كل ذي جسد.**
20. Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.	**20 ابراهيم كان اباً عظيما لأمم كثيرة ولم يوجد نظيره في المجد وقد حفظ شريعة العلي فعاهده عهداً.**
21. In his flesh he established the covenant, and in temptation he was found faithful.	**21 وجعل العهد في جسده وعند الامتحان وجد امیناً.**
22. Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,	**22 فلذلك حلف له ان الامم سيباركون في نسله وانه يكثر نسله كتراب الأرض.**
23. And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.	**23 ويعلي ذريته كنجوم ويورثهم من البحر الى البحر ومن النهر الى اقصى الأرض.**
24. And he did in like manner with Isaac for the sake of Abraham his father.	**24 وكذلك جعل في اسحق لأجل ابراهيم ابيه.**
25. The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.	**25 بركة جميع الناس والعهد ثم اقرهما على رأس يعقوب.**
26. He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.	**26 أثره ببركاته وورثه الميراث ميز حظوظه وقسمها على الاسباط الاثني عشر.**
27. And he preserved for him men of mercy that found grace in the eyes of all flesh.	**27 واقام منه رجل رحمة قد نال حظوة امام كل بشر.**

Sirach 45
سيراخ 45

1. Moses was beloved of God, and men: whose memory is in benediction.	1 موسى كان محبوباً عند الله والناس مبارك الذكر.
2. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.	2 فأتاه مجداً كمجد القديسين وجعله عظيما مرهوبا عند الاعداء بكلامه ازال الآيات.
3. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory.	3 ومجده امام الملوك اوصاه بشعبه وأراه مجده.
4. He sanctified him in his faith, and meekness, and chose him out of all flesh.	4 قدسه بإيمانه ووداعته واختاره من بين جميع البشر.
5. For he heard him, and his voice, and brought him into a cloud.	5 اسمعه صوته وادخله في الغمام.
6. And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.	6 اعطاه الوصايا مواجهة شريعة الحياة والعلم ليعلم يعقوب العهد وإسرائيل أحكامه.
7. He exalted Aaron his brother, and like to himself of the tribe of Levi:	7 اعلى هرون القديس نظيره اخاه من سبط لاوي.
8. He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,	8 جعل له عهد الدهر واعطاه كهنوت الشعب اسعده في البهاء.
9. And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.	9 ونطقه حلة مجد البسه كمال الفخر وايده بأدوات العزة.
10. He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,	10 السراويل والثوب السابغ والافود وجعل حوله الرمانات من ذهب مع جلاجل كثيرة من حوله.
11. That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.	11 ليرن صوتها عند خطوه ليسمع الصليل في الهيكل ذكرا لبني شعبه.
12. He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth:	12 واعطاه الحلة المقدسة من ذهب واسمانجوني وارجوان صنعة نساج حاذق صدرة القضاء التي فيها النور والحق.
13. Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.	13 نسيجها من قرمز مشزور صنعة عامل حاذق وعليها حجارة كريمة كنقش الخاتم مرصعة في الذهب صنعة نقاش الجوهر منقوش عليها اسماء اسباط اسرائيل ذكراً.

14. And a crown of gold upon his turban wherein was engraved Holiness, an ornament of honor: a work of power, and delightful to the eyes for its beauty.	**14 وكان على العمامة اكليل من ذهب منقوش عليه عنوان القداسة وكان زينة كرامة صنعة براعة تعشقها العيون لحسنها.**
15. Before him there were none so beautiful, even from the beginning.	**15 كل هذه كانت في غاية الجمال ولم يكن لها مثيل في الدهر.**
16. No stranger was ever clothed with them, but only his children alone, and his grandchildren forever.	**16 لم يلبسها الا من هو من عشيرته بنوه واعقابه في كل عهد.**
17. His sacrifices were consumed with fire every day.	**17 ذبائحه تحرق بالنار كل يوم مرتين بلا انقطاع.**
18. Moses filled his hands and anointed him with holy oil.	**18 كرس موسى يديه ومسحه بالدهن المقدس.**
19. This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.	**19 فصار ذلك عهدا ابديا له ولذريته ما دامت السماء ليخدم للرب ويمارس الكهنوت ويبارك شعبه باسمه.**
20. He chose him out of all men living, to offer sacrifice to God, incense, and a good savor, for a memorial to make reconciliation for his people:	**20 اختاره من بين جميع الاحياء ليقرب التقدمة للرب البخور والرائحة الطيبة ذكرا وتكفيرا عن شعبه.**
21. And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.	**21 اقامه على وصاياه واعطاه سلطانا على عهود الاحكام ليعلم يعقوب الشهادات وينير اسرائيل بشريعته.**
22. And strangers stood up against him, and through envy the men that were with Dathan and Abiram, compassed him about in the wilderness, and the congregation of Korah in their wrath.	**22 اجتمع عليه الغرباء وحسدوه في البرية رجال داثان وابيرام وجماعة قورح بالحدة والغضب.**
23. The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.	**23 نظر الرب فلم يرض فأبادهم بحدة غضبه.**
24. He wrought wonders upon them, and consumed them with a flame of fire.	**24 أجري بهم عجائب وافناهم بنار لهيبه.**
25. And he added glory to Aaron, and gave him an inheritance, and divided unto him the first fruits of the increase of the earth.	**25 وزاد هرون مجداً واعطاه ميراثاً. جعل لهم بواكير ثمار الأرض.**
26. He prepared them bread in the first place unto fullness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.	**26 وهيأ لهم قبل غيرهم شبعهم من الخبز، فهم يأكلون من ذبائح الرب التي اعطاها له ولذريته.**
27. But he shall not inherit among the people in the land, and he has no portion among the people: for he himself is his portion and inheritance.	**27 الا انه لم يرث في ارض الشعب ولم يكن له نصيب فيما بينهم لأنه هو نصيبه وميراثه.**

28. Phinehas the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:	**28 وفينحاس ابن العازار هو الثالث في المجد لأجل غيرته في مخافة الرب.**
29. And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.	**29 ولأنه قام عند ارتداد الشعب بصلاح نشاط نفسه وصفح عن إسرائيل.**
30. Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed forever.	**30 لذلك اعطاه الرب عهد سلامه لكي يكون امام شعبه في الاقداس وتبقى له ولنسله عظمة الكهنوت مدى الدهور.**
31. And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.	**31 وعاهد داود بن يسي من سبط يهوذا على ميراث الملك من ابن الى ابن في ذريته كالميراث لهرون ونسله ليعطيكم الحكمة في قلوبكم لكي تحكموا بالعدل في شعبه فلا تزول خيراتهم ومجدهم مدى اجيالهم.**

Sirach 46
سيراخ 46

1. Valiant in war was Joshua the son of Nun, who was successor of Moses among the prophets.	**1 كان يشوع بن نون رجل بأس في الحروب خليفة موسى في النبوءات.**
2. Very great for saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.	**2 وكان كاسمه عظيما في خلاص مختاريه شديد الانتقام على الاعداء المقاومين لكي يورث إسرائيل.**
3. How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?	**3 ما أعظم مجده عند رفع يديه وتسديد حربته على المدن.**
4. Who before him has so resisted? for the Lord himself brought the enemies.	**4 من قام نظيره من قبله ان الرب نفسه دفع اليه الأعداء.**
5. Was not the sun stopped in his anger, and one day made as two?	**5 الم ترجع الشمس الى الوراء على يده وصار اليوم نحوا من يومين.**
6. He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.	**6 دعا العلي القدير اذ كان يهزم الاعداء من كل جهة فاستجاب له الرب العظيم بحجارة برد عظيمة الثقل.**
7. He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.	**7 اغار على الامة بالقتال وفي المنهبط اهلك المقاومين.**
8. That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:	**8 لكي تعرف الامم كمال عدتهم وان حربه امام الرب لأنه منقاد للقدير.**
9. And in the days of Moses, he did a work of mercy, he and Caleb the son of Jephunneh, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.	**9 وفي ايام موسى صنع رحمة هو وكالب بن يفنة اذ قاما على العدو وردا الشعب عن الخطيئة وسكنا تذمر السوء.**
10. And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that flows with milk and honey.	**10 وهما وحدهما ابقيا من الست مئة ألف راجل ليدخلاهم الى الميراث الى ارض تدر لبنا وعسلاً.**
11. And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:	**11 واتى الرب كالب قوة وبقيت معه الى شيخوخته فصعد الى ذلك الموضع المرتفع من الارض الذي نالته ذريته ميراثاً.**
12. That all the children of Israel might see, that it is good to obey the holy God.	**12 لكي يعلم جميع بني اسرائيل ان الانقياد للرب حسن.**

13. Then all the judges, everyone by name, whose heart was not corrupted: who turned not away from the Lord,	**13 والقضاة كل منهم باسمه الذين لم تزن قلوبهم على الرب ولم يرتدوا عنه.**
14. That their memory might be blessed, and their bones spring up out of their place,	**14 ليكن ذكرهم مباركاً ولتزهر عظامهم من مواضعها.**
15. And their name continue forever, the glory of the holy men remaining unto their children.	**15 وليتجدد اسمهم وليمجدهم بنوهم.**
16. Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.	**16 صموئيل المحبوب عند الرب نبي الرب سن الملك ومسح رؤساء شعبه.**
17. By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity, he was proved a prophet.	**17 قضى للجماعة بحسب شريعة الرب وافتقد الرب يعقوب.**
18. And he was known to be faithful in his words, because he saw the God of light:	**18 بإيمانه اختبر انه نبي وبإيمانه علم انه صادق الرؤيا.**
19. And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.	**19 دعا الرب القدير عندما كان اعداؤه يضيقون من كل جهة واصعد حملا رضيعاً.**
20. And the Lord thundered from heaven, and with a great noise made his voice to be heard.	**20 فارعد الرب من السماء وبقصيف عظيم اسمع صوته.**
21. And he crushed the princes of the Tyrians, and all the lords of the Philistines:	**21 وحطم رؤساء الصوريين وجميع اقطاب فلسطين.**
22. And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or anything else, even to a shoe, he had not taken of any man, and no man did accuse him.	**22 وقبل رقاده عن الدهر شهد امام الرب ومسيحه أنى لم اخذ من أحد من البشر مالاً بل ولا حذاء ولم يشكه انسان.**
23. And after this he slept, and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.	**23 ومن بعد رقاده تنبا وأخبر الملك بوفاته ورفع من الارض صوته بالنبوءة لمحو اثم الشعب.**

Sirach 47
سيراخ 47

1. Then Nathan the prophet arose in the days of David.	**1 وبعد ذلك قام ناثان وتنبأ في ايام داود.**
2. And as the fat taken away from the flesh, so was David chosen from among the children of Israel.	**2 كما يفصل الشحم من ذبيحة الخلاص هكذا فصل داود من بين بني إسرائيل.**
3. He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.	**3 لاعب الاسود ملاعبته الجداء والادباب كأنها حملان الضأن.**
4. Did not he kill the giant, and take away reproach from his people?	**4 الم يقتل الجبار وهو شاب الم يرفع العار عن شعبه.**
5. In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:	**5 اذ رفع يده بحجر المقلاع وحط صلف جليات.**
6. For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.	**6 لأنه دعا الرب العلي فأعطى يمينه قوة ليقتل رجلا شديد القتال ويعلي قرن شعبه.**
7. So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:	**7 فأعطاه الرب مجد قاتل ربوات ومدحه ببركاته اذ نقل اليه تاج المجد.**
8. For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn forever.	**8 فانه حطم الاعداء من كل جهة وافنى الفلسطينيين المعاندين وحطم قرنهم الى يومنا هذا.**
9. In all his works he gave thanks to the holy one, and to the Most High, with words of glory.	**9 في جميع اعماله اعترف للقدوس العلي بكلام مجد.**
10. With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:	**10 بكل قلبه سبح وأحب صانعه.**
11. And he set singers before the altar, and by their voices he made sweet melody.	**11 اقام المغنين امام المذبح ولقنهم الحانا لذيذة السماع.**
12. And to the festivals, he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.	**12 جعل للأعياد رونقا وللمواسم زينة الى الانقضاء لكي يسبح اسمه القدوس ويرنم في قدسه منذ الصباح.**
13. The Lord took away his sins, and exalted his horn forever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.	**13 الرب غفر خطاياه واعلى قرنه الى الابد عاهده على الملك وعرش المجد في إسرائيل.**
14. After him arose up a wise son, and for his sake he cast down all the power of the enemies.	**14 بعده قام ابن حكيم وعلى يده استراح في الرحب.**

15. Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary forever: O how wise were you in your youth!	**15 ملك سليمان ايام سلام واراحه الله من كل جهة لكي يشيد بيتا لاسمه ويهيئ قدسا الى الابد.**
16. And you were filled as a river with wisdom, and your soul covered the earth.	**16 ما أعظم حكمتك في صبائك وفطنتك التي طفحت بها مثل النهر فان قريحتك عمت الأرض.**
17. And you multiplied riddles in parables: your name went abroad to the islands far off, and you were beloved in your peace.	**17 فملاتها من امثال الاحاجي بلغ اسمك الى الجزائر البعيدة واحببت لأجل سلامك.**
18. The countries wondered at you for your canticles, and proverbs, and parables, and interpretations,	**18 اعجبت الافاق بما لك من الاغاني والامثال والالغاز والتفاسير.**
19. And at the name of the Lord God, whose surname is, God of Israel.	**19 باسم الرب الاله الموصوف باله إسرائيل.**
20. You gathered gold as copper, and multiplied silver as lead,	**20 جمعت الذهب كالقصدير والفضة كالرصاص.**
21. And you bowed yourself to women: and by your body you were brought under subjection.	**21 أملت فخذيك الى النساء فاستولين على جسدك.**
22. You have stained your glory, and defiled your seed so as to bring wrath upon your children, and to have your folly kindled,	**22 جعلت عيباً في مجدك ونجست نسلك فجلبت الغضب على بنيك لقد صدعت قلبي جهالتك.**
23. That you should make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.	**23 حتى قسم السلطان الى قسمين ونشا من افرايم ملك متمرد.**
24. But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loves the Lord.	**24 لكن الرب لا يترك رحمته ولا يفسد من اعماله شيئا لا يدمر اعقاب مصطفاه ولا يهلك ذرية محبه.**
25. Wherefore he gave a remnant to Jacob, and to David of the same stock.	**25 فأبقى ليعقوب بقية ولداود جرثومة منه.**
26. And Solomon had an end with his fathers.	**26 واستراح سليمان مع ابائه.**
27. And he left behind him of his seed, the folly of the nation,	**27 وخلف بعده ذا سفه عند الشعب من نسله.**
28. Even Rehoboam that had little wisdom, who turned away the people through his counsel:	**28 رحبعام السخيف الراي الذي بعث بمشورته الشعب على التمرد.**
29. And Jeroboam the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin, and their sins were multiplied exceedingly.	**29 ويربعام بن نباط الذي اثم اسرائيل وسن لافرايم طريق الخطيئة فكثرت خطاياهم.**
30. They removed them far away from their land.	**30 جدا حتى اجلتهم عن ارضهم.**

31. And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.	**31 والتمسوا كل شر حتى حل بهم الانتقام.**

Sirach 48
سيراخ 48

1. And Elijah the prophet stood up, as a fire, and his word burnt like a torch.	**1 وقام ايليا النبي كالنار وتوقد كلامه كالمشعل.**
2. He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.	**2 بعث عليهم الجوع وبغيرته ردهم نفرا قليلاً.**
3. By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.	**3 اغلق السماء بكلام الرب وانزل منها نارا ثلاث مرات.**
4. Thus was Elias magnified in his wondrous works. And who can glory like to you?	**4 ما أعظم مجدك يا ايليا بعجائبك ومن له فخر كفخرك.**
5. Who raised up a dead man from below, from the lot of death, by the word of the Lord God.	**5 انت الذي اقمت ميتا من الموت ومن الجحيم بكلام العلي.**
6. Who brought down kings to destruction, and brake easily their power in pieces, and the glorious from their bed.	**6 واهبطت الملوك الى الهلاك والمفتخرين من اسرتهم.**
7. Who heard judgment in Sinai, and in Horeb the judgments of vengeance.	**7 وسمعت في سيناء القضاء وفي حوريب احكام الانتقام.**
8. Who anointed kings to penance, and made prophets successors after you.	**8 ومسحت ملوكا للنقمة وانبياء خلائف لك.**
9. Who was taken up in a whirlwind of fire, in a chariot of fiery horses.	**9 وخطفت في عاصفة من النار في مركبة خيل نارية.**
10. Who is registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.	**10 وقد اكتتبك الرب لأحكام تجرى في اوقاتها ولتسكين الغضب قبل حدته ورد قلب الاب الى الابن واصلاح اسباط يعقوب.**
11. Blessed are they that saw you, and were honored with your friendship.	**11 طوبى لمن عاينك ولمن حاز فخر مصادقتك.**
12. For we live only in our life, but after death our name shall not be such.	**12 انا نحيا هذه الحياة وبعد الموت لا يكون لنا مثل هذا الاسم.**
13. Elias was indeed covered with the whirlwind, and his spirit was filled up in Elisha: in his days he feared not the prince, and no man was more powerful than he.	**13 وتوارى ايليا في العاصفة فامتلا اليشع من روحه وفي ايامه لم يتزعزع مخافة من ذي سلطان ولم يستول عليه أحد.**
14. No word could overcome him, and after death his body prophesied.	**14 لم يغلبه كلام وفي رقاد الموت جسده تنبأ.**

15. In his life he did great wonders, and in death, he wrought miracles.	**15 صنع في حياته الآيات وبعد موته الاعمال العجيبة.**
16. For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth.	**16 ومع هذه كلها لم يتب الشعب ولم يقلعوا عن الخطايا الى ان طردوا من ارضهم وتبددوا في كل الأرض.**
17. And there was left but a small people, and a prince in the house of David.	**17 وأبقي شعب قليل ورؤساء لبيت داود.**
18. Some of these did that which pleased God: but others committed many sins.	**18 بعضهم صنعوا المرضي وبعضهم أكثروا من الخطايا.**
19. Hezekiah fortified his city, and brought in water into the midst thereof, and he dig a rock with iron, and made a well for water.	**19 حزقيا حصن مدينته وادخل اليها ماء جيحون حفر الصخر بالحديد وبنى اباراً للماء.**
20. In his days Sennacherib came up, and sent Rabshakeh, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.	**20 في ايامه صعد سنحاريب وبعث ربشاقى فاقبل ورفع يده على صهيون وتنفخ بكبريائه.**
21. Then their hearts and hands trembled, and they were in pain as women in travail.	**21 حينئذ ارتجفت قلوبهم وايديهم وتمخضوا كالوالدات.**
22. And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.	**22 فدعوا الرب الرحيم باسطين اليه ايديهم فالقدوس من السماء استجاب لهم سريعاً.**
23. He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.	**23 وافتداهم على يد أشعياء.**
24. He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.	**24 ضرب محلة اشور وملاكه حطمهم.**
25. For Hezekiah did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.	**25 لان حزقيا صنع المرضي امام الرب وجد في السلوك في طرق داود ابيه التي اوصاه بها أشعياء النبي العظيم الصادق في رؤياه.**
26. In his days the sun went backward, and he lengthened the king’s life.	**26 في ايامه رجعت الشمس الى الوراء وهو زاد على عمر الملك.**
27. With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.	**27 بروح عظيم رأى العواقب وعزى النائحين في صهيون.**
28. He showed what should come to pass forever, and secret things before they came.	**28 كشف عما سيكون على مدى الدهور وعن الخفايا قبل حدوثها.**

Sirach 49
سيراخ 49

1. The memory of Josiah is like the composition of a sweet smell made by the art of a perfumer:	1 ذكر يوشيا مزاج طيب قد عبئ بصناعة العطار.
2. His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.	2 في كل فم يحلو كالعسل وهو كالغناء في مجلس الخمر.
3. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.	3 اقيم ليتوب الشعب على يده فرفع ارجاس الاثم.
4. And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.	4 وجه قلبه الى الرب وفي ايام الاثماء وطد التقوى.
5. Except David, and Hezekiah and Josiah, all committed sin.	5 كلهم أجرموا ما خلا داود وحزقيا ويوشيا.
6. For the kings of Juda forsook the law of the most High, and despised the fear of God.	6 تركوا شريعة العلي ارتد ملوك يهوذا.
7. So they gave their kingdom to others, and their glory to a strange nation,	7 دفعوا قرنهم الى غيرهم ومجدهم الى أمة غريبة.
8. They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.	8 احرقوا بالنار مدينة القدس المختارة وخربوا طرقها على يد أرميا.
9. For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.	9 فانهم اساءوا اليه وهو قد قدس في جوف امه نبيا ليستأصل ويسيء ويهلك وايضا ليبني ويغرس.
10. It was Ezekiel that saw the glorious vision, which was shown him upon the chariot of cherubim.	10 ورأى حزقيال رؤيا المجد التي اراه اياها بمركبة الكروبيم.
11. For he made mention of the enemies under the figure of rain, and of doing good to them that showed right ways.	11 أنذر الاعداء بالمطر ووعد المستقيمين في طرقهم بالإحسان.
12. And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.	12 لتزهر عظام الانبياء الاثني عشر من مكانها فانهم عزوا يعقوب وافتدوهم بإيمان الرجاء.
13. How shall we magnify Zerubbabel? for he was as a signet on the right hand;	13 كيف نعظم زربابل انه كخاتم في اليد اليمنى.
14. In like manner, Joshua the son of Jozadak who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.	14 كذلك يشوع بن يوصاداق فانهما في ايامهما بنيا البيت ورفعا شأن الشعب المقدس للرب المهيأ لمجد أبدى.

15. And let Nehemiah be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.	**15 ونحميا يكون ذكره طول الايام فانه اقام لنا السور المنهدم ونصب الابواب والمزاليج ورم منازلنا.**
16. No man was born upon earth like Enoch: for he also was taken up from the earth.	**16 لم يخلق على الارض أحد مثل اخنوخ الذي نقل عن الأرض.**
17. Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:	**17 ولم يولد رجل مثل يوسف رئيس اخوته وعمدة الشعب.**
18. And his bones were visited, and after death they prophesied.	**18 عظامه افتقدت وبعد موته تنبأت.**
19. Shem and Seth obtained glory among men: and above every soul Adam in the beginning,	**19 سام وشيث ممجدان بين الناس وفوق كل نفس في الخلق آدم.**

Sirach 50
سيراخ 50

1. Simon the high priest, son of Onias, who in his life propped up the house, and in his days fortified the temple.	**1 سمعان بن أونيا الكاهن العظيم رمم البيت في حياته ووثق الهيكل في أيامه.**
2. By him also the height of the temple was founded, the double building and the high walls of the temple.	**2 واسس سمكاً مضاعفاً تحصيناً شامخاً حول الهيكل.**
3. In his days the wells of water flowed out, and they were filled as the sea above measure.	**3 في ايامه استنبطت ابار المياه وكالبحر تناهت في الفيضان.**
4. He took care of his nation, and delivered it from destruction.	**4 هو الذي اهتم بشعبه لئلا يهلك وحصن المدينة لئلا تفتح.**
5. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.	**5 ما امجده في تصرفه بين الشعب وفي خروجه من وراء حجاب البيت.**
6. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.	**6 مثله مثل كوكب الصبح بين الغمام او البدر أيام تمامه.**
7. And as the sun when it shines, so did he shine in the temple of God.	**7 او الشمس المشرقة على هيكل العلي.**
8. And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.	**8 او القوس المتلألئة بين سحب البهاء او زهر الورد في ايام الربيع او الزنبق على مجاري المياه او نبات لبنان في أيام الصيف.**
9. As a bright fire, and frankincense burning in the fire.	**9 او النار او اللبان على المجمرة.**
10. As a massy vessel of gold, adorned with every precious stone.	**10 او اناء الذهب المصمت المزين بكل حجر كريم.**
11. As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.	**11 او الزيتون المثمر او السرو المرتفع الى السحب اذ كان يأخذ حلة مجده ويلبس كمال زينته.**
12. When he went up to the holy altar, he honored the vesture of holiness.	**12 ويصعد الى المذبح المقدس كان يزيد لباس القدس بهاء.**
13. And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Lebanon,	**13 واذ كان يتناول اعضاء الذبيحة من ايدي الكهنة وهو واقف على موقد المذبح كان يحيط به اكليل من الاخوة احاطة الفروع بأرز لبنان.**
14. And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.	**14 والشطب بالنخل وكان جميع بني هرون في مجدهم.**

15. And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honor the offering of the most high King,	**15 وتقدمة الرب في ايديهم امام كل جماعة اسرائيل وكان هو عند اتمام خدمته على المذبح لتزيين تقدمة العلي القدير.**
16. He stretched forth his hand to make a libation, and offered of the blood of the grape.	**16 يمد يده على المسكب ويسكب من دم العنب؟**
17. He poured out at the foot of the altar a divine odor to the Most High Prince.	**17 يصبه على اسس المذبح رائحة مرضية امام العلي ملك الجميع.**
18. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.	**18 حينئذ كان بنو هرون يهتفون بالأبواق المطروقة ويسمعون صوتاً عظيماً ذكراً أمام العلي.**
19. Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.	**19 وكان عند ذلك كل الشعب يبادرون معا ويخرون على وجوههم الى الارض ساجدين لربهم القدير الله العلي.**
20. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.	**20 وكان المغنون يسبحون بأصواتهم ويسمعون في البيت المعظم الحانهم اللذيذة.**
21. And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.	**21 وكان الشعب يتضرعون الى الرب العلي بصلاتهم امام الرحيم الى ان يفرغ من اكرام الرب وتتم خدمته.**
22. Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:	**22 ثم كان ينزل ويرفع يديه على كل جماعة بني اسرائيل مباركا الرب بشفتيه ومفتخرا باسمه.**
23. And he repeated his prayer, willing to show the power of God.	**23 ويكرر سجوده ليظهر ان البركة من لدن العلي.**
24. And now pray to the God of all, who has done great things in all the earth, who has increased our days from our mother's womb, and has done with us according to his mercy.	**24 فالان يا جميع الناس باركوا الله الذي يصنع العظائم في كل مكان ويزيد ايامنا منذ الرحم ويعاملنا على حسب رحمته.**
25. May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:	**25 ليمنحنا سرور القلب والسلام في اسرائيل في ايامنا وعلى مدى الدهور.**
26. That Israel may believe that the mercy of God is with us, to deliver us in his days.	**26 مقراً علينا رحمته ومفتدياً لنا في أيامه.**
27. There are two nations, which my soul abhors: and the third is no nation: which I hate:	**27 امتان مقتتهما نفسي والثالثة ليست بأمة.**
28. They that sit on mount Samaria, and the Philistines, and the foolish people that dwell in Shechem.	**28 الساكنون في جبل السامرة والفلسطينيون والشعب الاحمق الساكن في شكيم.**

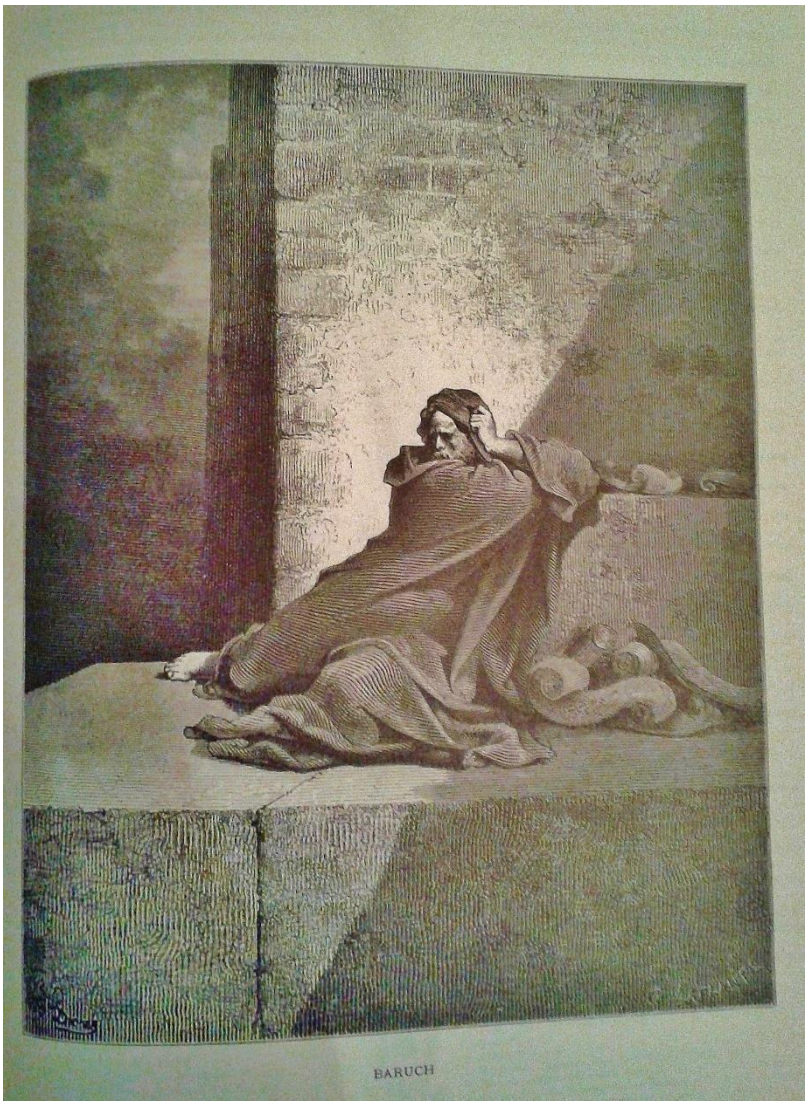
29. Joshua the son of Sirach, of Jerusalem, has written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.	**29 قد رسم تأديب العقل والعلم في هذا الكتاب يشوع بن سيراخ الأورشليمي الذي افاض الحكمة من قلبه.**
30. Blessed is he that is conversant in these good things and he that lays them up in his heart, shall be wise always.	**30 طوبى لمن يواظب على هذه فان الذي يجعلها في قلبه يكون حكيماً.**
31. For if he do them, he shall be strong to do all things: because the light of God guides his steps.	**31 وإذا عمل بها يقدر على كل شيء لان نور الرب دليله.**

Sirach 51
سيراخ 51

1. A prayer of Jesus the son of Sirach. I will give glory to you, O Lord, O King, and I will praise you, O God my Savior.	**1 صلاة يشوع بن سيراخ اعترف لك ايها الرب الملك واسبح الله مخلصي.**
2. I will give glory to your name: for you have been a helper and protector to me.	**2 اعترف لاسمك لأنك كنت لي مجيرا ونصيراً.**
3. And have preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, you have been my helper.	**3 وافتديت جسدي من الهلاك ومن شرك سعاية اللسان ومن شفاه مختلقي الزور وكنت لي ناصراً تجاه المقاومين.**
4. And you have delivered me, according to the multitude of the mercy of your name, from them that did roar, prepared to devour.	**4 وافتديتني برحمتك الغزيرة واسمك من زئير المستعدين للافتراس.**
5. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:	**5 من ايدي طالبي نفسي ومن مضايقي الكثيرة.**
6. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.	**6 من الاختناق باللهيب المحيط بي ومن وسط النار حتى لا اصلى.**
7. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:	**7 من عمق جوف الجحيم ومن اللسان الدنس وكلام الزور وسعاية اللسان الجائر عند الملك.**
8. My soul shall praise the Lord even to death.	**8 دنت نفسي من الموت.**
9. And my life was drawing near to hell beneath.	**9 واقتربت حياتي من عمق الجحيم.**
10. They compassed me on every side, and there was no one that would help me. I looked for the succor of men, and there was none.	**10 احيط بي من كل جهة ولا نصير التفت لإغاثة الناس فلم تكن.**
11. I remembered your mercy, O Lord, and your works, which are from the beginning of the world.	**11 فتذكرت رحمتك ايها الرب وصنيعك الذي منذ الدهر.**
12. How you delivered them that wait for you, O Lord, and saves them out of the hands of the nations.	**12 كيف تنقذ الذين ينتظرونك وتخلصهم من ايدي الأمم.**
13. you have exalted my dwelling place upon the earth and I have prayed for death to pass away.	**13 فرفعت من الارض صلاتي وتضرعت لأنقذ من الموت.**
14. I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.	**14 دعوت الرب ابا ربي لئلا يخذلني في ايام الضيق في عهد المتكبرين الخاذلين لي.**

15. I will praise your name continually, and will praise it with thanksgiving, and my prayer was heard.	**15 إني اسبح اسمك في كل حين وأرنم له بالاعتراف لان صلاتي قد استجيبت.**
16. And you have saved me from destruction, and have delivered me from the evil time.	**16 فإنك قد خلصتني من الهلكة وانقذتني من زمان السوء.**
17. Therefore I will give thanks, and praise you, and bless the name of the Lord.	**17 فلذلك اعترف لك واسبحك وابارك اسم الرب.**
18. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.	**18 في صبائي قبل ان اتيه التمست الحكمة علانية في صلاتي.**
19. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.	**19 امام الهيكل ابتهلت لأجلها والى اواخري التمسها فأزهرت كباكورة العنب.**
20. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.	**20 ابتهج بها قلبي ودرجت قدمي في الاستقامة ومنذ صبائي جددت في أثرها.**
21. I bowed down my ear a little, and received her.	**21 أملت أذني قليلاً ووعيت.**
22. I found much wisdom in myself, and profited much therein.	**22 فوجدت لنفسي تأديباً كثيرا وكان لي فيها نجح عظيم.**
23. To him who gives me wisdom, I will give glory.	**23 ان الذي اتاني حكمة اعطيه تمجيداً.**
24. For I have determined to follow her: I have had a zeal for good, and shall not be confounded.	**24 فاني عزمت ان اعمل بها وقد حرصت على الخير ولست أخزى.**
25. My soul has wrestled for her, and in doing it I have been confirmed.	**25 جاهدت نفسي لأجلها وتأيدت بالعمل بها.**
26. I stretched forth my hands on high, and I bewailed my ignorance of her.	**26 مددت يدي الى العلاء وبكيت على جهالاتي.**
27. I directed my soul to her, and in knowledge, I found her.	**27 وجهت نفسي اليها وبالطهارة وجدتها.**
28. I possessed my heart with her from the beginning: therefore, I shall not be forsaken.	**28 بها ملكت قلبي من البدء فلذلك لا اخذل.**
29. My entrails were troubled in seeking her: therefore shall I possess a good possession.	**29 وجوفي اضطرب في طلبها فلذلك اقتنيت قنية صالحة.**
30. The Lord has given me a tongue for my reward: and with it I will praise him.	**30 اعطاني الرب اللسان جزاء فبه اسبحه.**
31. Draw near to me, unlearned, and gather yourselves together into the hours of discipline.	**31 ادنوا مني ايها الغير المتأدبين وامكثوا في منزل التأديب.**

The Prophecy of Baruch
سفر باروخ



Baruch 1
باروخ 1

1. These are the words of the book which Baruch the son of Neraiah, son of Mahseiah, son of Zedekiah, son of Hasadiah, son of Hilkiah, wrote in Babylon.	**1 هذا كلام الكتاب الذي كتبه باروك بن نيريا بن معسيا بن صدقيا بن حسديا ابن حلقيا في بابل.**
2. In the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem and burned it with fire.	**2 في السنة الخامسة في السابع من الشهر حين اخذ الكلدانيون اورشليم واحرقوها بالنار.**
3. And Baruch read the words of this book in the hearing of Jeconiah the son of Jehoiakim, king of Judah, and in the hearing of all the people who came to hear the book.	**3 وتلا باروك كلام هذا الكتاب على مسمعي يكنيا بن يوياقيم ملك يهوذا وعلى مسامع جميع الشعب الذين جاءوا لاستماع الكتاب.**
4. And in the hearing of the mighty men and the princes, and in the hearing of the elders, and in the hearing of all the people, small and great, all who dwelt in Babylon by the river Sud.	**4 وعلى مسامع المقتدرين وبني الملوك ومسامع الشيوخ ومسامع جميع الشعب من الصغار الى الكبار، جميع الساكنين في بابل على نهر سود.**
5. Then they wept, and fasted, and prayed before the Lord.	**5 فبكوا وصاموا وصلوا امام الرب.**
6. And they collected money, each giving what he could.	**6 وجمعوا من الفضة قدر ما استطاعت يد كل واحد.**
7. and they sent it to Jerusalem to Jehoiakim the high priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people who were present with him in Jerusalem.	**7 وبعثوا الى اورشليم الى يوياقيم بن حلقيا بن شلوم الكاهن والى الكهنة والى جميع الشعب الذين معه في اورشليم.**
8. At the same time, on the tenth day of Sivan, Baruch took the vessels of the house of the Lord, which had been carried away from the temple, to return them to the land of Judah -- the silver vessels which Zedekiah the son of Josiah, king of Judah, had made.	**8 عندما اخذ آنية بيت الرب المسلوبة من الهيكل ليردها الى ارض يهوذا في العاشر من سيوان وهي آنية الفضة التي صنعها صدقيا ابن يوشيا ملك يهوذا.**
9. After Nebuchadnezzar king of Babylon had carried away from Jerusalem Jeconiah and the princes and the prisoners and the mighty men and the people of the land, and brought them to Babylon.	**9 بعدما اجلى نبوكد نصر ملك بابل يكنيا والرؤساء والمحصنين والمقتدرين وشعب الارض من اورشليم وذهب بهم الى بابل.**
10. And they said: Behold we have sent you money, buy with it burnt offerings and sin offerings, and frankincense, and make meat offerings, and offer them upon the altar of the Lord our God:	**10 وقالوا اننا قد ارسلنا اليكم فضة فابتاعوا بالفضة محرقات وذبائح للخطية ولباناً واصنعوا تقدمات وقدموها على مذبح الرب الهنا.**
11. And pray for the life of Nebuchadnezzar king of Babylon, and for the life of Belshazzar his son, that their days on earth may be like the days of heaven.	**11 وصلوا من اجل حياة نبوكد نصر ملك بابل وحياة بلشصر ابنه لكي تكون ايامهما كأيام السماء على الأرض.**

12. And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nebuchadnezzar the king of Babylon, and under the shadow of Belshazzar his son, and may serve them many days, and may find favor in their sight.	**12 فيؤتينا الرب قوة وينير عيوننا ونحيا تحت ظل نبوكد نصر ملك بابل وظل بلشصر ابنه ونخدمهما اياماً كثيرة ونحن نائلون لديهما حظوة.**
13. And pray for us to the Lord our God: for we have sinned against the Lord our God, and His wrath is not turned away from us even to this day.	**13 وصلوا من اجلنا الى الرب الهنا فإننا قد أخطأنا الى الرب الهنا ولم يرتد سخط الرب وغضبه عنا الى هذا اليوم.**
14. And you shall read this book, which we have sent you to be read in the temple of the Lord, on feasts, and appointed seasons.	**14 واتلوا هذا الكتاب الذي ارسلناه اليكم لينادي به في بيت الرب في يوم العيد وفي ايام المحفل.**
15. And you shall say: To the Lord our God belongs justice, but to us confusion of our face: as it has come to pass at this day to all Judah, and to the inhabitants of Jerusalem.	**15 وقولوا: للرب الهنا العدل ولنا خزي الوجوه كما في هذا اليوم لرجال يهوذا وسكان اورشليم.**
16. And to our kings, and our princes, and our priests, and our prophets, and our fathers.	**16 ولملوكنا ورؤسائنا وكهنتنا وانبيائنا وابائنا.**
17. We have sinned before the Lord our God, and have not believed Him, nor put our trust in Him:	**17 لأننا أخطأنا امام الرب وعصيناه.**
18. And we were not obedient to Him, and we have not hearkened to the voice of the Lord our God, to walk in His commandments, which He has given us.	**18 ولم نسمع لصوت الرب الهنا لنسلك في اوامر الرب التي جعلها امام وجوهنا.**
19. From the day that He brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing His voice.	**19 من يوم اخرج الرب اباءنا من ارض مصر الى هذا اليوم ما زلنا نعصي الرب الهنا ونعرض عن سماع صوته.**
20. And many evils have cleaved to us, and the curses which the Lord foretold by Moses His servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.	**20 فلحق بنا الشر واللعنة اللذان امر الرب موسى عبده ان يوعد بهما يوم اخرج آباءنا من ارض مصر ليعطينا أرضا" تدر لبناً وعسلاً كما في هذا اليوم.**
21. And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us:	**21 فلم نسمع لصوت الرب الهنا ولا لجميع كلام الانبياء الذين ارسلهم الينا.**
22. And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.	**22 ومضينا كل واحد على اصرار قلبه الشرير عابدين آلهة أخرى صانعين الشر امام عيني الرب الهنا.**

Baruch 2
باروخ 2

1. So the Lord confirmed His word, which He spoke against us, and against our judges who judged Israel, and against our kings and against our princes and against the men of Israel and Judah.	**1 فأقام الرب كلامه الذي تكلم به علينا وعلى قضاتنا الذين يقضون في اسرائيل وعلى ملوكنا ورؤسائنا وعلى رجال اسرائيل ويهوذا.**
2. That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses.	**2 جالباً علينا شراً عظيماً بحيث لم يحدث تحت السماء بأسرها مثل ما احدثه في اورشليم على حسب ما كتب في شريعة موسى.**
3. That a man should eat the flesh of his own son, and the flesh of his own daughter.	**3 حتى اكل بعضنا لحم ابنه والآخر لحم بنته.**
4. And He has delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord has scattered us.	**4 واخضعهم تحت ايدي جميع الممالك التي حولنا وجعلهم عاراً ودهشاً في جميع الشعوب الذين شتتهم الرب بينهم.**
5. And we are brought under, and are not uppermost: because we have sinned against the Lord our God, by not obeying His voice.	**5 فإذا هم في الانحطاط بدل الرفعة لأننا أخطأنا الى الرب الهنا غير سامعين لصوته.**
6. To the Lord our God belongs justice: but to us, and to our fathers, confusion of face, as at this day.	**6 للرب الهنا العدل ولنا ولآبائنا خزي الوجوه كما في هذا اليوم.**
7. For the Lord has pronounced against us all these evils that have come upon us:	**7 لان الرب تكلم علينا بجميع هذا الشر الذي حل بنا.**
8. And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.	**8 ونحن لم نستعطف وجه الرب تائبين كل واحد عن افكار قلبه الشرير.**
9. And the Lord has watched over us for evil, and has brought it upon us: for the Lord is just in all His works which He has commanded us:	**9 فسهر الرب على الشر وجلبه الرب علينا لان الرب عادل في جميع اعماله التي اوصانا بها.**
10. And we have not hearkened to His voice to walk in the commandments of the Lord, which He has set before us.	**10 فلم نسمع لصوته لنسلك في أوامر الرب التي جعلها امام وجوهنا.**
11. And now, O Lord God of Israel, who has brought Your people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with Your great power, and with a mighty arm, and has made You a name as at this day,	**11 فالآن ايها الرب اله اسرائيل الذي اخرج شعبه من ارض مصر بيد قديرة وبآيات ومعجزات وقوة عظيمة وذراع مبسوطة واقام له اسماً كما في هذا اليوم.**
12. We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all your ordinances.	**12 اننا أخطأنا ونافقنا واثمنا ايها الرب الهنا في جميع رسومك.**

13. Let Your wrath be turned away from us: for we are left a few among the nations, where You have scattered us.	**13 لينصرف غضبك عنا فقد بقينا نفراً قليلاً في الامم الذين شتتنا بينهم.**
14. Hear, O Lord, our prayers, and our petitions, and deliver us for Your own sake: and grant that we may find favor in the sight of them that have led us away:	**14 اسمع يا رب صلاتنا وتضرعنا وانقذنا لأجلك واعطنا حظوة امام وجوه الذين اجلونا.**
15. That all the earth may know that You are the Lord our God, and that Your name is called upon Israel, and upon His descendants.	**15 لكي تعرف الارض باسرها انك انت الرب الهنا وانه باسمك دعي اسرائيل وعشائره.**
16. Look down upon us, O Lord, from Your holy house, and incline Your ear, and hear us.	**16 ايها الرب التفت من بيت قدسك وانظر الينا وامل ايها الرب اذنك واستجب.**
17. Open Your eyes, and behold: for the dead that are in hades, whose spirit is taken away from their bodies, shall not give glory and justice to the Lord:	**17 افتح عينيك وانظر فانه ليس الاموات في الجحيم الذين اخذت ارواحهم عن احشائهم يعترفون للرب بالمجد والعدل.**
18. But the soul that is sorrowful for the greatness of evil she has done, and goes bowed down, and feeble, and the eyes that fail, and the hungry soul gives glory and justice to You O Lord.	**18 لكن الروح الكئيب من الشدة والذي يمشي منحنياً ضعيفاً والعيون الكليلة والنفس الجائعة هم يعترفون لك بالمجد والعدل يا رب.**
19. For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in Your sight, O Lord our God:	**19 فإننا لا لأجل بر آبائنا وملوكنا نلقي تضرعنا امامك ايها الرب الهنا.**
20. But because You have sent out Your wrath, and Your indignation upon us, as You have spoken by the hand of Your servants the prophets, saying:	**20 بل لأنك ارسلت سخطك وغضبك علينا كما تكلمت على السنة عبيدك الانبياء.**
21. Thus says the Lord: Bow down your shoulders, and your necks, and serve the king of Babylon: and you shall remain in the land, which I have given to your fathers.	**21 هكذا قال الرب: احنوا مناكبكم وتعبدوا لملك بابل فتسكنوا في الارض التي اعطيتها لآبائكم.**
22. But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon:	**22 وان لم تسمعوا لصوت الرب بان تتعبدوا لملك بابل.**
23. I will make to cease from the cities of Judah and from the region about Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, and the whole land will be a desolation without inhabitants.	**23 فاني ابطل من مدن يهوذا ومن شوارع اورشليم صوت الطرب وصوت الفرح، صوت العروس وصوت العروسة، وتكون كل الارض مستوحشة لا ساكن فيها.**
24. But we did not obey Your voice, to serve the king of Babylon; and You have confirmed Your words, which You have spoken by Your servants the prophets, that the bones of our kings and the bones of our fathers would be brought out of their graves.	**24 فلم نسمع لصوتك بان نتعبد لملك بابل فاقمت كلامك الذي تكلمت به على السنة عبيدك الانبياء ان تخرج عظام ملوكنا وعظام آبائنا من مواضعها.**

25. And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.	**25 وها انها مطروحة لحر النهار وقرس الليل وقد ماتوا في اوجاع أليمة بالجوع والسيف والطرد.**
26. And You have made the temple, in which Your name was called upon, as it is at this day, for the iniquity of the house of Israel, and the house of Judah.	**26 وجعلت البيت الذي دعي باسمك كما في هذا اليوم لأجل شر آل اسرائيل وآل يهوذا.**
27. And you have dealt with us, O Lord our God, according to all Your goodness, and according to all that great mercy of Yours:	**27 وقد عاملتنا ايها الرب الهنا بكل رأفتك وكل رحمتك العظيمة.**
28. As You have spoken by the hand of Your servant Moses, in the day when You commanded him to write Your law before the children of Israel, saying:	**28 كما تكلمت على لسان عبدك موسى يوم امرته ان يكتب شريعتك امام بني اسرائيل قائلاً:**
29.If you will not hear My voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:	**29 ان لم تسمعوا لصوتي فان هذا الجمع العظيم الكثير ليصيرن نفراً قليلاً في الامم الذين اشتتهم بينهم.**
30. For I know that the people will not hear Me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:	**30 فاني عالم بانهم لا يسمعون لي لانهم شعب قساة الرقاب لكنهم سيرجعون الى قلوبهم في ارض جلائهم.**
31. And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.	**31 ويعلمون اني انا الرب الههم واعطيهم قلوباً واذاناً سامعة.**
32. And they shall praise Me in the land of their captivity, and shall be mindful of My name.	**32 فيسبحونني في ارض جلائهم ويذكرون اسمي.**
33. And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers that sinned against Me.	**33 ويتوبون عن صلابة رقابهم وعن شر اعمالهم لانهم يتذكرون طريق ابائهم الذين أخطأوا امام الرب**
34. And I will bring them back again into the land, which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.	**34 واعيدهم الى الارض التي حلفت عليها لآبائهم ابراهيم واسحق ويعقوب فيتسلطون عليها واكثرهم فلا يقلون.**
35. And I will make with them another covenant that shall be everlasting, to be their God, and they shall be My people: and I will no more remove My people, the children of Israel, out of the land that I have given them.	**35 واقيم لهم عهداً ابدياً فأكون لهم الهاً ويكونون لي شعباً. ولا اعود ازعزع شعبي اسرائيل من الارض التي اعطيتها لهم.**

Baruch 3
باروخ 3

1. O Lord Almighty, God of Israel, the soul in anguish, and the troubled spirit cry out to You:	**1 ايها الرب القدير اله إسرائيل، قد صرخت اليك النفس في المضايق والروح في الكروب.**
2. Hear, O Lord, and have mercy, for you are a merciful God, and have pity on us: for we have sinned before You.	**2 فاسمع يا رب وارحم فانك اله رحيم. ارحم فإننا قد أخطأنا اليك.**
3. For You remain forever, and we are perishing forever.	**3 فانك انت تدوم الى الابد، اما نحن فنهلك الى الابد.**
4. O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before You, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.	**4 ايها الرب القدير اله إسرائيل، اسمع صلاة قوم اسرائيل وبني الذين أخطأوا اليك، الذين لم يسمعوا لصوت الههم وقد لحق الشر بنا.**
5. Remember not the iniquities of our fathers, but think upon Your hand, and upon Your name at this time:	**5 لا تذكر آثام آبائنا، بل اذكر يدك واسمك في هذا الزمان.**
6. For You are the Lord our God, and we praise You, O Lord:	**6 فانك انت الرب الهنا واياك نسبح يا رب.**
7. Because for this end You have put Your fear in our hearts, to the intent that we should call upon Your name, and praise You in our captivity, for we are converted from the iniquity of our fathers, who sinned before You.	**7 لانك لذلك جعلت مخافتك في قلوبنا ولندعو باسمك. اننا نسبحك في جلائنا لأننا قد نبذنا عن قلوبنا كل اثم آبائنا الذين أخطأوا امامك.**
8. And behold we are at this day in our captivity, whereby You have scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from You, O Lord our God.	**8 وها اننا اليوم في الجلاء حيث شتتنا للتعيير واللعنة والعقاب لأجل جميع آثام آبائنا الذين ارتدوا عن الرب الهنا.**
9. Hear, O Israel, the commandments of life: give ear, that you may learn wisdom.	**9 اسمع يا اسرائيل وصايا الحياة. اصغوا وتعلموا الفطنة.**
10. How it happened, O Israel, that you are in your enemies' land?	**10 لماذا يا إسرائيل، لماذا انت في ارض الاعداء.**
11. You are grown old in a strange country, you are defiled with the dead: you are counted with them that go down into Hades.	**11 قد ذبلت في ارض الغربة وتنجست بالأموات وحسبت مع الذين هم في الجحيم.**
12. You have forsaken the fountain of wisdom:	**12 انك قد تركت ينبوع الحكمة.**
13. If you had walked in the way of God, you would be dwelling in peace forever.	**13 ولو انك سلكت في طريق الله لسكنت في السلام مدى الدهر.**

14. Learn where is wisdom, where is strength, where is understanding: that you may know also where is length of days and life, where is the light of the eyes, and peace.	**14 تعلم اين الفطنة واين القوة واين التعقل لكي تعلم ايضا اين طول الايام والحياة واين نور العيون والسلام.**
15. Who have found out her place? And who have gone into her treasures?	**15 من وجد موضعها ومن بلغ الى كنوزها.**
16. Where are the princes of the nations, and they that rule over the beasts that are upon the earth?	**16 اين رؤساء الامم والذين يتسلطون على وحوش الارض.**
17. That take their diversion with the birds of the air.	**17 والذين يلاعبون طيور السماء.**
18. That hoard up silver and gold, wherein men trust, and there is no end of their getting? Who work in silver and are solicitous, and their works are unsearchable.	**18 ويكنزون الفضة والذهب مما يتوكل عليه البشر ولا حد لكسبهم ويصوغون الفضة ويهتمون ولا استقصاء لمساعيهم.**
19. They are cut off, and are gone down to Hades, and others are risen up in their place.	**19 انهم قد اضمحلوا والى الجحيم هبطوا وآخرون قاموا من مكانهم.**
20. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known,	**20 الصغار رأوا النور وسكنوا الارض لكنهم لم يعرفوا طريق التأدب.**
21. Nor have they understood the paths thereof, neither have their children received it, it is far from their way.	**21 ولم يفهموا سبله وبنوهم لم يدركوه وابتعدوا عن طريقه.**
22. It has not been heard of in the land of Canaan, neither has it been seen in Teman.	**22 لم يسمع به في كنعان ولا تراءى في تيمان.**
23. The children of Hagar also, that search after the wisdom that is of the earth, the merchants of Merran, and of Teman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.	**23 وبنو هاجر أيضاً المبتغون للتعقل على الأرض، وتجار مران وتيمان وقائلو الامثال ومبتغو التعقل، لم يعرفوا طريق الحكمة ولم يتذكروا سبلها.**
24. O Israel, how great is the house of God, and how vast is the place of His possession!	**24 يا اسرائيل ما اعظم بيت الله وما اوسع موضع ملكه.**
25. It is great, and has no end: it is high and immense.	**25 عظيم هو بغير حد وعال بغير قياس.**
26. There were the giants, those renowned men that were from the beginning, of great stature, expert in war.	**26 هناك ولد الجبابرة المذكورون الذين كانوا في البدء، الطوال القامات، الحاذقون بالقتال.**
27. God did not choose them, nor give them the way to knowledge.	**27 اولئك لم يخترهم الرب ولم يجعل لهم طريق التأدب.**
28. So they perished because they had no wisdom, they perished through their folly.	**28 فهلكوا لعدم الفطنة هلكوا لغباوتهم.**

29. Who has gone up into heaven, and taken her, and brought her down from the clouds?	**29 من صعد الى السماء فتناولها ونزل بها من الغيوم.**
30. Who has passed over the sea, and found her, and brought her preferably to chosen gold?	**30 من اجتاز الى عبر البحر ووجدها واثرها على الذهب الابريز.**
31. There is none that is able to know her ways, nor that can search out her paths:	**31 ليس احد يعرف طريقها ويطلع على سبيلها.**
32. But He that knows all things, knows her, and has found her out with His understanding: He that prepared the earth for evermore, and filled it with cattle and four-footed beasts:	**32 لكن العالم بكل شيء هو يعلمها وبعقله وجدها. الذي ثبت الارض الى الابد وملاها حيوانا ذا اربع.**
33. He that sends forth the light, and it goes: and has called it, and it obeys Him with trembling.	**33 الذي يرسل النور فينطلق، يدعوه فيطيعه برعدة.**
34. And the stars have given light in their watches, and rejoiced:	**34 ان النجوم اشرقت في محارسها وتهللت.**
35. They were called, and they said: Here we are. And with cheerfulness, they have shined forth to Him that made them.	**35 دعاها فقالت: نحن لديك. واشرقت متهللة للذي صنعها.**
36. This is our God, and there shall no other be accounted of in comparison of Him.	**36 هذا هو الهنا ولا يعتبر حذاءه اخر.**
37. He found out all the way of knowledge, and gave it to Jacob His servant, and to Israel His beloved.	**37 هو وجد طريق التأدب بكماله وجعله ليعقوب عبده ولإسرائيل حبيبه.**
38. Afterwards, He was seen upon earth, and conversed with men.	**38 وبعد ذلك تراءى على الارض وتردد بين البشر.**

Baruch 4
باروخ 4

1. This is the book of the commandments of God, and the law, that is forever: all they that keep it, shall come to life: but they that have forsaken it, to death.	**1 هذا كتاب اوامر الله والشريعة التي الى الابد كل من تمسك بها فله الحياة والذين يهملونها يموتون.**
2. Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.	**2 تب يا يعقوب واتخذها وسر في الضياء تجاه نورها.**
3. Give not your honor to another, nor your dignity to a strange nation.	**3 لا تعط مجدك لأخر وكرامتك لأمة غريبة.**
4. We are happy, O Israel: because the things that are pleasing to God, are made known to us.	**4 طوبى لنا يا اسرائيل لان ما يرضي عند الله معروف لدينا.**
5. Be of good comfort, O people of God, the memorial of Israel:	**5 ثقوا يا شعبي يا تذكار اسرائيل.**
6. You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.	**6 فإنكم لم تباعوا للأمم لهلاككم، ولكن بما انكم اسخطتم الله قد اسلمتم الى اعدائكم.**
7. For you have provoked Him who made you, the eternal God, offering sacrifices to devils, and not to God.	**7 لأنكم اغضبتم صانعكم اذ ذبحتم للشياطين لا لله.**
8. For you have forgotten God, who brought you up, and you have grieved Jerusalem that nursed you.	**8 ونسيتم رازقكم الاله الازلي واحزنتم مربيتكم اورشليم.**
9. For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Zion, for God has brought upon me great mourning:	**9 انها رأت الغضب الذي حل بكم من قبل الله فقالت: اسمعن يا جارات صهيون ان الله قد جلب علي نوحاً عظيماً.**
10. For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal has brought upon them.	**10 فاني رأيت سبي أبنائي وبناتي الذي جلبه عليهم الأزلي.**
11. For I nourished them with joy: but I sent them away with weeping and mourning.	**11 اني ربيتهم بفرح ثم ودعتهم ببكاء ونوح.**
12. Let no man rejoice over me, a widow, and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.	**12 لا يشمتن احد بي انا الارملة التي ثكلت كثيرين، فاني قد اوحشت لأجل خطايا بني لانهم زاغوا عن شريعة الله.**
13. And they have not known His statutes, nor walked by the ways of God's commandments, neither have they entered by the paths of His truth and righteousness.	**13 ولم يعرفوا رسومه ولم يسلكوا في طرق وصايا الله ولم يسيروا في سبل الحق ببره.**
14. Let them that dwell about Zion come, and remember the captivity of my sons and daughters, which the Eternal has brought upon them.	**14 هلم يا جارات صهيون فاذكرن سبي بني وبناتي الذي جلبه عليهم الأزلي.**

15. For He has brought a nation upon them from afar, a wicked nation, and of a strange tongue:	**15 فانه جلب عليهم امة من بعيد، أمة ردية اعجمية اللسان.**
16. Who have neither reverend the elders, nor pitied the children, and have carried away the beloved of the widow, and have left me all alone without children.	**16 لم تهب شيخاً ولم تشفق على طفل، فذهبوا بأحباء الارملة والوحيدة أعدموها البنين.**
17. But as for me, what help can I give you?	**17 بأي شيء استطيع ان اغيثكم.**
18. But He that has brought the evils upon you, He will deliver you out of the hands of your enemies.	**18 الذي جلب عليكم الشر هو ينقذكم من ايدي اعدائكم.**
19. Go your way, my children, go your way: for I am left alone.	**19 سيروا يا بني سيروا، اني بقيت مستوحشة.**
20. I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.	**20 قد خلعت حلة السلام ولبست مسح التضرع. اصرخ الى الأزلي مدى ايامي.**
21. Be of good comfort, my children, cry to the Lord, and He will deliver you out of the hand of the princes your enemies.	**21 ثقوا يا بني واستغيثوا بالله فينقذكم من ايدي الاعداء المتسلطين عليكم.**
22. For my hope is in the Eternal that He will save you: and joy has come upon me from the Holy One, because of the mercy, which shall come to you from our everlasting Savior.	**22 فاني قد رجوت بالأزلي خلاصكم وحلت بي مسرة من لدن القدوس بالرحمة التي تأتيكم سريعاً من عند الازلي مخلصكم.**
23. For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness forever.	**23 قد ودعتكم ببكاء ونوح، ولكن الله سيردكم لي بفرح ومسرة الى الابد.**
24. For as the neighbors of Zion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall come upon you with great honor, and everlasting glory.	**24 فكما ترى الان جارات صهيون سبيكم، هكذا عما قليل سيرون خلاصكم من عند الله الذى يأتي عليكم بمجد عظيم وبهاء أزلي.**
25. My children, suffer patiently the wrath that has come upon you: for your enemy has persecuted you, but you shall quickly see his destruction: and you shall get up upon his neck.	**25 يا بني احتملوا بالصبر الغضب الذي حل بكم من الله. فإن عدوك قد اضطهدك، ولكنك سترى هلاكه عن قليل وتطأ رقابهم.**
26. My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.	**26 ان الذين تنعموا قد سلكوا طرقاً وعرة وسيقوا كغنم نهبتها الاعداء.**
27. Be of good comfort, my children, and cry to the Lord: for you shall be remembered by Him that has led you away.	**27 ثقوا يا بني واستغيثوا بالله فان الذي جلب عليكم هذه سيتذكركم.**
28. For as it was your mind to go astray from God; so when you return again you shall seek Him ten times as much.	**28 وكما كنتم تهوون ان تشردوا عن الله، فبقدر ذلك عشر مرات تلتمسونه تائبين.**

29. For He that has brought evils upon you, shall bring you everlasting joy again with your salvation.	**29 والذي جلب عليكم الشر، يجلب لكم المسرة الابدية مع خلاصكم.**
30. Be of good heart, O Jerusalem: for He exhorts you, that named you.	**30 ثقي يا اورشليم فان الذي سماك باسمه يعزيك.**
31. Wretched will be those who afflicted you and rejoiced at your fall.	**31 ويل للذين جاروا عليك وشمتوا بسقوطك.**
32. Wretched will be the cities which your children served as slaves; wretched will be the city which received your sons.	**32 ويل للمدن التي استعبدت بنيك. ويل للتي اخذت اولادك.**
33. For as she rejoiced at your ruin, and was glad of your fall: so shall she be grieved for her own desolation.	**33 فإنها كما شمتت بسقوطك وفرحت بخرابك، كذلك ستكتئب عند دمارها.**
34. And the joy of her multitude shall be cut off: and her gladness shall be turned to mourning.	**34 وابطل مفاخرتها بكثرة سكانها واحول مرحها الى نوح.**
35. For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.	**35 لان نار تنزل عليها من عند الازلي الى ايام كثيرة وتسكنها الشياطين طول الزمان.**
36. Look about you, O Jerusalem, towards the east, and behold the joy that comes to you from God.	**36 تطلعي يا اورشليم من حولك نحو المشرق وانظري المسرة الوافدة عليك من عند الله.**
37. For behold your children come, whom you sent away scattered, they come gathered together from the east even to the west, at the word of the Holy One rejoicing in the glory of God.	**37 ها ان بنيك الذين ودعتهم، يأتون مجتمعين من المشرق الى المغرب بكلمة القدوس مبتهجين بمجد الله.**

Baruch 5
باروخ 5

1. Put off, O Jerusalem, the garment of your mourning, and affliction: and put on the beauty, and honor of that everlasting glory which you have from God.	**1 اخلعي يا اورشليم حلة النوح والمذلة والبسي بهاء المجد من عند الله الى الابد.**
2. God will clothe you with the garment of righteousness, and will set a crown on your head of everlasting glory.	**2 تسربلي ثوب البر الذي من الله واجعلي على راسك تاج مجد الازلي.**
3. For God will show your splendor everywhere under heaven.	**3 فان الله يظهر شعاعك لكل ما تحت السماء.**
4. For your name will forever be called by God, “Peace of righteousness and glory of godliness.”	**4 ويكون اسمك من قبل الله الى الابد سلام البر ومجد عبادة الله.**
5. Arise, O Jerusalem, and stand on high: and look about towards the east, and behold your children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God.	**5 انهضي يا اورشليم وقفي في الاعالي وتطلعي من حولك نحو المشرق وانظري بنيك مجتمعين من مغرب الشمس الى مشرقها بكلمة القدوس مبتهجين بذكر الله.**
6. For they went forth from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne.	**6 قد ذهبوا عنك مشاة تسوقهم الأعداء، لكن الله يعيدهم اليك راكبين بكرامة كمن هو على عرش الملك.**
7. For God has appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honor of God.	**7 لأن الرب قد عزم ان يخفض كل جبل عال والتلال الدهرية وان يملا الاودية لتمهيد الارض كما يسير اسرائيل بغير عثار لمجد الله.**
8. Moreover, the woods and every sweet-smelling tree have overshadowed Israel by the commandment of God.	**8 حتى ان الغاب وكل شجر طيب العرف قد ظلل على اسرائيل بأمر الله.**
9. For God will bring Israel with joy in the light of His majesty, with mercy and justice, that come from Him.	**9 ان الله سيعيد اسرائيل بسرور في نور مجده برحمة وعدل من عنده.**

Baruch 6 (The Letter of Jeremiah)
باروخ 6 (رسالة أرميا)

1. For the sins that you have committed before God, you shall be carried away captives into Babylon by Nebuchadnezzar the king of Babylon.	**1 انه لأجل الخطايا التي أخطأتم امام الله، يسوقكم نبوكد نصر ملك بابل في الجلاء الى بابل.**
2. Therefore, when you have come to Babylon you will remain there for many years, for a long time, up to seven generations; after that I will bring you away from there in peace.	**2 فاذا دخلتم بابل فستكونون هناك سنين كثيرة وزماناً طويلاً الى سبعة اجيال وبعد ذلك اخرجكم من هناك بسلام.**
3. Now in Babylon, you will see gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen.	**3 والآن فإنكم سترون في بابل آلهة من الفضة والذهب والخشب تحمل على المناكب وتلقي الرهبة على الامم.**
4. Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.	**4 فاحترزوا ان تتشبهوا بالغرباء وتأخذكم منها رهبة.**
5. But when you see the multitude behind, and before, worshipping them, say you in your hearts: you ought to be adored, O Lord.	**5 واذا رأيتم الجموع امامها ووراءها يسجدون لها فقولوا في قلوبكم: لك يا رب ينبغي السجود.**
6. For my angel is with you: And I myself will demand an account of your souls.	**6 فان ملاكي معكم وهو يطالب بأنفسكم.**
7. For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.	**7 اما تلك فان لها ألسنة قد نحتها النجار وهي مغشاة بالذهب والفضة. لكنها آلهة زور لا تستطيع نطقاً.**
8. And as if it were for a maiden that loves adornment: so do they take gold and make them up.	**8 يأخذ الناس لها ذهباً، كما يؤخذ لعذراء تحب الزينة.**
9. Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.	**9 فيصوغون اكاليل يجعلونها على رؤوس الهتهم، وربما سرق الكهنة من الهتهم الذهب والفضة لمنفعة انفسهم.**
10. And even give some of it to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.	**10 وقد يبذلون منهما بالزواني اللاتي في البيت يزينون الآلهة بالملابس كالبشر وهي من الفضة والذهب والخشب.**
11. And these gods cannot defend themselves from the rust, and the moth.	**11فهي لا تسلم من الصدأ والسوس وان كانت تلبس الارجوان.**
12. But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.	**12 ويمسحون وجوهها من غبار البيت المتراكم عليها.**
13. This holds a scepter as a man, as a judge of the country, but cannot put to death one that offends him.	**13 وفي يد كل منها صولجان كالحاكم على بلد، لكنه لا يقتل من يجرم اليه.**

14. And this has in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.	**14 وفي يمينه سيف وفأس، لكنه لا ينجي نفسه من الحرب واللصوص فتيقنوا بذلك انها ليست الهة.**
15. Therefore, fear them not. For as a vessel that a man uses when it is broken becomes useless, even so are their gods:	**15 فلا تخافوها فانه كما ان الاناء المكسور لا ينفع صاحبه، كذلك الهتهم.**
16. When they are placed in the house, their eyes are full of dust by the feet of them that go in.	**16 اذا نصبت في البيوت، فعيونها تمتلئ غباراً من اقدام الداخلين.**
17. And as the gates are made sure on every side upon one that has offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.	**17 يحظر عليها في الديار كما يحظر على من اجرم الى الملك. وكهنتها يحصنون بيوتها بأبواب واقفال ومزاليج كما يفعل بمن حكم عليه بالموت لئلا تسلبها اللصوص.**
18. They light lamps to them, and in great number, of which they cannot see one: but they are like beams in the house.	**18 يوقدون لها من السرج اكثر مما يوقدون لأنفسهم، وهي لا تستطيع ان ترى منها شيئاً. انما هي كجوائز البيت.**
19. And they say that the creeping things, which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.	**19 وقد ذكر ان حشرات الارض تنهش قلوبها فتؤكل هي وثيابها ولا تشعر.**
20. Their faces are black with the smoke that is made in the house.	**20 تسود وجوهها من الدخان الذي في البيت.**
21. Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.	**21 على ابدانها ورؤوسها تثب البوم والخطاف وسائر الطيور والسنانير.**
22. Whereby you may know that they are no gods. Therefore, fear them not.	**22 فاعلموا من ذلك انها ليست آلهة فلا تخافوها.**
23. The gold also which they have, is for show, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.	**23 والذهب الذي يغشيها للزينة ان لم يمسح صداه لم يكن لها رونق كما انها اذ صيغ عليها لم تشعر.**
24. Men buy them at a high price, whereas there is no breath in them.	**24 تبتاع بكل ثمن وان لم يكن فيها روح.**
25. And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they put to shame also that worship them.	**25 ليس لها ارجل فتحمل على المناكب وبذلك تبدي للناس هوانها والذين يعبدونها هم أيضاً يخزون.**
26. Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.	**26 لأنها اذا سقطت على الارض لا تقوم من نفسها ولا اذا نصبها احد تتحرك من نفسها ولا اذا اميلت تستقيم بل تقدم اليها الهدايا كما تقدم الى اموات.**
27. The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.	**27 وكهنتها يبيعون ذبائحها لمنفعة انفسهم وكذلك نساؤهم يملحن ما بقي منها ولا يجعلن فيها حظاً لمسكين ولا سقيم.**

28. The childbearing and menstruous women touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.	**28 الطامث والنفساء تلمسان ذبائحها فاذ قد علمتم من ذلك انها ليست آلهة فلا تخافوها.**
29. For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:	**29 لماذا تسمى آلهة؟ لان النساء يقدمن الهدايا لهذه الآلهة التي هي من الفضة والذهب والخشب.**
30. And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.	**30 ولان الكهنة يجلسون في بيوتها بأقمصة ممزقة وهم محلوقوا الرؤوس واللحى ورؤوسهم مكشوفة.**
31. And they roar and cry before their gods, as men do at the feast when one is dead.	**31 ويعجون صائحين امام الهتهم كالجالسين على مأدبة الميت.**
32. The priests take away their garments, and clothe their wives and their children.	**32 الكهنة ينزعون من ثيابها ما يكسون نساؤهم واولادهم.**
33. And whether it be evil that one does unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:	**33 واذا اساء اليها احد او احسن، فلا تستطيع المكافاة ولا في وسعها ان تقيم ملكاً او تخلعه.**
34. In like manner they can neither give riches, nor revenge evil. If a man make a vow to them, and perform it not: they cannot require it.	**34 ولا تقدر ان تهب عرضاً ولا نقداً. واذا نذر احد نذرا ولم يقضه، فلا تطالب.**
35. They cannot deliver a man from death, nor save the weak from the mighty.	**35 لا تنجي احداً من الموت ولا تنقذ الضعيف من يد القوي.**
36. They cannot restore the blind man to his sight: nor deliver a man from distress.	**36 لا ترد البصر لأعمى ولا تفرج عن ذي شدة.**
37. They shall not pity the widow, nor do good to the orphan.	**37 لا ترحم ارملة ولا تحسن الى يتيم.**
38. Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be put to shame.	**38 فهذه الآلهة التي هي من الخشب مغشاة بالذهب والفضة تماثل حجارة من الجبل والذين يعبدونها يخزون.**
39. How then is it to be supposed, or to be said, that they are gods?	**39 فكيف يسوغ ان تحسب او تسمى الهة.**
40. Even the Chaldeans themselves dishonor them: who when they see a dumb man, who cannot speak, they present him to Bel, entreating him that he may speak.	**40 بل الكلدانيون انفسهم يزدرونها فانهم اذا راوا ابكم لا ينطق يقدمونه الى بال ويطلبون منه النطق كانه يشعر.**
41. As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.	**41 ومع اختبارهم لها لا يتركون عبادتها لانهم لا يشعرون.**
42. The women also, with cords about them, sit in the ways, burning olive-stones.	**42 والنساء يقعدن على الطرق متحزمات بالحبال يوقدن نوى الزيتون.**

43. And when any one of them, drawn away by some passenger, lies with him, she upbraids her neighbor, that she was not thought as worthy as herself, nor her cord broken.	**43 فاذا اجتذب مجتاز واحدة منهن وضاجعها، عيرت صاحبتها بانها لم تحظ مثلها ولم يقطع حبلها.**
44. But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?	**44 وكل ما يصنع لهذه الآلهة انما هو زور فكيف يسوغ ان تحسب او تسمى الهة.**
45. And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.	**45 هي صنعة النجار والصايغ فلا تكون الا ما يريد صانعها.**
46. The men that make them will certainly not live very long themselves; how then can the things that are made by them be gods?	**46 والذين صنعوها لا يصيرون كثيري الأزمنة، فكيف يكون ما صنعوه.**
47. They have left only lies and reproach for those who come after.	**47 انهم تركوا لمن يليهم زوراً وعاراً.**
48. For when war comes upon them , or evils: the priests consult with themselves, where they may hide themselves with them.	**48 واذا اتى عليها حرب وشر، يفكر الكهنة فيما بينهم اين يختبئون بها.**
49. How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?	**49 فكيف لا يشعر انها ليست بآلهة وهي لا تخلص انفسها من الحرب والشر.**
50. For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men’s hands, and that there is no work of God in them.	**50 وبما انها من الخشب مغشاة بالذهب والفضة فسيعلم فيما بعد انها زور ويتبين لجميع الامم والملوك انها ليست الهة. بل صنعة ايدي الناس ولا شيء فيها من صنعة الله.**
51. Who then can fail to know that they are not gods?	**51 فهل من حاجة الى التنبيه على انها ليست الهة.**
52. For they cannot set up a king over a country or give rain to men.	**52 فإنها لا تقيم ملكاً على بلد ولا تعطي الناس مطراً.**
53. They cannot judge their own cause or deliver one who is wronged, for they have no power; they are like crows between heaven and earth.	**53 ولا تخاصم حتى لخصومة انفسها ولا تنقذ احداً من مظلمة اذ لا تستطيع شيئا وانما هي كالغربان التي بين السماء والارض.**
54. For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burned in the midst like beams.	**54 واذا وقعت نار في بيت هذه الآلهة المصنوعة من الخشب المغشاة بالذهب او الفضة، فكهنتها يفرون وينجون اما هي فتحترق كجوائز البيت.**
55. And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?	**55 انها لا تقاوم ملكاً ولا عدواً، فكيف يسوغ ان تحسب او تعد الهة.**

56. Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers.	**56 وهذه الآلهة المصنوعة من الخشب المغشاة بالفضة والذهب لا تنجي انفسها من السراق او اللصوص.**
57. They that are stronger than them, shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.	**57 والذين يستولون عليها ينزعون عنها الذهب والفضة والثياب التي عليها ويذهبون بها وهي لا تدافع عن انفسها.**
58. Therefore, it is better to be a king that shows his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.	**58 لا جرم ان ملكاً من ذوي الباس او اناء نافعا في البيت يستخدمه مالكه، خير من آلهة الزور. وباباً في البيت يحفظ ما فيه، خير من آلهة الزور. وعمود من الخشب في قصر، خير من آلهة الزور.**
59. The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.	**59 ان الشمس والقمر والنجوم تضيء وترسل لمنفعة الخلق وتطيع مرسلها.**
60. So also the lightning, when it flashes, is widely seen; and the wind likewise blows in every land.	**60 وكذلك البرق اذا لمع يروق العين والريح تهب في كل ناحية.**
61. When God commands the clouds to go over the whole world, they carry out His command.	**61 والسحب يأمرها الله ان تمر على كل المسكونة فتقضي ما امرت به.**
62. And the fire sent from above to consume mountains and woods does what it is ordered. But these idols are not to be compared with them in appearance or power.	**62 والنار المرسلة من فوق لتفني الجبال والغاب تفعل ما اوصيت به. اما تلك فلا تعدل بهذه منظراً ولا قوة.**
63. Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.	**63 فلا يسوغ ان تحسب او تسمى آلهة اذ لا تستطيع ان تجري حكماً او تصنع احساناً.**
64. Knowing, therefore, that they are not gods, fear them not.	**64 فاذ قد علمتم انها ليست بآلهة فلا تخافوها.**
65. For neither can they curse kings, nor bless them.	**65 فإنها لا تلعن الملوك ولا تباركهم.**
66. Neither do they show signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.	**66 ولا تبدي آيات في الامم ولا في السماء ولا تنير كالشمس ولا تضيء كالقمر.**
67. The wild beasts are better than they are, for they can flee to cover and help themselves.	**67 الوحوش خير منها لان في طاقتها ان تهرب الى ملجا وتنفع انفسها.**
68. So we have no evidence whatever that they are gods; therefore do not fear them.	**68 وبالجملة فلا يتبين لنا بوجه من الوجوه انها آلهة فلا تخافوها.**
69. Like a scarecrow in a cucumber bed, that guards nothing, so are their gods of wood, overlaid with gold and silver.	**69 مثل الهتهم المصنوعة من الخشب المغشاة بالذهب والفضة مثل شخص منصوب في مقثأة لا يحرس شيئاً.**

70. In the same way, their gods of wood, overlaid with gold and silver, and like a thorn bush in a garden, on which every bird sits; or like a dead body cast out in the darkness.	**70 وايضاً مثل الهتهم المصنوعة من الخشب المغشاة بالذهب والفضة، مثل عوسج في بستان يقع عليه كل طير او مثل ميت مطروح في الظلمة.**
71. By the purple and linen that rot upon them you will know that they are not gods; and they will finally themselves be consumed, and be a reproach in the land.	**71 ومن الارجوان والقرمز اللذين يأكلهما العث عليها يعلم انها ليست آلهة وفي اخر الامر هي أيضاً تؤكل وتصير عاراً في الافاق.**
72. Better therefore is a just man who has no idols, for he will be far from reproach	**72 ان الرجل الصديق الذي لا صنم له أفضل لأنه بمعزل عن العار.**

The Book of Daniel
سفر دانيال بالتتمة

Daniel 1
دانيال 1

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.	1 فِي السَّنَةِ الثَّالِثَةِ مِنْ مُلْكِ يَهُويَاقِيمَ مَلِكِ يَهُوذَا، ذَهَبَ نَبُوخَذْنَاصَّرُ مَلِكُ بَابِلَ إِلَى أُورُشَلِيمَ وَحَاصَرَهَا.
2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.	2 وَسَلَّمَ الرَّبُّ بِيَدِهِ يَهُويَاقِيمَ مَلِكَ يَهُوذَا مَعَ بَعْضِ آنِيَةِ بَيْتِ اللهِ، فَجَاءَ بِهَا إِلَى أَرْضِ شِنْعَارَ إِلَى بَيْتِ إِلهِهِ، وَأَدْخَلَ الآنِيَةَ إِلَى خِزَانَةِ بَيْتِ إِلهِهِ.
3 And the king spoke unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;	3 وَأَمَرَ الْمَلِكُ أَشْفَنَزَ رَئِيسَ خِصْيَانِهِ بِأَنْ يُحْضِرَ مِنْ بَنِي إِسْرَائِيلَ وَمِنْ نَسْلِ الْمُلْكِ وَمِنَ الشُّرَفَاءِ،
4 Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.	4 فِتْيَانًا لاَ عَيْبَ فِيهِمْ، حِسَانَ الْمَنْظَرِ، حَاذِقِينَ فِي كُلِّ حِكْمَةٍ وَعَارِفِينَ مَعْرِفَةً وَذَوِي فَهْمٍ بِالْعِلْمِ، وَالَّذِينَ فِيهِمْ قُوَّةٌ عَلَى الْوُقُوفِ فِي قَصْرِ الْمَلِكِ، فَيُعَلِّمُوهُمْ كِتَابَةَ الْكَلْدَانِيِّينَ وَلِسَانَهُمْ.
5 And the king appointed them a daily provision of the king's meat, and of the wine, which he drank: so nourishing them three years, that at the end thereof they might stand before the king.	5 وَعَيَّنَ لَهُمُ الْمَلِكُ وَظِيفَةَ كُلَّ يَوْمٍ بِيَوْمِهِ مِنْ أَطَايِبِ الْمَلِكِ وَمِنْ خَمْرِ مَشْرُوبِهِ لِتَرْبِيَتِهِمْ ثَلاَثَ سِنِينَ، وَعِنْدَ نِهَايَتِهَا يَقِفُونَ أَمَامَ الْمَلِكِ.
6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:	6 وَكَانَ بَيْنَهُمْ مِنْ بَنِي يَهُوذَا: دانيال وَحَنَنْيَا وَمِيشَائِيلُ وَعَزَرْيَا.
7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.	7 فَجَعَلَ لَهُمْ رَئِيسُ الْخِصْيَانِ أَسْمَاءً، فَسَمَّى دانيال «بَلْطَشَاصَّرَ»، وَحَنَنْيَا «شَدْرَخَ»، وَمِيشَائِيلَ «مِيشَخَ»، وَعَزَرْيَا «عَبْدَنَغُو».
8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine, which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.	8 أَمَّا دانيال فَجَعَلَ فِي قَلْبِهِ أَنَّهُ لاَ يَتَنَجَّسُ بِأَطَايِبِ الْمَلِكِ وَلاَ بِخَمْرِ مَشْرُوبِهِ، فَطَلَبَ مِنْ رَئِيسِ الْخِصْيَانِ أَنْ لاَ يَتَنَجَّسَ.
9 Now God had brought Daniel into favor and tender love with the prince of the eunuchs.	9 وَأَعْطَى اللهُ دانيال نِعْمَةً وَرَحْمَةً عِنْدَ رَئِيسِ الْخِصْيَانِ.
10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who has appointed your meat and your drink: for why should he see your faces worse liking than the children, which are of your sort? Then shall ye make me endanger my head to the king.	10 فَقَالَ رَئِيسُ الْخِصْيَانِ لدانيال: «إِنِّي أَخَافُ سَيِّدِي الْمَلِكَ الَّذِي عَيَّنَ طَعَامَكُمْ وَشَرَابَكُمْ. فَلِمَاذَا يَرَى وُجُوهَكُمْ أَهْزَلَ مِنَ الْفِتْيَانِ الَّذِينَ مِنْ جِيلِكُمْ، فَتُدَيِّنُونَ رَأْسِي لِلْمَلِكِ؟».

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,	**11 فَقَالَ دانيال لِرَئِيسِ السُّقَاةِ الَّذِي وَلاَّهُ رَئِيسُ الْخِصْيَانِ عَلَى دَانِيآلَ وَحَنَنْيَا وَمِيشَائِيلَ وَعَزَرْيَا:**
12 Prove your servants, I beseech you, ten days; and let them give us pulse to eat, and water to drink.	**12 «جَرِّبْ عَبِيدَكَ عَشَرَةَ أَيَّامٍ. فَلْيُعْطُونَا الْقَطَانِيَّ لِنَأْكُلَ وَمَاءً لِنَشْرَبَ.**
13 Then let our countenances be looked upon before you, and the countenance of the children that eat of the portion of the king's meat: and as you see, deal with your servants.	**13 وَلْيَنْظُرُوا إِلَى مَنَاظِرِنَا أَمَامَكَ وَإِلَى مَنَاظِرِ الْفِتْيَانِ الَّذِينَ يَأْكُلُونَ مِنْ أَطَايِبِ الْمَلِكِ. ثُمَّ اصْنَعْ بِعَبِيدِكَ كَمَا تَرَى».**
14 So he consented to them in this matter, and proved them ten days.	**14 فَسَمِعَ لَهُمْ هذَا الْكَلاَمَ وَجَرَّبَهُمْ عَشَرَةَ أَيَّامٍ.**
15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.	**15 وَعِنْدَ نِهَايَةِ الْعَشَرَةِ الأَيَّامِ ظَهَرَتْ مَنَاظِرُهُمْ أَحْسَنَ وَأَسْمَنَ لَحْمًا مِنْ كُلِّ الْفِتْيَانِ الآكِلِينَ مِنْ أَطَايِبِ الْمَلِكِ.**
16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.	**16 فَكَانَ رَئِيسُ السُّقَاةِ يَرْفَعُ أَطَايِبَهُمْ وَخَمْرَ مَشْرُوبِهِمْ وَيُعْطِيهِمْ قَطَانِيَّ.**
17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.	**17 أَمَّا هؤُلاَءِ الْفِتْيَانُ الأَرْبَعَةُ فَأَعْطَاهُمُ اللهُ مَعْرِفَةً وَعَقْلاً فِي كُلِّ كِتَابَةٍ وَحِكْمَةٍ، وَكَانَ دانيال فَهِيمًا بِكُلِّ الرُّؤَى وَالأَحْلاَمِ.**
18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.	**18 وَعِنْدَ نِهَايَةِ الأَيَّامِ الَّتِي قَالَ الْمَلِكُ أَنْ يُدْخِلُوهُمْ بَعْدَهَا، أَتَى بِهِمْ رَئِيسُ الْخِصْيَانِ إِلَى أَمَامِ نَبُوخَذْنَاصَّرَ،**
19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.	**19 وَكَلَّمَهُمُ الْمَلِكُ فَلَمْ يُوجَدْ بَيْنَهُمْ كُلِّهِمْ مِثْلُ دانيال وَحَنَنْيَا وَمِيشَائِيلَ وَعَزَرْيَا. فَوَقَفُوا أَمَامَ الْمَلِكِ.**
20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.	**20 وَفِي كُلِّ أَمْرِ حِكْمَةِ فَهْمٍ الَّذِي سَأَلَهُمْ عَنْهُ الْمَلِكُ وَجَدَهُمْ عَشَرَةَ أَضْعَافٍ فَوْقَ كُلِّ الْمَجُوسِ وَالسَّحَرَةِ الَّذِينَ فِي كُلِّ مَمْلَكَتِهِ.**
21 And Daniel continued even unto the first year of king Cyrus.	**21 وَكَانَ دانيال إِلَى السَّنَةِ الأُولَى لِكُورَشَ الْمَلِكِ.**

Daniel 2
دانيال 2

1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.	1 وَفِي السَّنَةِ الثَّانِيَةِ مِنْ مُلْكِ نَبُوخَذْنَصَّرَ، حَلَمَ نَبُوخَذْنَصَّرُ أَحْلاَمًا، فَانْزَعَجَتْ رُوحُهُ وَطَارَ عَنْهُ نَوْمُهُ.
2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.	2 فَأَمَرَ الْمَلِكُ بِأَنْ يُسْتَدْعَى الْمَجُوسُ وَالسَّحَرَةُ وَالْعَرَّافُونَ وَالْكَلْدَانِيُّونَ لِيُخْبِرُوا الْمَلِكَ بِأَحْلاَمِهِ. فَأَتَوْا وَوَقَفُوا أَمَامَ الْمَلِكِ.
3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.	3 فَقَالَ لَهُمُ الْمَلِكُ: «قَدْ حَلَمْتُ حُلْمًا وَانْزَعَجَتْ رُوحِي لِمَعْرِفَةِ الْحُلْمِ».
4 Then spoke the Chaldeans to the king in Syriack, O king, live for ever: tell your servants the dream, and we will shew the interpretation.	4 فَكَلَّمَ الْكَلْدَانِيُّونَ الْمَلِكَ بِالأَرَامِيَّةِ: «عِشْ أَيُّهَا الْمَلِكُ إِلَى الأَبَدِ. أَخْبِرْ عَبِيدَكَ بِالْحُلْمِ فَنُبَيِّنَ تَعْبِيرَهُ».
5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.	5 فَأَجَابَ الْمَلِكُ وَقَالَ لِلْكَلْدَانِيِّينَ: «قَدْ خَرَجَ مِنِّي الْقَوْلُ: إِنْ لَمْ تُنْبِئُونِي بِالْحُلْمِ وَبِتَعْبِيرِهِ، تُصَيَّرُونَ إِرْبًا إِرْبًا وَتُجْعَلُ بُيُوتُكُمْ مَزْبَلَةً.
6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore shew me the dream, and the interpretation thereof.	6 وَإِنْ بَيَّنْتُمُ الْحُلْمَ وَتَعْبِيرَهُ، تَنَالُونَ مِنْ قِبَلِي هَدَايَا وَحَلاَوِينَ وَإِكْرَامًا عَظِيمًا. فَبَيِّنُوا لِي الْحُلْمَ وَتَعْبِيرَهُ».
7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.	7 فَأَجَابُوا ثَانِيَةً وَقَالُوا: «لِيُخْبِرِ الْمَلِكُ عَبِيدَهُ بِالْحُلْمِ فَنُبَيِّنَ تَعْبِيرَهُ».
8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.	8 أَجَابَ الْمَلِكُ وَقَالَ: «إِنِّي أَعْلَمُ يَقِينًا أَنَّكُمْ تَكْتَسِبُونَ وَقْتًا، إِذْ رَأَيْتُمْ أَنَّ الْقَوْلَ قَدْ خَرَجَ مِنِّي
9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.	9 بِأَنَّهُ إِنْ لَمْ تُنْبِئُونِي بِالْحُلْمِ فَقَضَاؤُكُمْ وَاحِدٌ. لأَنَّكُمْ قَدِ اتَّفَقْتُمْ عَلَى كَلاَمٍ كَذِبٍ وَفَاسِدٍ لِتَتَكَلَّمُوا بِهِ قُدَّامِي إِلَى أَنْ يَتَحَوَّلَ الْوَقْتُ. فَأَخْبِرُونِي بِالْحُلْمِ، فَأَعْلَمَ أَنَّكُمْ تُبَيِّنُونَ لِي تَعْبِيرَهُ».
10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore, there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.	10 أَجَابَ الْكَلْدَانِيُّونَ قُدَّامَ الْمَلِكِ وَقَالُوا: «لَيْسَ عَلَى الأَرْضِ إِنْسَانٌ يَسْتَطِيعُ أَنْ يُبَيِّنَ أَمْرَ الْمَلِكِ. لِذلِكَ لَيْسَ مَلِكٌ عَظِيمٌ ذُو سُلْطَانٍ سَأَلَ أَمْرًا مِثْلَ هذَا مِنْ مَجُوسِيٍّ أَوْ سَاحِرٍ أَوْ كَلْدَانِيٍّ.

11 And it is a rare thing that the king requires, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.	**11 وَالأَمْرُ الَّذِي يَطْلُبُهُ الْمَلِكُ عَسِرٌ، وَلَيْسَ آخَرُ يُبَيِّنُهُ قُدَّامَ الْمَلِكِ غَيْرَ الآلِهَةِ الَّذِينَ لَيْسَتْ سُكْنَاهُمْ مَعَ الْبَشَرِ».**
12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.	**12 لأَجْلِ ذلِكَ غَضِبَ الْمَلِكُ وَاغْتَاظَ جِدًّا وَأَمَرَ بِإِبَادَةِ كُلِّ حُكَمَاءِ بَابِلَ.**
13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.	**13 فَخَرَجَ الأَمْرُ، وَكَانَ الْحُكَمَاءُ يُقْتَلُونَ. فَطَلَبُوا دانيال وَأَصْحَابَهُ لِيَقْتُلُوهُمْ.**
14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:	**14 حِينَئِذٍ أَجَابَ دانيال بِحِكْمَةٍ وَعَقْلٍ لأَرْيُوخَ رَئِيسِ شُرَطِ الْمَلِكِ الَّذِي خَرَجَ لِيَقْتُلَ حُكَمَاءَ بَابِلَ، أَجَابَ وَقَالَ لأَرْيُوخَ قَائِدِ الْمَلِكِ:**
15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.	**15 «لِمَاذَا اشْتَدَّ الأَمْرُ مِنْ قِبَلِ الْمَلِكِ؟» حِينَئِذٍ أَخْبَرَ أَرْيُوخُ دانيال بِالأَمْرِ.**
16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.	**16 فَدَخَلَ دانيال وَطَلَبَ مِنَ الْمَلِكِ أَنْ يُعْطِيَهُ وَقْتًا فَيُبَيِّنَ لِلْمَلِكِ التَّعْبِيرَ.**
17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:	**17 حِينَئِذٍ مَضَى دانيال إِلَى بَيْتِهِ، وَأَعْلَمَ حَنَنْيَا وَمِيشَائِيلَ وَعَزَرْيَا أَصْحَابَهُ بِالأَمْرِ،**
18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.	**18 لِيَطْلُبُوا الْمَرَاحِمَ مِنْ قِبَلِ إِلهِ السَّمَاوَاتِ مِنْ جِهَةِ هذَا السِّرِّ، لِكَيْ لاَ يَهْلِكَ دانيال وَأَصْحَابُهُ مَعَ سَائِرِ حُكَمَاءِ بَابِلَ.**
19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.	**19 حِينَئِذٍ لِدَانِيآلَ كُشِفَ السِّرُّ فِي رُؤْيَا اللَّيْلِ. فَبَارَكَ دانيال إِلهَ السَّمَاوَاتِ.**
20 Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his:	**20 أَجَابَ دانيال وَقَالَ: «لِيَكُنِ اسْمُ اللهِ مُبَارَكًا مِنَ الأَزَلِ وَإِلَى الأَبَدِ، لأَنَّ لَهُ الْحِكْمَةَ وَالْجَبَرُوتَ.**
21 And he changes the times and the seasons: he removes kings, and sets up kings: he gives wisdom unto the wise, and knowledge to them that know understanding:	**21 وَهُوَ يُغَيِّرُ الأَوْقَاتَ وَالأَزْمِنَةَ. يَعْزِلُ مُلُوكًا وَيُنَصِّبُ مُلُوكًا. يُعْطِي الْحُكَمَاءَ حِكْمَةً، وَيُعَلِّمُ الْعَارِفِينَ فَهْمًا.**
22 He reveals the deep and secret things: he knows what is in the darkness, and the light dwells with him.	**22 هُوَ يَكْشِفُ الْعَمَائِقَ وَالأَسْرَارَ. يَعْلَمُ مَا هُوَ فِي الظُّلْمَةِ، وَعِنْدَهُ يَسْكُنُ النُّورُ.**
23 I thank you, and praise you, O you God of my fathers, who have given me wisdom and might, and have made known unto me now what we desired of You: for you have now made known unto us the king’s matter.	**23 إِيَّاكَ يَا إِلهَ آبَائِي أَحْمَدُ، وَأُسَبِّحُ الَّذِي أَعْطَانِي الْحِكْمَةَ وَالْقُوَّةَ وَأَعْلَمَنِي الآنَ مَا طَلَبْنَاهُ مِنْكَ، لأَنَّكَ أَعْلَمْتَنَا أَمْرَ الْمَلِكِ».**

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.	24 فَمِنْ أَجْلِ ذلِكَ دَخَلَ دانيال إِلَى أَرْيُوخَ الَّذِي عَيَّنَهُ الْمَلِكُ لإِبَادَةِ حُكَمَاءِ بَابِلَ، مَضَى وَقَالَ لَهُ هكَذَا: «لاَ تُبِدْ حُكَمَاءَ بَابِلَ. أَدْخِلْنِي إِلَى قُدَّامِ الْمَلِكِ فَأُبَيِّنَ لِلْمَلِكِ التَّعْبِيرَ».
25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.	25 حِينَئِذٍ دَخَلَ أَرْيُوخُ بدانيال إِلَى قُدَّامِ الْمَلِكِ مُسْرِعًا وَقَالَ لَهُ هكَذَا: «قَدْ وَجَدْتُ رَجُلاً مِنْ بَنِي سَبْيِ يَهُوذَا الَّذِي يُعَرِّفُ الْمَلِكَ بِالتَّعْبِيرِ».
26 The king answered and said to Daniel, whose name was Belteshazzar, Art you able to make known unto me the dream which I have seen, and the interpretation thereof?	26 أَجَابَ الْمَلِكُ وَقَالَ لدانيال، الَّذِي اسْمُهُ بَلْطَشَاصَّرُ: «هَلْ تَسْتَطِيعُ أَنْتَ عَلَى أَنْ تُعَرِّفَنِي بِالْحُلْمِ الَّذِي رَأَيْتُ، وَبِتَعْبِيرِهِ؟»
27 Daniel answered in the presence of the king, and said, The secret which the king has demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;	27 أَجَابَ دَانِيآلُ قُدَّامَ الْمَلِكِ وَقَالَ: «السِّرُّ الَّذِي طَلَبَهُ الْمَلِكُ لاَ تَقْدِرُ الْحُكَمَاءُ وَلاَ السَّحَرَةُ وَلاَ الْمَجُوسُ وَلاَ الْمُنَجِّمُونَ عَلَى أَنْ يُبَيِّنُوهُ لِلْمَلِكِ.
28 But there is a God in heaven that reveals secrets, and makes known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of your head upon your bed, are these;	28 لكِنْ يُوجَدُ إِلهٌ فِي السَّمَاوَاتِ كَاشِفُ الأَسْرَارِ، وَقَدْ عَرَّفَ الْمَلِكَ نَبُوخَذْنَصَّرَ مَا يَكُونُ فِي الأَيَّامِ الأَخِيرَةِ. حُلْمُكَ وَرُؤْيَا رَأْسِكَ عَلَى فِرَاشِكَ هُوَ هذَا:
29 As for you, O king, your thoughts came into your mind upon your bed, what should come to pass hereafter: and he that reveals secrets makes known to you what shall come to pass.	29 أَنْتَ يَا أَيُّهَا الْمَلِكُ أَفْكَارُكَ عَلَى فِرَاشِكَ صَعِدَتْ إِلَى مَا يَكُونُ مِنْ بَعْدِ هذَا، وَكَاشِفُ الأَسْرَارِ يُعَرِّفُكَ بِمَا يَكُونُ.
30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that you might know the thoughts of your heart.	30 أَمَّا أَنَا فَلَمْ يُكْشَفْ لِي هذَا السِّرُّ لِحِكْمَةٍ فِيَّ أَكْثَرَ مِنْ كُلِّ الأَحْيَاءِ، وَلكِنْ لِكَيْ يُعَرَّفَ الْمَلِكُ بِالتَّعْبِيرِ، وَلِكَيْ تَعْلَمَ أَفْكَارَ قَلْبِكَ.
31 You, O king, saw, and behold a great image. This great image, whose brightness was excellent, stood before you; and the form thereof was terrible.	31 «أَنْتَ أَيُّهَا الْمَلِكُ كُنْتَ تَنْظُرُ وَإِذَا بِتِمْثَالٍ عَظِيمٍ. هذَا التِّمْثَالُ الْعَظِيمُ الْبَهِيُّ جِدًّا وَقَفَ قُبَالَتَكَ، وَمَنْظَرُهُ هَائِلٌ.
32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,	32 رَأْسُ هذَا التِّمْثَالِ مِنْ ذَهَبٍ جَيِّدٍ. صَدْرُهُ وَذِرَاعَاهُ مِنْ فِضَّةٍ. بَطْنُهُ وَفَخْذَاهُ مِنْ نُحَاسٍ.
33 His legs of iron, his feet part of iron and part of clay.	33 سَاقَاهُ مِنْ حَدِيدٍ. قَدَمَاهُ بَعْضُهُمَا مِنْ حَدِيدٍ وَالْبَعْضُ مِنْ خَزَفٍ.
34 you saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.	34 كُنْتَ تَنْظُرُ إِلَى أَنْ قُطِعَ حَجَرٌ بِغَيْرِ يَدَيْنِ، فَضَرَبَ التِّمْثَالَ عَلَى قَدَمَيْهِ اللَّتَيْنِ مِنْ حَدِيدٍ وَخَزَفٍ فَسَحَقَهُمَا.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.	**35 فَٱنْسَحَقَ حِينَئِذٍ الْحَدِيدُ وَالْخَزَفُ وَالنُّحَاسُ وَالْفِضَّةُ وَالذَّهَبُ مَعًا، وَصَارَتْ كَعُصَافَةِ الْبَيْدَرِ فِي الصَّيْفِ، فَحَمَلَتْهَا الرِّيحُ فَلَمْ يُوجَدْ لَهَا مَكَانٌ. أَمَّا الْحَجَرُ الَّذِي ضَرَبَ التِّمْثَالَ فَصَارَ جَبَلاً كَبِيرًا وَمَلأَ الأَرْضَ كُلَّهَا.**
36 This is the dream; and we will tell the interpretation thereof before the king.	**36 هذَا هُوَ الْحُلْمُ. فَنُخْبِرُ بِتَعْبِيرِهِ قُدَّامَ الْمَلِكِ.**
37 you, O king, art a king of kings: for the God of heaven has given you a kingdom, power, and strength, and glory.	**37 «أَنْتَ أَيُّهَا الْمَلِكُ مَلِكُ مُلُوكٍ، لأَنَّ إِلهَ السَّمَاوَاتِ أَعْطَاكَ مَمْلَكَةً وَاقْتِدَارًا وَسُلْطَانًا وَفَخْرًا.**
38 And wherever the children of men dwell, the beasts of the field and the fowls of the heaven has he given into thine hand, and has made you ruler over them all. you art this head of gold.	**38 وَحَيْثَمَا يَسْكُنُ بَنُو الْبَشَرِ وَوُحُوشُ الْبَرِّ وَطُيُورُ السَّمَاءِ دَفَعَهَا لِيَدِكَ وَسَلَّطَكَ عَلَيْهَا جَمِيعِهَا. فَأَنْتَ هذَا الرَّأْسُ مِنْ ذَهَبٍ.**
39 And after you shall arise another kingdom inferior to you, and another third kingdom of brass, which shall bear rule over all the earth.	**39 وَبَعْدَكَ تَقُومُ مَمْلَكَةٌ أُخْرَى أَصْغَرُ مِنْكَ وَمَمْلَكَةٌ ثَالِثَةٌ أُخْرَى مِنْ نُحَاسٍ فَتَتَسَلَّطُ عَلَى كُلِّ الأَرْضِ.**
40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, shall it break in pieces and bruise.	**40 وَتَكُونُ مَمْلَكَةٌ رَابِعَةٌ صَلْبَةٌ كَالْحَدِيدِ، لأَنَّ الْحَدِيدَ يَدُقُّ وَيَسْحَقُ كُلَّ شَيْءٍ. وَكَالْحَدِيدِ الَّذِي يُكَسِّرُ تَسْحَقُ وَتُكَسِّرُ كُلَّ هؤُلاَءِ.**
41 And whereas you saw the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as you saw the iron mixed with miry clay.	**41 وَبِمَا رَأَيْتَ الْقَدَمَيْنِ وَالأَصَابِعَ بَعْضُهَا مِنْ خَزَفٍ وَالْبَعْضُ مِنْ حَدِيدٍ، فَالْمَمْلَكَةُ تَكُونُ مُنْقَسِمَةً، وَيَكُونُ فِيهَا قُوَّةُ الْحَدِيدِ مِنْ حَيْثُ إِنَّكَ رَأَيْتَ الْحَدِيدَ مُخْتَلِطًا بِخَزَفِ الطِّينِ.**
42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.	**42 وَأَصَابِعُ الْقَدَمَيْنِ بَعْضُهَا مِنْ حَدِيدٍ وَالْبَعْضُ مِنْ خَزَفٍ، فَبَعْضُ الْمَمْلَكَةِ يَكُونُ قَوِيًّا وَالْبَعْضُ قَصِمًا.**
43 And whereas you saw iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.	**43 وَبِمَا رَأَيْتَ الْحَدِيدَ مُخْتَلِطًا بِخَزَفِ الطِّينِ، فَإِنَّهُمْ يَخْتَلِطُونَ بِنَسْلِ النَّاسِ، وَلكِنْ لاَ يَتَلاَصَقُ هذَا بِذَاكَ، كَمَا أَنَّ الْحَدِيدَ لاَ يَخْتَلِطُ بِالْخَزَفِ.**
44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.	**44 وَفِي أَيَّامِ هؤُلاَءِ الْمُلُوكِ، يُقِيمُ إِلهُ السَّمَاوَاتِ مَمْلَكَةً لَنْ تَنْقَرِضَ أَبَدًا، وَمَلِكُهَا لاَ يُتْرَكُ لِشَعْبٍ آخَرَ، وَتَسْحَقُ وَتُفْنِي كُلَّ هذِهِ الْمَمَالِكِ، وَهِيَ تَثْبُتُ إِلَى الأَبَدِ.**

45 Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.	**45 لأَنَّكَ رَأَيْتَ أَنَّهُ قَدْ قُطِعَ حَجَرٌ مِنْ جَبَلٍ لاَ بِيَدَيْنِ، فَسَحَقَ الْحَدِيدَ وَالنُّحَاسَ وَالْخَزَفَ وَالْفِضَّةَ وَالذَّهَبَ. اَللهُ الْعَظِيمُ قَدْ عَرَّفَ الْمَلِكَ مَا سَيَأْتِي بَعْدَ هذَا. اَلْحُلْمُ حَقٌّ وَتَعْبِيرُهُ يَقِينٌ».**
46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.	**46 حِينَئِذٍ خَرَّ نَبُوخَذْنَصَّرُ عَلَى وَجْهِهِ وَسَجَدَ لدانيال، وَأَمَرَ بِأَنْ يُقَدِّمُوا لَهُ تَقْدِمَةً وَرَوَائِحَ سُرُورٍ.**
47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing you could reveal this secret.	**47 فَأَجَابَ الْمَلِكُ دانيال وَقَالَ: «حَقًّا إِنَّ إِلهَكُمْ إِلهُ الآلِهَةِ وَرَبُّ الْمُلُوكِ وَكَاشِفُ الأَسْرَارِ، إِذْ اسْتَطَعْتَ عَلَى كَشْفِ هذَا السِّرِّ».**
48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.	**48 حِينَئِذٍ عَظَّمَ الْمَلِكُ دانيال وَأَعْطَاهُ عَطَايَا كَثِيرَةً، وَسَلَّطَهُ عَلَى كُلِّ وِلاَيَةِ بَابِلَ وَجَعَلَهُ رَئِيسَ الشِّحَنِ عَلَى جَمِيعِ حُكَمَاءِ بَابِلَ.**
49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.	**49 فَطَلَبَ دانيال مِنَ الْمَلِكِ، فَوَلَّى شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ عَلَى أَعْمَالِ وِلاَيَةِ بَابِلَ. أَمَّا دانيال فَكَانَ فِي بَابِ الْمَلِكِ.**

Daniel 3
دانيال 3

1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.	1 نَبُوخَذْنَصَّرُ الْمَلِكُ صَنَعَ تِمْثَالاً مِنْ ذَهَبٍ طُولُهُ سِتُّونَ ذِرَاعًا وَعَرْضُهُ سِتُّ أَذْرُعٍ، وَنَصَبَهُ فِي بُقْعَةِ دُورَا فِي وِلاَيَةِ بَابِلَ.
2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.	2 ثُمَّ أَرْسَلَ نَبُوخَذْنَصَّرُ الْمَلِكُ لِيَجْمَعَ الْمَرَازِبَةَ وَالشِّحَنَ وَالْوُلاَةَ وَالْقُضَاةَ وَالْخَزَنَةَ وَالْفُقَهَاءَ وَالْمُفْتِينَ وَكُلَّ حُكَّامِ الْوِلاَيَاتِ، لِيَأْتُوا لِتَدْشِينِ التِّمْثَالِ الَّذِي نَصَبَهُ نَبُوخَذْنَصَّرُ الْمَلِكُ.
3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.	3 حِينَئِذٍ اجْتَمَعَ الْمَرَازِبَةُ وَالشِّحَنُ وَالْوُلاَةُ وَالْقُضَاةُ وَالْخَزَنَةُ وَالْفُقَهَاءُ وَالْمُفْتُونَ وَكُلُّ حُكَّامِ الْوِلاَيَاتِ لِتَدْشِينِ التِّمْثَالِ الَّذِي نَصَبَهُ نَبُوخَذْنَصَّرُ الْمَلِكُ، وَوَقَفُوا أَمَامَ التِّمْثَالِ الَّذِي نَصَبَهُ نَبُوخَذْنَصَّرُ.
4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,	4 وَنَادَى مُنَادٍ بِشِدَّةٍ: «قَدْ أُمِرْتُمْ أَيُّهَا الشُّعُوبُ وَالأُمَمُ وَالأَلْسِنَةُ،
5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king has set up:	5 عِنْدَمَا تَسْمَعُونَ صَوْتَ الْقَرْنِ وَالنَّايِ وَالْعُودِ وَالرَّبَابِ وَالسَّنْطِيرِ وَالْمِزْمَارِ وَكُلِّ أَنْوَاعِ الْعَزْفِ، أَنْ تَخِرُّوا وَتَسْجُدُوا لِتِمْثَالِ الذَّهَبِ الَّذِي نَصَبَهُ نَبُوخَذْنَصَّرُ الْمَلِكُ.
6 And who does not fall down and worship shall the same hour be cast into the midst of a burning fiery furnace.	6 وَمَنْ لاَ يَخِرُّ وَيَسْجُدُ، فَفِي تِلْكَ السَّاعَةِ يُلْقَى فِي وَسَطِ أَتُونِ نَارٍ مُتَّقِدَةٍ».
7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.	7 لأَجْلِ ذلِكَ وَقْتَمَا سَمِعَ كُلُّ الشُّعُوبِ صَوْتَ الْقَرْنِ وَالنَّايِ وَالْعُودِ وَالرَّبَابِ وَالسَّنْطِيرِ وَكُلِّ أَنْوَاعِ الْعَزْفِ، خَرَّ كُلُّ الشُّعُوبِ وَالأُمَمِ وَالأَلْسِنَةِ وَسَجَدُوا لِتِمْثَالِ الذَّهَبِ الَّذِي نَصَبَهُ نَبُوخَذْنَصَّرُ الْمَلِكُ.
8 Wherefore at that time certain Chaldeans came near, and accused the Jews.	8 لأَجْلِ ذلِكَ تَقَدَّمَ حِينَئِذٍ رِجَالٌ كَلْدَانِيُّونَ وَاشْتَكَوْا عَلَى الْيَهُودِ،
9 They spoke and said to the king Nebuchadnezzar, O king, live forever.	9 أَجَابُوا وَقَالُوا لِلْمَلِكِ نَبُوخَذْنَصَّرَ: «أَيُّهَا الْمَلِكُ، عِشْ إِلَى الأَبَدِ!
10 You, O king, have made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:	10 أَنْتَ أَيُّهَا الْمَلِكُ قَدْ أَصْدَرْتَ أَمْرًا بِأَنَّ كُلَّ إِنْسَانٍ يَسْمَعُ صَوْتَ الْقَرْنِ وَالنَّايِ وَالْعُودِ وَالرَّبَابِ وَالسَّنْطِيرِ وَالْمِزْمَارِ وَكُلِّ أَنْوَاعِ الْعَزْفِ، يَخِرُّ وَيَسْجُدُ لِتِمْثَالِ الذَّهَبِ.

11 And who does not fall down and worship, that he should be cast into the midst of a burning fiery furnace.	**11 وَمَنْ لاَ يَخِرُّ وَيَسْجُدُ فَإِنَّهُ يُلْقَى فِي وَسَطِ أَتُونِ نَارٍ مُتَّقِدَةٍ.**
12 There are certain Jews whom you have set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded you: they serve not your gods, nor worship the golden image, which you have set up.	**12 يُوجَدُ رِجَالٌ يَهُودٌ، الَّذِينَ وَكَّلْتَهُمْ عَلَى أَعْمَالِ وِلاَيَةِ بَابِلَ: شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُوَ. هؤُلاَءِ الرِّجَالُ لَمْ يَجْعَلُوا لَكَ أَيُّهَا الْمَلِكُ اعْتِبَارًا. آلِهَتُكَ لاَ يَعْبُدُونَ، وَلِتِمْثَالِ الذَّهَبِ الَّذِي نَصَبْتَ لاَ يَسْجُدُونَ».**
13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.	**13 حِينَئِذٍ أَمَرَ نَبُوخَذْنَصَّرُ بِغَضَبٍ وَغَيْظٍ بِإِحْضَارِ شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ. فَأَتَوْا بِهؤُلاَءِ الرِّجَالِ قُدَّامَ الْمَلِكِ.**
14 Nebuchadnezzar spoke and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?	**14 فَأَجَابَ نَبُوخَذْنَصَّرُ وَقَالَ لَهُمْ: «تَعَمُّدًا يَا شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُوَ لاَ تَعْبُدُونَ آلِهَتِي وَلاَ تَسْجُدُونَ لِتِمْثَالِ الذَّهَبِ الَّذِي نَصَبْتُ!**
15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?	**15 فَإِنْ كُنْتُمُ الآنَ مُسْتَعِدِّينَ عِنْدَمَا تَسْمَعُونَ صَوْتَ الْقَرْنِ وَالنَّايِ وَالْعُودِ وَالرَّبَابِ وَالسَّنْطِيرِ وَالْمِزْمَارِ وَكُلَّ أَنْوَاعِ الْعَزْفِ إِلَى أَنْ تَخِرُّوا وَتَسْجُدُوا لِلتِّمْثَالِ الَّذِي عَمِلْتُهُ. وَإِنْ لَمْ تَسْجُدُوا فَفِي تِلْكَ السَّاعَةِ تُلْقَوْنَ فِي وَسَطِ أَتُونِ النَّارِ الْمُتَّقِدَةِ. وَمَنْ هُوَ الإِلهُ الَّذِي يُنْقِذُكُمْ مِنْ يَدَيَّ؟».**
16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer you in this matter.	**16 فَأَجَابَ شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُوَ وَقَالُوا لِلْمَلِكِ: «يَا نَبُوخَذْنَصَّرُ، لاَ يَلْزَمُنَا أَنْ نُجِيبَكَ عَنْ هذَا الأَمْرِ.**
17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.	**17 هُوَذَا يُوجَدُ إِلهُنَا الَّذِي نَعْبُدُهُ يَسْتَطِيعُ أَنْ يُنَجِّيَنَا مِنْ أَتُونِ النَّارِ الْمُتَّقِدَةِ، وَأَنْ يُنْقِذَنَا مِنْ يَدِكَ أَيُّهَا الْمَلِكُ.**
18 But if not, be it known unto you, O king, that we will not serve your gods, nor worship the golden image which you have set up.	**18 وَإِلاَّ فَلْيَكُنْ مَعْلُومًا لَكَ أَيُّهَا الْمَلِكُ، أَنَّنَا لاَ نَعْبُدُ آلِهَتَكَ وَلاَ نَسْجُدُ لِتِمْثَالِ الذَّهَبِ الَّذِي نَصَبْتَهُ».**
19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore, he spoke, and commanded that they should heat the furnace one seven times more than it was wont to be heated.	**19 حِينَئِذٍ امْتَلأَ نَبُوخَذْنَصَّرُ غَيْظًا وَتَغَيَّرَ مَنْظَرُ وَجْهِهِ عَلَى شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ، فَأَجَابَ وَأَمَرَ بِأَنْ يَحْمُوا الأَتُونَ سَبْعَةَ أَضْعَافٍ أَكْثَرَ مِمَّا كَانَ مُعْتَادًا أَنْ يُحْمَى.**
20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.	**20 وَأَمَرَ جَبَابِرَةَ الْقُوَّةِ فِي جَيْشِهِ بِأَنْ يُوثِقُوا شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ وَيُلْقُوهُمْ فِي أَتُونِ النَّارِ الْمُتَّقِدَةِ.**
21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.	**21 ثُمَّ أُوثِقَ هؤُلاَءِ الرِّجَالُ فِي سَرَاوِيلِهِمْ وَأَقْمِصَتِهِمْ وَأَرْدِيَتِهِمْ وَلِبَاسِهِمْ وَأُلْقُوا فِي وَسَطِ أَتُونِ النَّارِ الْمُتَّقِدَةِ.**

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.	**22 وَمِنْ حَيْثُ إِنَّ كَلِمَةَ الْمَلِكِ شَدِيدَةٌ وَالأَتُونَ قَدْ حَمِيَ جِدًّا، قَتَلَ لَهِيبُ النَّارِ الرِّجَالَ الَّذِينَ رَفَعُوا شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ.**
23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.	**23 وَهؤُلاَءِ الثَّلاَثَةُ الرِّجَالِ، شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُوَ، سَقَطُوا مُوثَقِينَ فِي وَسَطِ أَتُّونِ النَّارِ الْمُتَّقِدَةِ.**
24 And they walked about in the midst of the flames, singing hymns to God and blessing the Lord.	**24 فكانوا يتمشون في وسط اللهيب مسبحين الله و مباركين الرب.**
25 Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:	**25 ووقف عزريا وصلى هكذا وفتح فاه في وسط النار وقال:**
26 “Blessed art you, O Lord, God of our fathers, and worthy of praise; and your name is glorified forever.	**26 مبارك انت ايها الرب اله ابائنا وحميد واسمك ممجد الى الدهور.**
27 For you art just in all that you have done to us, and all your works are true and your ways right, and all your judgments are truth.	**27 لأنك عادل في جميع ما صنعت واعمالك كلها صدق وطرقك استقامة وجميع احكامك حق.**
28 You have executed true judgments in all that you have brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice you have brought all this upon us because of our sins.	**28 وقد اجريت احكام حق في جميع ما جلبت علينا وعلى مدينة ابائنا المقدسة اورشليم لأنك بالحق والحكم جلبت جميع ذلك لأجل خطايانا.**
29 For we have sinfully and lawlessly departed from you, and have sinned in all things and have not obeyed your commandments.	**29 اذ قد خطئنا واثمنا مرتدين عنك واجرمنا في كل شيء.**
30 We have not observed them or done them, as you have commanded us that it might go well with us.	**30 ولم نسمع لوصاياك ولم نحفظها ولم نعمل بما اوصيتنا لكي يكون لنا خير.**
31 So all that you have brought upon us, and all that you have done to us, you have done in true judgment.	**31 فجميع ما جلبت علينا وجميع ما صنعت بنا انما صنعته بحكم حق.**
32 You have given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world.	**32 فأسلمتنا الى ايدي اعداء اثمة ومنافقين، ذوي بغضاء وملك ظالم شر من كل من على الأرض.**
33 And now we cannot open our mouths; shame and disgrace have befallen your servants and worshipers.	**33 والان ليس لنا ان نفتح افواهنا فقد صرنا خزيا وعارا لعبيدك والقانتين لك.**
34 For your name’s sake do not give us up utterly, and do not break your covenant,	**34 فلا تخذلنا الى الانقضاء لأجل اسمك ولا تنقض عهدك.**
35 and do not withdraw your mercy from us, for the sake of Abraham your beloved and for the sake of Isaac your servant and Israel your holy one,	**35 ولا تصرف رحمتك عنا لأجل ابراهيم خليلك واسحق عبدك واسرائيل قديسك.**

36 To whom you promised to make their descendants as many as the stars of heaven and as the sand on the shore of the sea.	**36 الذين قلت لهم انك تكثر نسلهم كنجوم السماء وكالرمل الذي على شاطئ البحر.**
37 For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins.	**37 لقد جعلنا ايها الرب اقل عددا من كل امة ونحن اليوم اذلاء في كل الارض لأجل خطايانا.**
38 And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before you or to find mercy.	**38 وليس لنا في هذا الزمان رئيس ولا نبي ولا قائد ولا محرقة ولا ذبيحة ولا تقدمة ولا بخور ولا موضع لتقريب البواكير امامك.**
39 Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs;	**39 ولنيل رحمتك ولكن لانسحاق نفوسنا وتواضع ارواحنا اقبلنا.**
40 such may our sacrifice be in your sight this day, and may we wholly follow you, for there will be no shame for those who trust in You.	**40 وكمحرقات الكباش والثيران وربوات الحملان السمان هكذا فلتكن ذبيحتنا امامك اليوم حتى ترضيك فانه لا خزي للمتوكلين عليك.**
41 And now with all our heart we follow you, we fear you and seek your face.	**41 انا نتبعك الان بكل قلوبنا ونتقيك ونبتغي وجهك.**
42 Do not put us to shame, but deal with us in your forbearance and in your abundant mercy.	**42 فلا تخزنا بل عاملنا بحسب رأفتك و كثرة رحمتك.**
43 Deliver us in accordance with your marvelous works, and give glory to your name, O Lord! Let all who do harm to your servants be put to shame;	**43 وانقذنا على حسب عجائبك واعط المجد لاسمك ايها الرب.**
44 let them be disgraced and deprived of all power and dominion, and let their strength be broken.	**44 وليخجل جميع الذين اروا عبيدك المساوئ وليخزوا ساقطين عن كل اقتدارهم ولتحطم قوتهم.**
45 Let them know that you art the Lord, the only God, glorious over the whole world.”	**45 وليعلموا انك انت الرب الاله وحدك المجيد في كل المسكونة.**
46 Now the king’s servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush.	**46 ولم يزل خدام الملك الذين القوهم يوقدون الاتون بالنفط والزفت والمشاقة والزرجون.**
47 And the flame streamed out above the furnace forty-nine cubits,	**47 فارتفع اللهيب فوق الاتون تسعا واربعين ذراعا.**
48 and it broke through and burned those of the Chaldeans whom it caught about the furnace.	**48 وانتشر واحرق الذين صادفهم حول الاتون من الكلدانيين.**
49 But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace,	**49 اما اصحاب عزريا فنزل ملاك الرب الى داخل الاتون وطرد لهيب النار عن الاتون.**

50 and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.	**50 وجعل وسط الاتون ريحا ذات ندى تهب فلم تمسهم النار البتة ولم تسؤهم ولم تزعجهم.**
51 Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:	**51 حينئذ سبح الثلاثة بفم واحد و مجدوا وباركوا الله في الاتون قائلين:**
52 "Blessed art you, O Lord, God of our fathers, and to be praised and highly exalted forever; and blessed is your glorious, holy name and to be highly praised and highly exalted forever.	**52 مبارك انت ايها الرب اله ابائنا وحميد ورفيع الى الدهور ومبارك اسم مجدك القدوس ورفيع الى الدهور.**
53 Blessed art you in the temple of your holy glory and to be extolled and highly glorified forever.	**53 مبارك انت في هيكل مجدك القدوس ومسبح وممجد الى الدهور.**
54 Blessed are you, who sits upon the cherubim and looks upon the deeps, and to be praised and highly exalted forever.	**54 مبارك انت في عرش ملكك ومسبح ورفيع الى الدهور.**
55 Blessed art you upon the throne of your kingdom and to be extolled and highly exalted forever.	**55 مبارك انت ايها الناظر الاعماق الجالس على الكاروبيم ومسبح ورفيع الى الدهور.**
56 Blessed art you in the firmament of heaven and to be sung and glorified forever.	**56 مبارك انت في جلد السماء ومسبح وممجد الى الدهور.**
57 "Bless the Lord, all works of the Lord, sing praise to him and highly exalt him forever.	**57 باركي الرب يا جميع اعمال الرب سبحي وارفعيه الى الدهور.**
58 Bless the Lord, you heavens, sing praise to him and highly exalt him forever.	**58 باركوا الرب يا ملائكة الرب سبحوا وارفعوه الى الدهور.**
59 Bless the Lord, you angels of the Lord, sing praise to him and highly exalt him forever.	**59 باركي الرب ايتها السماوات سبحي وارفعيه الى الدهور.**
60 Bless the Lord, all waters above the heaven, sing praise to him and highly exalt him forever.	**60 باركي الرب يا جميع المياه التي فوق السماء سبحي وارفعيه الى الدهور.**
61 Bless the Lord, all powers, sing praise to him and highly exalt him forever.	**61 باركي الرب يا جميع جنود الرب سبحي وارفعيه الى الدهور.**
62 Bless the Lord, sun and moon, sing praise to him and highly exalt him forever.	**62 باركا الرب ايها الشمس والقمر سبحا وارفعاه الى الدهور.**
63 Bless the Lord, stars of heaven, sing praise to him and highly exalt him forever.	**63 باركي الرب يا نجوم السماء سبحي وارفعيه الى الدهور.**
64 Bless the Lord, all rain and dew, sing praise to him and highly exalt him forever.	**64 باركي الرب يا جميع الامطار والانداء سبحي وارفعيه الى الدهور.**
65 Bless the Lord, all winds, sing praise to him and highly exalt him forever.	**65 باركي الرب يا جميع الرياح سبحي وارفعيه الى الدهور.**
66 Bless the Lord, fire and heat, sing praise to him and highly exalt him forever.	**66 باركا الرب ايها النار والحر سبحا وارفعاه الى**

	الدهور.
67 Bless the Lord, winter cold and summer heat, sing praise to him and highly exalt him forever.	**67 باركا الرب ايها البرد والحر سبحا وارفعاه الى الدهور.**
68 Bless the Lord, dews and snows, sing praise to him and highly exalt him forever.	**68 باركا الرب ايها الندى والجليد سبحا وارفعاه الى الدهور.**
69 Bless the Lord, ice and cold, sing praise to him and highly exalt him forever.	**69 باركا الرب ايها الجمد والبرد سبحا وارفعاه الى الدهور.**
70 Bless the Lord, frosts and snows, sing praise to him and highly exalt him forever.	**70 باركا الرب ايها الصقيع والثلج سبحا وارفعاه الى الدهور.**
71 Bless the Lord, light and darkness, sing praise to him and highly exalt him forever.	**71 باركا الرب ايها الليل والنهار سبحا وارفعاه الى الدهور.**
72 Bless the Lord, nights and days, sing praise to him and highly exalt him forever.	**72 باركا الرب ايها النور والظلمة سبحا وارفعاه الى الدهور.**
73 Bless the Lord, lightnings and clouds, sing praise to him and highly exalt him forever.	**73 باركي الرب ايتها البروق والسحب سبحي وارفعيه الى الدهور.**
74 Let the earth bless the Lord; let it sing praise to him and highly exalt him forever.	**74 لتبارك الارض الرب لتسبح وترفعه الى الدهور.**
75 Bless the Lord, mountains and hills, sing praise to him and highly exalt him forever.	**75 باركي الرب ايتها الجبال والتلال سبحي وارفعيه الى الدهور.**
76 Bless the Lord, all things that grow on the earth, sing praise to him and highly exalt him forever.	**76 باركي الرب يا جميع انبتة الارض سبحي وارفعيه الى الدهور.**
77 Bless the Lord, you springs, sing praise to him and highly exalt him forever.	**77 باركي الرب ايتها الينابيع سبحي وارفعيه الى الدهور.**
78 Bless the Lord, seas and rivers, sing praise to him and highly exalt him forever.	**78 باركي الرب ايتها البحار والانهار سبحي وارفعيه الى الدهور.**
79 Bless the Lord, you whales and all creatures that move in the waters, sing praise to him and highly exalt him forever.	**79 باركي الرب ايتها الحيتان وجميع ما يتحرك في المياه سبحي وارفعيه الى الدهور.**
80 Bless the Lord, all birds of the air, sing praise to him and highly exalt him forever.	**80 باركي الرب يا جميع طيور السماء سبحي وارفعيه الى الدهور.**
81 Bless the Lord, all beasts and cattle, sing praise to him and highly exalt him forever.	**81 باركي الرب يا جميع الوحوش والبهائم سبحي وارفعيه الى الدهور.**
82 Bless the Lord, you sons of men, sing praise to him and highly exalt him forever.	**82 باركوا الرب يا بني البشر سبحوا وارفعوه الى الدهور.**
83 Bless the Lord, O Israel, sing praise to him and highly exalt him forever.	**83 باركوا الرب يا اسرائيل سبحوا وارفعوه الى الدهور.**

84 Bless the Lord, you priests of the Lord, sing praise to him and highly exalt him forever.	**84 باركوا الرب يا كهنة الرب سبحوا وارفعوه الى الدهور.**
85 Bless the Lord, you servants of the Lord, sing praise to him and highly exalt him forever.	**85 باركوا الرب يا عبيد الرب سبحوا وارفعوه الى الدهور.**
86 Bless the Lord, spirits and souls of the righteous, sing praise to him and highly exalt him forever.	**86 باركوا الرب يا ارواح و نفوس الصديقين سبحوا وارفعوه الى الدهور.**
87 Bless the Lord, you who are holy and humble in heart, sing praise to him and highly exalt him forever.	**87 باركوا الرب ايها القديسون والمتواضعو القلوب سبحوا و ارفعوه الى الدهور.**
88 Bless the Lord, Hananiah, Azariah, and Mishael, sing praise to him and highly exalt him forever; for he has rescued us from Hades and saved us from the hand of death, and delivered us from the midst of the burning fiery furnace; from the midst of the fire he has delivered us.	**88 باركوا الرب يا حننيا وعزريا وميشائيل سبحوا وارفعوه الى الدهور لأنه انقذنا من الجحيم وخلصنا من يد الموت و نجانا من وسط اتون اللهيب المضطرم و من وسط النار.**
89- Give thanks to the Lord, for he is good, for his mercy endures forever.	**89 اعترفوا للرب لأنه صالح لان الى الابد رحمته.**
90 Give thanks to the Lord, for he is good, for his mercy endures forever.	**90 باركوا يا جميع القانتين الرب إله الالهة سبحوا واعترفوا لان الى الابد رحمته.**
91 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.	**91 حِينَئِذٍ تَحَيَّرَ نَبُوخَذْنَصَّرُ الْمَلِكُ وَقَامَ مُسْرِعًا فَأَجَابَ وَقَالَ لِمُشِيرِيهِ: «أَلَمْ نُلْقِ ثَلاَثَةَ رِجَالٍ مُوثَقِينَ فِي وَسَطِ النَّارِ؟» فَأَجَابُوا وَقَالُوا لِلْمَلِكِ: «صَحِيحٌ أَيُّهَا الْمَلِكُ».**
92 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.	**92 أَجَابَ وَقَالَ: «هَا أَنَا نَاظِرٌ أَرْبَعَةَ رِجَالٍ مَحْلُولِينَ يَتَمَشَّوْنَ فِي وَسَطِ النَّارِ وَمَا بِهِمْ ضَرَرٌ، وَمَنْظَرُ الرَّابِعِ شَبِيهٌ بِابْنِ الآلِهَةِ».**
93 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.	**93 ثُمَّ اقْتَرَبَ نَبُوخَذْنَصَّرُ إِلَى بَابِ أَتُونِ النَّارِ الْمُتَّقِدَةِ وَأَجَابَ، فَقَالَ: «يَا شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُو، يَا عَبِيدَ اللهِ الْعَلِيِّ، اخْرُجُوا وَتَعَالَوْا». فَخَرَجَ شَدْرَخُ وَمِيشَخُ وَعَبْدَنَغُو مِنْ وَسَطِ النَّارِ.**
94 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.	**94 فَاجْتَمَعَتِ الْمَرَازِبَةُ وَالشِّحَنُ وَالْوُلاَةُ وَمُشِيرُو الْمَلِكِ وَرَأَوْا هؤُلاَءِ الرِّجَالَ الَّذِينَ لَمْ تَكُنْ لِلنَّارِ قُوَّةٌ عَلَى أَجْسَامِهِمْ، وَشَعْرَةٌ مِنْ رُؤُوسِهِمْ لَمْ تَحْتَرِقْ، وَسَرَاوِيلُهُمْ لَمْ تَتَغَيَّرْ، وَرَائِحَةُ النَّارِ لَمْ تَأْتِ عَلَيْهِمْ.**
95 Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel, and delivered his servants that	**95 فَأَجَابَ نَبُوخَذْنَصَّرُ وَقَالَ: «تَبَارَكَ إِلهُ شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ، الَّذِي أَرْسَلَ مَلاَكَهُ وَأَنْقَذَ عَبِيدَهُ الَّذِينَ اتَّكَلُوا عَلَيْهِ وَغَيَّرُوا كَلِمَةَ الْمَلِكِ وَأَسْلَمُوا**

trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.	أَجْسَادَهُمْ لِكَيْلاَ يَعْبُدُوا أَوْ يَسْجُدُوا لإِلهٍ غَيْرِ إِلـهِهِمْ.
96 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.	96 فَمِنِّي قَدْ صَدَرَ أَمْرٌ بِأَنَّ كُلَّ شَعْبٍ وَأُمَّةٍ وَلِسَانٍ يَتَكَلَّمُونَ بِالسُّوءِ عَلَى إِلهِ شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ، فَإِنَّهُمْ يُصَيَّرُونَ إِرْبًا إِرْبًا، وَتُجْعَلُ بُيُوتُهُمْ مَزْبَلَةً، إِذْ لَيْسَ إِلهٌ آخَرُ يَسْتَطِيعُ أَنْ يُنَجِّيَ هكَذَا».
97 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.	97 حِينَئِذٍ قَدَّمَ الْمَلِكُ شَدْرَخَ وَمِيشَخَ وَعَبْدَنَغُوَ فِي وِلاَيَةِ بَابِلَ.

Daniel 4
دانيال 4

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	1 مِنْ نَبُوخَذْنَصَّرَ الْمَلِكِ إِلَى كُلِّ الشُّعُوبِ وَالأُمَمِ وَالأَلْسِنَةِ السَّاكِنِينَ فِي الأَرْضِ كُلِّهَا: لِيَكْثُرْ سَلاَمُكُمْ.
2 I thought it good to show the signs and wonders that the high God has wrought toward me.	2 اَلآيَاتُ وَالْعَجَائِبُ الَّتِي صَنَعَهَا مَعِي اللهُ الْعَلِيُّ، حَسُنَ عِنْدِي أَنْ أُخْبِرَ بِهَا.
3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.	3 آيَاتُهُ مَا أَعْظَمَهَا، وَعَجَائِبُهُ مَا أَقْوَاهَا! مَلَكُوتُهُ مَلَكُوتٌ أَبَدِيٌّ وَسُلْطَانُهُ إِلَى دَوْرٍ فَدَوْرٍ.
4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:	4 أَنَا نَبُوخَذْنَصَّرُ قَدْ كُنْتُ مُطْمَئِنّاً فِي بَيْتِي وَنَاضِرًا فِي قَصْرِي.
5 I saw a dream, which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.	5 رَأَيْتُ حُلْمًا فَرَوَّعَنِي، وَالأَفْكَارُ عَلَى فِرَاشِي وَرُؤَى رَأْسِي أَفْزَعَتْنِي.
6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.	6 فَصَدَرَ مِنِّي أَمْرٌ بِإِحْضَارِ جَمِيعِ حُكَمَاءِ بَابِلَ قُدَّامِي لِيُعَرِّفُونِي بِتَعْبِيرِ الْحُلْمِ.
7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.	7 حِينَئِذٍ حَضَرَ الْمَجُوسُ وَالسَّحَرَةُ وَالْكَلْدَانِيُّونَ وَالْمُنَجِّمُونَ، وَقَصَصْتُ الْحُلْمَ عَلَيْهِمْ، فَلَمْ يُعَرِّفُونِي بِتَعْبِيرِهِ.
8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying,	8 أَخِيرًا دَخَلَ قُدَّامِي دَانِيآلُ الَّذِي اسْمُهُ بَلْطَشَاصَّرُ كَاسْمِ إِلهِي، وَالَّذِي فِيهِ رُوحُ الآلِهَةِ الْقُدُّوسِينَ، فَقَصَصْتُ الْحُلْمَ قُدَّامَهُ:
9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and the interpretation thereof.	9 «يَا بَلْطَشَاصَّرُ، كَبِيرُ الْمَجُوسِ، مِنْ حَيْثُ إِنِّي أَعْلَمُ أَنَّ فِيكَ رُوحَ الآلِهَةِ الْقُدُّوسِينَ، وَلاَ يَعْسُرُ عَلَيْكَ سِرٌّ، فَأَخْبِرْنِي بِرُؤَى حُلْمِي الَّذِي رَأَيْتُهُ وَبِتَعْبِيرِهِ.
10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.	10 فَرُؤَى رَأْسِي عَلَى فِرَاشِي هِيَ: أَنِّي كُنْتُ أَرَى فَإِذَا بِشَجَرَةٍ فِي وَسَطِ الأَرْضِ وَطُولُهَا عَظِيمٌ.
11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:	11 فَكَبُرَتِ الشَّجَرَةُ وَقَوِيَتْ، فَبَلَغَ عُلُوُّهَا إِلَى السَّمَاءِ وَمَنْظَرُهَا إِلَى أَقْصَى كُلِّ الأَرْضِ.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.	12 أَوْرَاقُهَا جَمِيلَةٌ وَثَمَرُهَا كَثِيرٌ وَفِيهَا طَعَامٌ لِلْجَمِيعِ، وَتَحْتَهَا اسْتَظَلَّ حَيَوَانُ الْبَرِّ، وَفِي أَغْصَانِهَا سَكَنَتْ طُيُورُ السَّمَاءِ، وَطَعِمَ مِنْهَا كُلُّ الْبَشَرِ.
13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;	13 كُنْتُ أَرَى فِي رُؤَى رَأْسِي عَلَى فِرَاشِي وَإِذَا بِسَاهِرٍ وَقُدُّوسٍ نَزَلَ مِنَ السَّمَاءِ،
14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:	14 فَصَرَخَ بِشِدَّةٍ وَقَالَ هكَذَا: اقْطَعُوا الشَّجَرَةَ، وَاقْضِبُوا أَغْصَانَهَا، وَانْثُرُوا أَوْرَاقَهَا، وَابْذُرُوا ثَمَرَهَا، لِيَهْرُبَ الْحَيَوَانُ مِنْ تَحْتِهَا وَالطُّيُورُ مِنْ أَغْصَانِهَا.
15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:	15 وَلكِنِ اتْرُكُوا سَاقَ أَصْلِهَا فِي الأَرْضِ، وَبِقَيْدٍ مِنْ حَدِيدٍ وَنُحَاسٍ فِي عُشْبِ الْحَقْلِ، وَلْيَبْتَلَّ بِنَدَى السَّمَاءِ، وَلْيَكُنْ نَصِيبُهُ مَعَ الْحَيَوَانِ فِي عُشْبِ الْحَقْلِ.
16 Let his heart be changed from man’s, and let a beast's heart be given unto him; and let seven times pass over him.	16 لِيَتَغَيَّرْ قَلْبُهُ عَنِ الإِنْسَانِيَّةِ، وَلِيُعْطَ قَلْبَ حَيَوَانٍ، وَلْتَمْضِ عَلَيْهِ سَبْعَةُ أَزْمِنَةٍ.
17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whomsoever he will, and sets up over it the basest of men.	17 هذَا الأَمْرُ بِقَضَاءِ السَّاهِرِينَ، وَالْحُكْمُ بِكَلِمَةِ الْقُدُّوسِينَ، لِكَيْ تَعْلَمَ الأَحْيَاءُ أَنَّ الْعَلِيَّ مُتَسَلِّطٌ فِي مَمْلَكَةِ النَّاسِ، فَيُعْطِيهَا مَنْ يَشَاءُ، وَيُنَصِّبَ عَلَيْهَا أَدْنَى النَّاسِ.
18 This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but you art able; for the spirit of the holy gods is in you.	18 هذَا الْحُلْمُ رَأَيْتُهُ أَنَا نَبُوخَذْنَصَّرَ الْمَلِكَ. أَمَّا أَنْتَ يَا بَلْطَشَاصَّرُ فَبَيِّنْ تَعْبِيرَهُ، لأَنَّ كُلَّ حُكَمَاءِ مَمْلَكَتِي لاَ يَسْتَطِيعُونَ أَنْ يُعَرِّفُونِي بِالتَّعْبِيرِ. أَمَّا أَنْتَ فَتَسْتَطِيعُ، لأَنَّ فِيكَ رُوحَ الآلِهَةِ الْقُدُّوسِينَ».
19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble you. Belteshazzar answered and said, My lord, the dream be to them that hate you, and the interpretation thereof to thine enemies.	19 حِينَئِذٍ تَحَيَّرَ دَانِيآلُ الَّذِي اسْمُهُ بَلْطَشَاصَّرُ سَاعَةً وَاحِدَةً وَأَفْزَعَتْهُ أَفْكَارُهُ. أَجَابَ الْمَلِكُ وَقَالَ: «يَا بَلْطَشَاصَّرُ، لاَ يُفْزِعْكَ الْحُلْمُ وَلاَ تَعْبِيرُهُ». فَأَجَابَ بَلْطَشَاصَّرُ وَقَالَ: «يَا سَيِّدِي، الْحُلْمُ لِمُبْغِضِيكَ وَتَعْبِيرُهُ لأَعَادِيكَ.
20 The tree that you saw, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;	20 اَلشَّجَرَةُ الَّتِي رَأَيْتَهَا، الَّتِي كَبُرَتْ وَقَوِيَتْ وَبَلَغَ عُلُوُّهَا إِلَى السَّمَاءِ، وَمَنْظَرُهَا إِلَى كُلِّ الأَرْضِ،
21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:	21 وَأَوْرَاقُهَا جَمِيلَةٌ وَثَمَرُهَا كَثِيرٌ وَفِيهَا طَعَامٌ لِلْجَمِيعِ، وَتَحْتَهَا سَكَنَ حَيَوَانُ الْبَرِّ، وَفِي أَغْصَانِهَا سَكَنَتْ طُيُورُ السَّمَاءِ،

22 It is you, O king, that art grown and become strong: for your greatness is grown, and reaches unto heaven, and your dominion to the end of the earth.	**22 إِنَّمَا هِيَ أَنْتَ يَاأَيُّهَا الْمَلِكُ، الَّذِي كَبُرْتَ وَتَقَوَّيْتَ، وَعَظَمَتُكَ قَدْ زَادَتْ وَبَلَغَتْ إِلَى السَّمَاءِ، وَسُلْطَانُكَ إِلَى أَقْصَى الأَرْضِ.**
23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;	**23 وَحَيْثُ رَأَى الْمَلِكُ سَاهِرًا وَقَدُّوسًا نَزَلَ مِنَ السَّمَاءِ وَقَالَ: اقْطَعُوا الشَّجَرَةَ وَأَهْلِكُوهَا، وَلكِنِ اتْرُكُوا سَاقَ أَصْلِهَا فِي الأَرْضِ، وَبِقَيْدٍ مِنْ حَدِيدٍ وَنُحَاسٍ فِي عُشْبِ الْحَقْلِ، وَلْيَبْتَلَّ بِنَدَى السَّمَاءِ، وَلْيَكُنْ نَصِيبُهُ مَعَ حَيَوَانِ الْبَرِّ، حَتَّى تَمْضِيَ عَلَيْهِ سَبْعَةُ أَزْمِنَةٍ.**
24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:	**24 فَهذَا هُوَ التَّعْبِيرُ أَيُّهَا الْمَلِكُ، وَهذَا هُوَ قَضَاءُ الْعَلِيِّ الَّذِي يَأْتِي عَلَى سَيِّدِي الْمَلِكِ:**
25 That they shall drive you from men, and your dwelling shall be with the beasts of the field, and they shall make you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the most High rules in the kingdom of men, and gives it to whomsoever he will.	**25 يَطْرُدُونَكَ مِنْ بَيْنِ النَّاسِ، وَتَكُونُ سُكْنَاكَ مَعَ حَيَوَانِ الْبَرِّ وَيُطْعِمُونَكَ الْعُشْبَ كَالثِّيرَانِ، وَيَبُلُّونَكَ بِنَدَى السَّمَاءِ، فَتَمْضِي عَلَيْكَ سَبْعَةُ أَزْمِنَةٍ حَتَّى تَعْلَمَ أَنَّ الْعَلِيَّ مُتَسَلِّطٌ فِي مَمْلَكَةِ النَّاسِ وَيُعْطِيهَا مَنْ يَشَاءُ.**
26 And whereas they commanded to leave the stump of the tree roots; your kingdom shall be sure unto you, after that you shall have known that the heavens do rule.	**26 وَحَيْثُ أَمَرُوا بِتَرْكِ سَاقِ أُصُولِ الشَّجَرَةِ، فَإِنَّ مَمْلَكَتَكَ تَثْبُتُ لَكَ عِنْدَمَا تَعْلَمُ أَنَّ السَّمَاءَ سُلْطَانٌ.**
27 Wherefore, O king, let my counsel be acceptable unto you, and break off your sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of your tranquility.	**27 لِذلِكَ أَيُّهَا الْمَلِكُ، فَلْتَكُنْ مَشُورَتِي مَقْبُولَةً لَدَيْكَ، وَفَارِقْ خَطَايَاكَ بِالْبِرِّ وَآثَامَكَ بِالرَّحْمَةِ لِلْمَسَاكِينِ، لَعَلَّهُ يُطَالُ اطْمِئْنَانُكَ».**
28 All this came upon the king Nebuchadnezzar.	**28 كُلُّ هذَا جَاءَ عَلَى نَبُوخَذْنَصَّرَ الْمَلِكِ.**
29 At the end of twelve months he walked in the palace of the kingdom of Babylon.	**29 عِنْدَ نِهَايَةِ اثْنَيْ عَشَرَ شَهْرًا كَانَ يَتَمَشَّى عَلَى قَصْرِ مَمْلَكَةِ بَابِلَ.**
30 The king spoke, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?	**30 وَأَجَابَ الْمَلِكُ فَقَالَ: «أَلَيْسَتْ هذِهِ بَابِلَ الْعَظِيمَةَ الَّتِي بَنَيْتُهَا لِبَيْتِ الْمُلْكِ بِقُوَّةِ اقْتِدَارِي، وَلِجَلاَلِ مَجْدِي؟»**
31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to you it is spoken; The kingdom is departed from you.	**31 وَالْكَلِمَةُ بَعْدُ بِفَمِ الْمَلِكِ، وَقَعَ صَوْتٌ مِنَ السَّمَاءِ قَائِلاً: «لَكَ يَقُولُونَ يَا نَبُوخَذْنَصَّرُ الْمَلِكُ: إِنَّ الْمُلْكَ قَدْ زَالَ عَنْكَ.**
32 And they shall drive you from men, and your dwelling shall be with the beasts of the field: they shall make you to eat grass as oxen, and seven times shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomsoever he	**32 وَيَطْرُدُونَكَ مِنْ بَيْنِ النَّاسِ، وَتَكُونُ سُكْنَاكَ مَعَ حَيَوَانِ الْبَرِّ، وَيُطْعِمُونَكَ الْعُشْبَ كَالثِّيرَانِ، فَتَمْضِي عَلَيْكَ سَبْعَةُ أَزْمِنَةٍ حَتَّى تَعْلَمَ أَنَّ الْعَلِيَّ مُتَسَلِّطٌ فِي مَمْلَكَةِ النَّاسِ وَأَنَّهُ يُعْطِيهَا مَنْ يَشَاءُ».**

will.	
33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.	**33 فِي تِلْكَ السَّاعَةِ تَمَّ الأَمْرُ عَلَى نَبُوخَذْنَصَّرَ، فَطُرِدَ مِنْ بَيْنِ النَّاسِ، وَأَكَلَ الْعُشْبَ كَالثِّيرَانِ، وَابْتَلَّ جِسْمُهُ بِنَدَى السَّمَاءِ حَتَّى طَالَ شَعْرُهُ مِثْلَ النُّسُورِ، وَأَظْفَارُهُ مِثْلَ الطُّيُورِ.**
34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that lives for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:	**34 وَعِنْدَ انْتِهَاءِ الأَيَّامِ، أَنَا نَبُوخَذْنَصَّرُ، رَفَعْتُ عَيْنَيَّ إِلَى السَّمَاءِ، فَرَجَعَ إِلَيَّ عَقْلِي، وَبَارَكْتُ الْعَلِيَّ وَسَبَّحْتُ وَحَمَدْتُ الْحَيَّ إِلَى الأَبَدِ، الَّذِي سُلْطَانُهُ سُلْطَانٌ أَبَدِيٌّ، وَمَلَكُوتُهُ إِلَى دَوْرٍ فَدَوْرٍ.**
35 And all the inhabitants of the earth are reputed as nothing: and he does according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What do you do?	**35 وَحُسِبَتْ جَمِيعُ سُكَّانِ الأَرْضِ كَلاَ شَيْءَ، وَهُوَ يَفْعَلُ كَمَا يَشَاءُ فِي جُنْدِ السَّمَاءِ وَسُكَّانِ الأَرْضِ، وَلاَ يُوجَدُ مَنْ يَمْنَعُ يَدَهُ أَوْ يَقُولُ لَهُ: «مَاذَا تَفْعَلُ؟».**
36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.	**36 فِي ذلِكَ الْوَقْتِ رَجَعَ إِلَيَّ عَقْلِي، وَعَادَ إِلَيَّ جَلاَلُ مَمْلَكَتِي وَمَجْدِي وَبَهَائِي، وَطَلَبَنِي مُشِيرِيَّ وَعُظَمَائِي، وَتَثَبَّتُّ عَلَى مَمْلَكَتِي وَازْدَادَتْ لِي عَظَمَةٌ كَثِيرَةٌ.**
37 Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.	**37 فَالآنَ، أَنَا نَبُوخَذْنَصَّرُ، أُسَبِّحُ وَأُعَظِّمُ وَأَحْمَدُ مَلِكَ السَّمَاءِ، الَّذِي كُلُّ أَعْمَالِهِ حَقٌّ وَطُرُقِهِ عَدْلٌ، وَمَنْ يَسْلُكُ بِالْكِبْرِيَاءِ فَهُوَ قَادِرٌ عَلَى أَنْ يُذِلَّهُ.**

Daniel 5
دانيال 5

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.	1 بَيْلْشَاصَّرُ الْمَلِكُ صَنَعَ وَلِيمَةً عَظِيمَةً لِعُظَمَائِهِ الأَلْفِ، وَشَرِبَ خَمْرًا قُدَّامَ الأَلْفِ.
2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.	2 وَإِذْ كَانَ بَيْلْشَاصَّرُ يَذُوقُ الْخَمْرَ، أَمَرَ بِإِحْضَارِ آنِيَةِ الذَّهَبِ وَالْفِضَّةِ الَّتِي أَخْرَجَهَا نَبُوخَذْنَصَّرُ أَبُوهُ مِنَ الْهَيْكَلِ الَّذِي فِي أُورُشَلِيمَ، لِيَشْرَبَ بِهَا الْمَلِكُ وَعُظَمَاؤُهُ وَزَوْجَاتُهُ وَسَرَارِيهِ.
3 Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.	3 حِينَئِذٍ أَحْضَرُوا آنِيَةَ الذَّهَبِ الَّتِي أَخْرِجَتْ مِنْ هَيْكَلِ بَيْتِ اللهِ الَّذِي فِي أُورُشَلِيمَ، وَشَرِبَ بِهَا الْمَلِكُ وَعُظَمَاؤُهُ وَزَوْجَاتُهُ وَسَرَارِيهِ.
4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.	4 كَانُوا يَشْرَبُونَ الْخَمْرَ وَيُسَبِّحُونَ آلِهَةَ الذَّهَبِ وَالْفِضَّةِ وَالنُّحَاسِ وَالْحَدِيدِ وَالْخَشَبِ وَالْحَجَرِ.
5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.	5 فِي تِلْكَ السَّاعَةِ ظَهَرَتْ أَصَابِعُ يَدِ إِنْسَانٍ، وَكَتَبَتْ بِإِزَاءِ النِّبْرَاسِ عَلَى مُكَلَّسِ حَائِطِ قَصْرِ الْمَلِكِ، وَالْمَلِكُ يَنْظُرُ طَرَفَ الْيَدِ الْكَاتِبَةِ.
6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.	6 حِينَئِذٍ تَغَيَّرَتْ هَيْئَةُ الْمَلِكِ وَأَفْزَعَتْهُ أَفْكَارُهُ، وَانْحَلَّتْ خَرَزُ حَقْوَيْهِ، وَاصْطَكَّتْ رُكْبَتَاهُ.
7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.	7 فَصَرَخَ الْمَلِكُ بِشِدَّةٍ لإِدْخَالِ السَّحَرَةِ وَالْكَلْدَانِيِّينَ وَالْمُنَجِّمِينَ، فَأَجَابَ الْمَلِكُ وَقَالَ لِحُكَمَاءِ بَابِلَ: «أَيُّ رَجُلٍ يَقْرَأُ هذِهِ الْكِتَابَةَ وَيُبَيِّنُ لِي تَفْسِيرَهَا فَإِنَّهُ يُلْبَسُ الأُرْجُوَانَ وَقِلاَدَةً مِنْ ذَهَبٍ فِي عُنُقِهِ، وَيَتَسَلَّطُ ثَالِثًا فِي الْمَمْلَكَةِ».
8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.	8 ثُمَّ دَخَلَ كُلُّ حُكَمَاءِ الْمَلِكِ، فَلَمْ يَسْتَطِيعُوا أَنْ يَقْرَأُوا الْكِتَابَةَ، وَلاَ أَنْ يُعَرِّفُوا الْمَلِكَ بِتَفْسِيرِهَا.
9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.	9 فَفَزِعَ الْمَلِكُ بَيْلْشَاصَّرُ جِدًّا وَتَغَيَّرَتْ فِيهِ هَيْئَتُهُ، وَاضْطَرَبَ عُظَمَاؤُهُ.
10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spoke and said, O king, live for ever: let not your thoughts trouble you, nor let your countenance be changed:	10 أَمَّا الْمَلِكَةُ فَلِسَبَبِ كَلاَمِ الْمَلِكِ وَعُظَمَائِهِ دَخَلَتْ بَيْتَ الْوَلِيمَةِ، فَأَجَابَتِ الْمَلِكَةُ وَقَالَتْ: «أَيُّهَا الْمَلِكُ، عِشْ إِلَى الأَبَدِ! لاَ تُفْزِعْكَ أَفْكَارُكَ وَلاَ تَتَغَيَّرْ هَيْئَتُكَ.

11 There is a man in your kingdom, in whom is the spirit of the holy gods; and in the days of your father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father, the king, I say, your father, made master of the magicians, astrologers, Chaldeans, and soothsayers;	11 يُوجَدُ فِي مَمْلَكَتِكَ رَجُلٌ فِيهِ رُوحُ الآلِهَةِ الْقُدُّوسِينَ، وَفِي أَيَّامِ أَبِيكَ وُجِدَتْ فِيهِ نَيِّرَةٌ وَفِطْنَةٌ وَحِكْمَةٌ كَحِكْمَةِ الآلِهَةِ، وَالْمَلِكُ نَبُوخَذْنَصَّرُ أَبُوكَ جَعَلَهُ كَبِيرَ الْمَجُوسِ وَالسَّحَرَةِ وَالْكَلْدَانِيِّينَ وَالْمُنَجِّمِينَ. أَبُوكَ الْمَلِكُ.
12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.	12 مِنْ حَيْثُ إِنَّ رُوحًا فَاضِلَةً وَمَعْرِفَةً وَفِطْنَةً وَتَعْبِيرَ الأَحْلاَمِ وَتَبْيِينَ أَلْغَازٍ وَحَلَّ عُقَدٍ وُجِدَتْ فِي دَانِيآلَ هذَا، الَّذِي سَمَّاهُ الْمَلِكُ بَلْطَشَاصَّرَ. فَلْيُدْعَ الآنَ دَانِيآلُ فَيُبَيِّنَ التَّفْسِيرَ».
13 Then was Daniel brought in before the king. And the king spoke and said unto Daniel, Art you that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?	13 حِينَئِذٍ أُدْخِلَ دَانِيآلُ إِلَى قُدَّامِ الْمَلِكِ. فَأَجَابَ الْمَلِكُ وَقَالَ لِدَانِيآلَ: «أَأَنْتَ هُوَ دَانِيآلُ مِنْ بَنِي سَبْيِي يَهُوذَا، الَّذِي جَلَبَهُ أَبِي الْمَلِكُ مِنْ يَهُوذَا؟
14 I have even heard of you, that the spirit of the gods is in you, and that light and understanding and excellent wisdom is found in you.	14 قَدْ سَمِعْتُ عَنْكَ أَنَّ فِيكَ رُوحَ الآلِهَةِ، وَأَنَّ فِيكَ نَيِّرَةً وَفِطْنَةً وَحِكْمَةً فَاضِلَةً.
15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:	15 وَالآنَ أُدْخِلَ قُدَّامِي الْحُكَمَاءُ وَالسَّحَرَةُ لِيَقْرَأُوا هذِهِ الْكِتَابَةَ وَيُعَرِّفُونِي بِتَفْسِيرِهَا، فَلَمْ يَسْتَطِيعُوا أَنْ يُبَيِّنُوا تَفْسِيرَ الْكَلاَمِ.
16 And I have heard of you, that you canst make interpretations, and dissolve doubts: now if you canst read the writing, and make known to me the interpretation thereof, you shall be clothed with scarlet, and have a chain of gold about your neck, and shall be the third ruler in the kingdom.	16 وَأَنَا قَدْ سَمِعْتُ عَنْكَ أَنَّكَ تَسْتَطِيعُ أَنْ تُفَسِّرَ تَفْسِيرًا وَتَحُلَّ عُقَدًا. فَإِنِ اسْتَطَعْتَ الآنَ أَنْ تَقْرَأَ الْكِتَابَةَ وَتُعَرِّفَنِي بِتَفْسِيرِهَا فَتُلْبَسُ الأُرْجُوانَ وَقِلاَدَةً مِنْ ذَهَبٍ فِي عُنُقِكَ وَتَتَسَلَّطُ ثَالِثًا فِي الْمَمْلَكَةِ».
17 Then Daniel answered and said before the king, Let your gifts be to yourself, and give your rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.	17 فَأَجَابَ دَانِيآلُ وَقَالَ قُدَّامَ الْمَلِكِ: «لِتَكُنْ عَطَايَاكَ لِنَفْسِكَ وَهَبْ هِبَاتِكَ لِغَيْرِي. لكِنِّي أَقْرَأُ الْكِتَابَةَ لِلْمَلِكِ وَأُعَرِّفُهُ بِالتَّفْسِيرِ.
18 O you king, the most high God gave Nebuchadnezzar your father a kingdom, and majesty, and glory, and honor:	18 أَنْتَ أَيُّهَا الْمَلِكُ، فَاللهُ الْعَلِيُّ أَعْطَى أَبَاكَ نَبُوخَذْنَصَّرَ مَلَكُوتًا وَعَظَمَةً وَجَلاَلاً وَبَهَاءً.
19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.	19 وَلِلْعَظَمَةِ الَّتِي أَعْطَاهُ إِيَّاهَا كَانَتْ تَرْتَعِدُ وَتَفْزَعُ قُدَّامَهُ جَمِيعُ الشُّعُوبِ وَالأُمَمِ وَالأَلْسِنَةِ. فَأَيًّا شَاءَ قَتَلَ، وَأَيًّا شَاءَ اسْتَحْيَا، وَأَيًّا شَاءَ رَفَعَ، وَأَيًّا شَاءَ وَضَعَ.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:	**20 فَلَمَّا ارْتَفَعَ قَلْبُهُ وَقَسَتْ رُوحُهُ تَجَبُّرًا، انْحَطَّ عَنْ كُرْسِيِّ مُلْكِهِ، وَنَزَعُوا عَنْهُ جَلاَلَهُ،**
21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appoints over it whoever he wills.	**21 وَطُرِدَ مِنْ بَيْنِ النَّاسِ، وَتَسَاوَى قَلْبُهُ بِالْحَيَوَانِ، وَكَانَتْ سُكْنَاهُ مَعَ الْحَمِيرِ الْوَحْشِيَّةِ، فَأَطْعَمُوهُ الْعُشْبَ كَالثِّيرَانِ، وَابْتَلَّ جِسْمُهُ بِنَدَى السَّمَاءِ، حَتَّى عَلِمَ أَنَّ اللهَ الْعَلِيَّ سُلْطَانٌ فِي مَمْلَكَةِ النَّاسِ، وَأَنَّهُ يُقِيمُ عَلَيْهَا مَنْ يَشَاءُ.**
22 And you his son, O Belshazzar, have not humbled thine heart, though you knew all this;	**22 وَأَنْتَ يَا بَيْلْشَاصَّرُ ابْنَهُ لَمْ تَضَعْ قَلْبَكَ، مَعَ أَنَّكَ عَرَفْتَ كُلَّ هذَا،**
23 But have lifted up yourself against the Lord of heaven; and they have brought the vessels of his house before you, and you, and your lords, your wives, and your concubines, have drunk wine in them; and you have praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand your breath is, and whose are all your ways, you have not glorified:	**23 بَلْ تَعَظَّمْتَ عَلَى رَبِّ السَّمَاءِ، فَأَحْضَرُوا قُدَّامَكَ آنِيَةَ بَيْتِهِ، وَأَنْتَ وَعُظَمَاؤُكَ وَزَوْجَاتُكَ وَسَرَارِيكَ شَرِبْتُمْ بِهَا الْخَمْرَ، وَسَبَّحْتَ آلِهَةَ الْفِضَّةِ وَالذَّهَبِ وَالنُّحَاسِ وَالْحَدِيدِ وَالْخَشَبِ وَالْحَجَرِ الَّتِي لاَ تُبْصِرُ وَلاَ تَسْمَعُ وَلاَ تَعْرِفُ. أَمَّا اللهُ الَّذِي بِيَدِهِ نَسَمَتُكَ، وَلَهُ كُلُّ طُرُقِكَ فَلَمْ تُمَجِّدْهُ.**
24 Then was the part of the hand sent from him; and this writing was written.	**24 حِينَئِذٍ أُرْسِلَ مِنْ قِبَلِهِ طَرَفُ الْيَدِ، فَكُتِبَتْ هذِهِ الْكِتَابَةُ.**
25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.	**25 وَهذِهِ هِيَ الْكِتَابَةُ الَّتِي سُطِّرَتْ: مَنَا مَنَا تَقَيْلُ وَفَرْسِينُ.**
26 This is the interpretation of the thing: MENE; God has numbered your kingdom, and finished it.	**26 وَهذَا تَفْسِيرُ الْكَلاَمِ: مَنَا، أَحْصَى اللهُ مَلَكُوتَكَ وَأَنْهَاهُ.**
27 TEKEL; you art weighed in the balances, and art found wanting.	**27 تَقَيْلُ، وُزِنْتَ بِالْمَوَازِينِ فَوُجِدْتَ نَاقِصًا.**
28 PERES; Thy kingdom is divided, and given to the Medes and Persians.	**28 فَرْسِ، قَسِمَتْ مَمْلَكَتُكَ وَأُعْطِيَتْ لِمَادِي وَفَارِسَ».**
29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.	**29 حِينَئِذٍ أَمَرَ بَيْلْشَاصَّرُ أَنْ يُلْبِسُوا دَانِيآلَ الأَرْجُوانَ وَقِلاَدَةً مِنْ ذَهَبٍ فِي عُنُقِهِ، وَيُنَادُوا عَلَيْهِ أَنَّهُ يَكُونُ مُتَسَلِّطًا ثَالِثًا فِي الْمَمْلَكَةِ.**
30 In that night was Belshazzar the king of the Chaldeans slain.	**30 فِي تِلْكَ اللَّيْلَةِ قُتِلَ بَيْلْشَاصَّرُ مَلِكُ الْكَلْدَانِيِّينَ،**
31 And Darius the Median took the kingdom, being about threescore and two years old.	**31 فَأَخَذَ الْمَمْلَكَةَ دَارِيُوسُ الْمَادِيُّ وَهُوَ ابْنُ اثْنَتَيْنِ وَسِتِّينَ سَنَةً.**

Daniel 6
دانيال 6

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;	1 حَسُنَ عِنْدَ دَارِيُوسَ أَنْ يُوَلِّيَ عَلَى الْمَمْلَكَةِ مِئَةً وَعِشْرِينَ مَرْزُبَانًا يَكُونُونَ عَلَى الْمَمْلَكَةِ كُلِّهَا.
2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.	2 وَعَلَى هؤُلاَءِ ثَلاَثَةُ وُزَرَاءَ أَحَدُهُمْ دانيال، لِتُؤَدِّيَ الْمَرَازِبَةُ إِلَيْهِمِ الْحِسَابَ فَلاَ تُصِيبَ الْمَلِكَ خَسَارَةٌ.
3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.	3 فَفَاقَ دانيال هذَا عَلَى الْوُزَرَاءِ وَالْمَرَازِبَةِ، لأَنَّ فِيهِ رُوحًا فَاضِلَةً. وَفَكَّرَ الْمَلِكُ فِي أَنْ يُوَلِّيَهُ عَلَى الْمَمْلَكَةِ كُلِّهَا.
4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.	4 ثُمَّ إِنَّ الْوُزَرَاءَ وَالْمَرَازِبَةَ كَانُوا يَطْلُبُونَ عِلَّةً يَجِدُونَهَا عَلَى دانيال مِنْ جِهَةِ الْمَمْلَكَةِ، فَلَمْ يَقْدِرُوا أَنْ يَجِدُوا عِلَّةً وَلاَ ذَنْبًا، لأَنَّهُ كَانَ أَمِينًا وَلَمْ يُوجَدْ فِيهِ خَطَأٌ وَلاَ ذَنْبٌ.
5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.	5 فَقَالَ هؤُلاَءِ الرِّجَالُ: «لاَ نَجِدُ عَلَى دانيال هذَا عِلَّةً إِلاَّ أَنْ نَجِدَهَا مِنْ جِهَةِ شَرِيعَةِ إِلهِهِ».
6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.	6 حِينَئِذٍ اجْتَمَعَ هؤُلاَءِ الْوُزَرَاءُ وَالْمَرَازِبَةُ عِنْدَ الْمَلِكِ وَقَالُوا لَهُ هكَذَا: «أَيُّهَا الْمَلِكُ دَارِيُوسُ، عِشْ إِلَى الأَبَدِ!
7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of you, O king, he shall be cast into the den of lions.	7 إِنَّ جَمِيعَ وُزَرَاءِ الْمَمْلَكَةِ وَالشِّحَنِ وَالْمَرَازِبَةِ وَالْمُشِيرِينَ وَالْوُلاَةِ قَدْ تَشَاوَرُوا عَلَى أَنْ يَضَعُوا أَمْرًا مَلَكِيًّا وَيُشَدِّدُوا نَهْيًا، بِأَنَّ كُلَّ مَنْ يَطْلُبُ طِلْبَةً حَتَّى ثَلاَثِينَ يَوْمًا مِنْ إِلهٍ أَوْ إِنْسَانٍ إِلاَّ مِنْكَ أَيُّهَا الْمَلِكُ، يُطْرَحُ فِي جُبِّ الأُسُودِ.
8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which does not change.	8 فَثَبِّتِ الآنَ النَّهْيَ أَيُّهَا الْمَلِكُ، وَأَمْضِ الْكِتَابَةَ لِكَيْ لاَ تَتَغَيَّرَ كَشَرِيعَةِ مَادِي وَفَارِسَ الَّتِي لاَ تُنْسَخُ».
9 Wherefore king Darius signed the writing and the decree.	9 لأَجْلِ ذلِكَ أَمْضَى الْمَلِكُ دَارِيُوسُ الْكِتَابَةَ وَالنَّهْيَ.
10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.	10 فَلَمَّا عَلِمَ دانيال بِإِمْضَاءِ الْكِتَابَةِ ذَهَبَ إِلَى بَيْتِهِ، وَكُوَاهُ مَفْتُوحَةٌ فِي عُلِّيَّتِهِ نَحْوَ أُورُشَلِيمَ، فَجَثَا عَلَى رُكْبَتَيْهِ ثَلاَثَ مَرَّاتٍ فِي الْيَوْمِ، وَصَلَّى وَحَمَدَ قُدَّامَ إِلهِهِ كَمَا كَانَ يَفْعَلُ قَبْلَ ذلِكَ.
11 Then these men assembled, and found Daniel praying and making supplication before his God.	11 فَاجْتَمَعَ حِينَئِذٍ هؤُلاَءِ الرِّجَالُ فَوَجَدُوا دانيال يَطْلُبُ وَيَتَضَرَّعُ قُدَّامَ إِلهِهِ.

12 Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of you, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which does not change.	12 فَتَقَدَّمُوا وَتَكَلَّمُوا قُدَّامَ الْمَلِكِ فِي نَهْيِ الْمَلِكِ: «أَلَمْ تُمْضِ أَيُّهَا الْمَلِكُ نَهْيًا بِأَنَّ كُلَّ إِنْسَانٍ يَطْلُبُ مِنْ إِلهٍ أَوْ إِنْسَانٍ حَتَّى ثَلاَثِينَ يَوْمًا إِلاَّ مِنْكَ أَيُّهَا الْمَلِكُ يُطْرَحُ فِي جُبِّ الأُسُودِ؟» فَأَجَابَ الْمَلِكُ وَقَالَ: «الأَمْرُ صَحِيحٌ كَشَرِيعَةِ مَادِي وَفَارِسَ الَّتِي لاَ تُنْسَخُ».
13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regards not you, O king, nor the decree that you have signed, but makes his petition three times a day.	13 حِينَئِذٍ أَجَابُوا وَقَالُوا قُدَّامَ الْمَلِكِ: «إِنَّ دانيال الَّذِي مِنْ بَنِي سَبْيِ يَهُوذَا لَمْ يَجْعَلْ لَكَ أَيُّهَا الْمَلِكُ اعْتِبَارًا وَلاَ لِلنَّهْيِ الَّذِي أَمْضَيْتَهُ، بَلْ ثَلاَثَ مَرَّاتٍ فِي الْيَوْمِ يَطْلُبُ طِلْبَتَهُ».
14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.	14 فَلَمَّا سَمِعَ الْمَلِكُ هذَا الْكَلاَمَ اغْتَاظَ عَلَى نَفْسِهِ جِدًّا، وَجَعَلَ قَلْبَهُ عَلَى دانيال لِيُنَجِّيَهُ، وَاجْتَهَدَ إِلَى غُرُوبِ الشَّمْسِ لِيُنْقِذَهُ.
15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establishes may be changed.	15 فَاجْتَمَعَ أُولئِكَ الرِّجَالُ إِلَى الْمَلِكِ وَقَالُوا لِلْمَلِكِ: «اعْلَمْ أَيُّهَا الْمَلِكُ أَنَّ شَرِيعَةَ مَادِي وَفَارِسَ هِيَ أَنَّ كُلَّ نَهْيٍ أَوْ أَمْرٍ يَصْنَعُهُ الْمَلِكُ لاَ يَتَغَيَّرُ».
16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel, your God whom you serves continually, he will deliver you.	16 حِينَئِذٍ أَمَرَ الْمَلِكُ فَأَحْضَرُوا دانيال وَطَرَحُوهُ فِي جُبِّ الأُسُودِ. أَجَابَ الْمَلِكُ وَقَالَ لدانيال: «إِنَّ إِلهَكَ الَّذِي تَعْبُدُهُ دَائِمًا هُوَ يُنَجِّيكَ».
17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.	17 وَأُتِيَ بِحَجَرٍ وَوُضِعَ عَلَى فَمِ الْجُبِّ وَخَتَمَهُ الْمَلِكُ بِخَاتِمِهِ وَخَاتِمِ عُظَمَائِهِ، لِئَلاَّ يَتَغَيَّرَ الْقَصْدُ فِي دانيال.
18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.	18 حِينَئِذٍ مَضَى الْمَلِكُ إِلَى قَصْرِهِ وَبَاتَ صَائِمًا، وَلَمْ يُؤْتَ قُدَّامَهُ بِسَرَارِيهِ وَطَارَ عَنْهُ نَوْمُهُ.
19 Then the king arose very early in the morning, and went in haste unto the den of lions.	19 ثُمَّ قَامَ الْمَلِكُ بَاكِرًا عِنْدَ الْفَجْرِ وَذَهَبَ مُسْرِعًا إِلَى جُبِّ الأُسُودِ.
20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spoke and said to Daniel, O Daniel, servant of the living God, is your God, whom you serves continually, able to deliver you from the lions?	20 فَلَمَّا اقْتَرَبَ إِلَى الْجُبِّ نَادَى دَانِيآلَ بِصَوْتٍ أَسِيفٍ. أَجَابَ الْمَلِكُ وَقَالَ لِدَانِيآلَ: «يَا دَانِيآلُ عَبْدَ اللهِ الْحَيِّ، هَلْ إِلهُكَ الَّذِي تَعْبُدُهُ دَائِمًا قَدِرَ عَلَى أَنْ يُنَجِّيَكَ مِنَ الأُسُودِ؟»
21 Then said Daniel unto the king, O king, live forever.	21 فَتَكَلَّمَ دَانِيآلُ مَعَ الْمَلِكِ: «يَا أَيُّهَا الْمَلِكُ، عِشْ إِلَى الأَبَدِ!
22 My God has sent his angel, and has shut the lions' mouths, that they have not hurt me: forasmuch as before him innocence was found in me; and also before	22 إِلهِي أَرْسَلَ مَلاَكَهُ وَسَدَّ أَفْوَاهَ الأُسُودِ فَلَمْ تَضُرَّنِي، لأَنِّي وُجِدْتُ بَرِيئًا قُدَّامَهُ، وَقُدَّامَكَ أَيْضًا أَيُّهَا الْمَلِكُ، لَمْ أَفْعَلْ ذَنْبًا».

you, O king, have I done no hurt.	
23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.	**23 حِينَئِذٍ فَرِحَ الْمَلِكُ بِهِ، وَأَمَرَ بِأَنْ يُصْعَدَ دانيال مِنَ الْجُبِّ. فَأُصْعِدَ دانيال مِنَ الْجُبِّ وَلَمْ يُوجَدْ فِيهِ ضَرَرٌ، لأَنَّهُ آمَنَ بِإِلهِهِ.**
24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.	**24 فَأَمَرَ الْمَلِكُ فَأَحْضَرُوا أُولئِكَ الرِّجَالَ الَّذِينَ اشْتَكَوْا عَلَى دانيال وَطَرَحُوهُمْ فِي جُبِّ الأُسُودِ هُمْ وَأَوْلاَدَهُمْ وَنِسَاءَهُمْ. وَلَمْ يَصِلُوا إِلَى أَسْفَلِ الْجُبِّ حَتَّى بَطَشَتْ بِهِمِ الأُسُودُ وَسَحَقَتْ كُلَّ عِظَامِهِمْ.**
25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	**25 ثُمَّ كَتَبَ الْمَلِكُ دَارِيُوسُ إِلَى كُلِّ الشُّعُوبِ وَالأُمَمِ وَالأَلْسِنَةِ السَّاكِنِينَ فِي الأَرْضِ كُلِّهَا: «لِيَكْثُرْ سَلاَمُكُمْ.**
26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.	**26 مِنْ قِبَلِي صَدَرَ أَمْرٌ بِأَنَّهُ فِي كُلِّ سُلْطَانِ مَمْلَكَتِي يَرْتَعِدُونَ وَيَخَافُونَ قُدَّامَ إِلهِ دانيال، لأَنَّهُ هُوَ الإِلهُ الْحَيُّ الْقَيُّومُ إِلَى الأَبَدِ، وَمَلَكُوتُهُ لَنْ يَزُولَ وَسُلْطَانُهُ إِلَى الْمُنْتَهَى.**
27 He delivers and rescues, and he works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions.	**27 هُوَ يُنَجِّي وَيُنْقِذُ وَيَعْمَلُ الآيَاتِ وَالْعَجَائِبَ فِي السَّمَاوَاتِ وَفِي الأَرْضِ. هُوَ الَّذِي نَجَّى دانيال مِنْ يَدِ الأُسُودِ».**
28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.	**28 فَنَجَحَ دانيال هذَا فِي مُلْكِ دَارِيُوسَ وَفِي مُلْكِ كُورَشَ الْفَارِسِيِّ.**

Daniel 7
دانيال 7

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.	1 فِي السَّنَةِ الأُولَى لِبَيْلْشَاصَّرَ مَلِكِ بَابِلَ، رَأَى دانيال حُلْمًا وَرُؤَى رَأْسِهِ عَلَى فِرَاشِهِ. حِينَئِذٍ كَتَبَ الْحُلْمَ وَأَخْبَرَ بِرَأْسِ الْكَلاَمِ.
2 Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.	2 أَجَابَ دانيال وَقَالَ: «كُنْتُ أَرَى فِي رُؤْيَايَ لَيْلاً وَإِذَا بِأَرْبَعِ رِيَاحِ السَّمَاءِ هَجَمَتْ عَلَى الْبَحْرِ الْكَبِيرِ.
3 And four great beasts came up from the sea, diverse one from another.	3 وَصَعِدَ مِنَ الْبَحْرِ أَرْبَعَةُ حَيَوَانَاتٍ عَظِيمَةٍ، هذَا مُخَالِفٌ ذَاكَ.
4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.	4 الأَوَّلُ كَالأَسَدِ وَلَهُ جَنَاحَا نَسْرٍ. وَكُنْتُ أَنْظُرُ حَتَّى انْتَتَفَ جَنَاحَاهُ وَانْتَصَبَ عَنِ الأَرْضِ، وَأُوقِفَ عَلَى رِجْلَيْنِ كَإِنْسَانٍ، وَأُعْطِيَ قَلْبَ إِنْسَانٍ.
5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.	5 وَإِذَا بِحَيَوَانٍ آخَرَ ثَانٍ شَبِيهٍ بِالدُّبِّ، فَارْتَفَعَ عَلَى جَنْبٍ وَاحِدٍ وَفِي فَمِهِ ثَلاَثُ أَضْلُعٍ بَيْنَ أَسْنَانِهِ، فَقَالُوا لَهُ هكَذَا: قُمْ كُلْ لَحْمًا كَثِيرًا.
6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.	6 وَبَعْدَ هذَا كُنْتُ أَرَى وَإِذَا بِآخَرَ مِثْلِ النَّمِرِ وَلَهُ عَلَى ظَهْرِهِ أَرْبَعَةُ أَجْنِحَةِ طَائِرٍ. وَكَانَ لِلْحَيَوَانِ أَرْبَعَةُ رُؤُوسٍ، وَأُعْطِيَ سُلْطَانًا.
7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.	7 بَعْدَ هذَا كُنْتُ أَرَى فِي رُؤَى اللَّيْلِ وَإِذَا بِحَيَوَانٍ رَابِعٍ هَائِلٍ وَقَوِيٍّ وَشَدِيدٍ جِدًّا، وَلَهُ أَسْنَانٌ مِنْ حَدِيدٍ كَبِيرَةٌ. أَكَلَ وَسَحَقَ وَدَاسَ الْبَاقِيَ بِرِجْلَيْهِ. وَكَانَ مُخَالِفًا لِكُلِّ الْحَيَوَانَاتِ الَّذِينَ قَبْلَهُ، وَلَهُ عَشَرَةُ قُرُونٍ.
8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.	8 كُنْتُ مُتَأَمِّلاً بِالْقُرُونِ، وَإِذَا بِقَرْنٍ آخَرَ صَغِيرٍ طَلَعَ بَيْنَهَا، وَقُلِعَتْ ثَلاَثَةٌ مِنَ الْقُرُونِ الأُولَى مِنْ قُدَّامِهِ، وَإِذَا بِعُيُونٍ كَعُيُونِ الإِنْسَانِ فِي هذَا الْقَرْنِ، وَفَمٍ مُتَكَلِّمٍ بِعَظَائِمَ.
9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.	9 كُنْتُ أَرَى أَنَّهُ وُضِعَتْ عُرُوشٌ، وَجَلَسَ الْقَدِيمُ الأَيَّامِ. لِبَاسُهُ أَبْيَضُ كَالثَّلْجِ، وَشَعْرُ رَأْسِهِ كَالصُّوفِ النَّقِيِّ، وَعَرْشُهُ لَهِيبُ نَارٍ، وَبَكَرَاتُهُ نَارٌ مُتَّقِدَةٌ.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.	**10 نَـهْرُ نَارٍ جَرَى وَخَرَجَ مِنْ قُدَّامِهِ. أُلُوفُ أُلُوفٍ تَخْدِمُهُ، وَرَبَوَاتُ رَبَوَاتٍ وُقُوفٌ قُدَّامَهُ. فَجَلَسَ الدِّينُ، وَفُتِحَتِ الأَسْفَارُ.**
11 I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.	**11 كُنْتُ أَنْظُرُ حِينَئِذٍ مِنْ أَجْلِ صَوْتِ الْكَلِمَاتِ الْعَظِيمَةِ الَّتِي تَكَلَّمَ بِهَا الْقَرْنُ. كُنْتُ أَرَى إِلَى أَنْ قُتِلَ الْحَيَوَانُ وَهَلَكَ جِسْمُهُ وَدُفِعَ لِوَقِيدِ النَّارِ.**
12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.	**12 أَمَّا بَاقِي الْحَيَوَانَاتِ فَنُزِعَ عَنْهُمْ سُلْطَانُهُمْ، وَلكِنْ أُعْطُوا طُولَ حَيَاةٍ إِلَى زَمَانٍ وَوَقْتٍ.**
13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.	**13 «كُنْتُ أَرَى فِي رُؤَى اللَّيْلِ وَإِذَا مَعَ سُحُبِ السَّمَاءِ مِثْلُ ابْنِ إِنْسَانٍ أَتَى وَجَاءَ إِلَى الْقَدِيمِ الأَيَّامِ، فَقَرَّبُوهُ قُدَّامَهُ.**
14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.	**14 فَأُعْطِيَ سُلْطَانًا وَمَجْدًا وَمَلَكُوتًا لِتَتَعَبَّدَ لَهُ كُلُّ الشُّعُوبِ وَالأُمَمِ وَالأَلْسِنَةِ. سُلْطَانُهُ سُلْطَانٌ أَبَدِيٌّ مَا لَنْ يَزُولَ، وَمَلَكُوتُهُ مَا لاَ يَنْقَرِضُ.**
15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.	**15 «أَمَّا أَنَا دَانِيآلَ فَحَزِنَتْ رُوحِي فِي وَسَطِ جِسْمِي وَأَفْزَعَتْنِي رُؤَى رَأْسِي.**
16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.	**16 فَاقْتَرَبْتُ إِلَى وَاحِدٍ مِنَ الْوُقُوفِ وَطَلَبْتُ مِنْهُ الْحَقِيقَةَ فِي كُلِّ هذَا. فَأَخْبَرَنِي وَعَرَّفَنِي تَفْسِيرَ الأُمُورِ:**
17 These great beasts, which are four, are four kings, which shall arise out of the earth.	**17 هؤُلاَءِ الْحَيَوَانَاتُ الْعَظِيمَةُ الَّتِي هِيَ أَرْبَعَةٌ هِيَ أَرْبَعَةُ مُلُوكٍ يَقُومُونَ عَلَى الأَرْضِ.**
18 But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.	**18 أَمَّا قِدِّيسُو الْعَلِيِّ فَيَأْخُذُونَ الْمَمْلَكَةَ وَيَمْتَلِكُونَ الْمَمْلَكَةَ إِلَى الأَبَدِ وَإِلَى أَبَدِ الآبِدِينَ.**
19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;	**19 حِينَئِذٍ رُمْتُ الْحَقِيقَةَ مِنْ جِهَةِ الْحَيَوَانِ الرَّابِعِ الَّذِي كَانَ مُخَالِفًا لِكُلِّهَا، وَهَائِلاً جِدًّا وَأَسْنَانُهُ مِنْ حَدِيدٍ وَأَظْفَارُهُ مِنْ نُحَاسٍ، وَقَدْ أَكَلَ وَسَحَقَ وَدَاسَ الْبَاقِيَ بِرِجْلَيْهِ،**
20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.	**20 وَعَنِ الْقُرُونِ الْعَشَرَةِ الَّتِي بِرَأْسِهِ، وَعَنِ الآخَرِ الَّذِي طَلَعَ فَسَقَطَتْ قُدَّامَهُ ثَلاَثَةٌ. وَهذَا الْقَرْنُ لَهُ عُيُونٌ وَفَمٌ مُتَكَلِّمٌ بِعَظَائِمَ وَمَنْظَرُهُ أَشَدُّ مِنْ رُفَقَائِهِ.**

21 I beheld, and the same horn made war with the saints, and prevailed against them;	21 وَكُنْتُ أَنْظُرُ وَإِذَا هذَا الْقَرْنُ يُحَارِبُ الْقِدِّيسِينَ فَغَلَبَهُمْ،
22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.	22 حَتَّى جَاءَ الْقَدِيمُ الأَيَّامِ، وَأَعْطِيَ الدِّينُ لِقِدِّيسِي الْعَلِيِّ، وَبَلَغَ الْوَقْتُ، فَامْتَلَكَ الْقِدِّيسُونَ الْمَمْلَكَةَ.
23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.	23 «فَقَالَ هكَذَا: أَمَّا الْحَيَوَانُ الرَّابِعُ فَتَكُونُ مَمْلَكَةٌ رَابِعَةٌ عَلَى الأَرْضِ مُخَالِفَةٌ لِسَائِرِ الْمَمَالِكِ، فَتَأْكُلُ الأَرْضَ كُلَّهَا وَتَدُوسُهَا وَتَسْحَقُهَا.
24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.	24 وَالْقُرُونُ الْعَشَرَةُ مِنْ هذِهِ الْمَمْلَكَةِ هِيَ عَشَرَةُ مُلُوكٍ يَقُومُونَ، وَيَقُومُ بَعْدَهُمْ آخَرُ، وَهُوَ مُخَالِفٌ الأَوَّلِينَ، وَيُذِلُّ ثَلاَثَةَ مُلُوكٍ.
25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.	25 وَيَتَكَلَّمُ بِكَلاَمٍ ضِدَّ الْعَلِيِّ وَيُبْلِي قِدِّيسِي الْعَلِيِّ، وَيَظُنُّ أَنَّهُ يُغَيِّرُ الأَوْقَاتَ وَالسُّنَّةَ، وَيُسَلَّمُونَ لِيَدِهِ إِلَى زَمَانٍ وَأَزْمِنَةٍ وَنِصْفِ زَمَانٍ.
26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.	26 فَيَجْلِسُ الدِّينُ وَيَنْزِعُونَ عَنْهُ سُلْطَانَهُ لِيَفْنَوْا وَيَبِيدُوا إِلَى الْمُنْتَهَى.
27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.	27 وَالْمَمْلَكَةُ وَالسُّلْطَانُ وَعَظَمَةُ الْمَمْلَكَةِ تَحْتَ كُلِّ السَّمَاءِ تُعْطَى لِشَعْبِ قِدِّيسِي الْعَلِيِّ. مَلَكُوتُهُ مَلَكُوتٌ أَبَدِيٌّ، وَجَمِيعُ السَّلاَطِينِ إِيَّاهُ يَعْبُدُونَ وَيُطِيعُونَ.
28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.	28 إِلَى هُنَا نِهَايَةُ الأَمْرِ. أَمَّا أَنَا دانيال، فَأَفْكَارِي أَفْزَعَتْنِي كَثِيرًا، وَتَغَيَّرَتْ عَلَيَّ هَيْئَتِي، وَحَفِظْتُ الأَمْرَ فِي قَلْبِي».

Daniel 8
دانيال 8

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.	1 فِي السَّنَةِ الثَّالِثَةِ مِنْ مُلْكِ بَيْلْشَاصَّرَ الْمَلِكِ، ظَهَرَتْ لِي أَنَا دَانِيآلَ رُؤْيَا بَعْدَ الَّتِي ظَهَرَتْ لِي فِي الابْتِدَاءِ.
2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.	2 فَرَأَيْتُ فِي الرُّؤْيَا، وَكَانَ فِي رُؤْيَايَ وَأَنَا فِي شُوشَانَ الْقَصْرِ الَّذِي فِي وِلاَيَةِ عِيلاَمَ، وَرَأَيْتُ فِي الرُّؤْيَا وَأَنَا عِنْدَ نَهْرِ أُولاَيَ.
3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.	3 فَرَفَعْتُ عَيْنَيَّ وَرَأَيْتُ وَإِذَا بِكَبْشٍ وَاقِفٍ عِنْدَ النَّهْرِ وَلَهُ قَرْنَانِ وَالقَرْنَانِ عَالِيَانِ، وَالْوَاحِدُ أَعْلَى مِنَ الآخَرِ، وَالأَعْلَى طَالِعٌ أَخِيرًا.
4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.	4 رَأَيْتُ الْكَبْشَ يَنْطَحُ غَرْبًا وَشِمَالاً وَجَنُوبًا فَلَمْ يَقِفْ حَيَوَانٌ قُدَّامَهُ وَلاَ مُنْقِذٌ مِنْ يَدِهِ، وَفَعَلَ كَمَرْضَاتِهِ وَعَظُمَ.
5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.	5 وَبَيْنَمَا كُنْتُ مُتَأَمِّلاً إِذَا بِتَيْسٍ مِنَ الْمَعْزِ جَاءَ مِنَ الْمَغْرِبِ عَلَى وَجْهِ كُلِّ الأَرْضِ وَلَمْ يَمَسَّ الأَرْضَ، وَلِلتَّيْسِ قَرْنٌ مُعْتَبَرٌ بَيْنَ عَيْنَيْهِ.
6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.	6 وَجَاءَ إِلَى الْكَبْشِ صَاحِبِ الْقَرْنَيْنِ الَّذِي رَأَيْتُهُ وَاقِفًا عِنْدَ النَّهْرِ وَرَكَضَ إِلَيْهِ بِشِدَّةِ قُوَّتِهِ.
7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.	7 وَرَأَيْتُهُ قَدْ وَصَلَ إِلَى جَانِبِ الْكَبْشِ، فَاسْتَشَاطَ عَلَيْهِ وَضَرَبَ الْكَبْشَ وَكَسَرَ قَرْنَيْهِ، فَلَمْ تَكُنْ لِلْكَبْشِ قُوَّةٌ عَلَى الْوُقُوفِ أَمَامَهُ، وَطَرَحَهُ عَلَى الأَرْضِ وَدَاسَهُ، وَلَمْ يَكُنْ لِلْكَبْشِ مُنْقِذٌ مِنْ يَدِهِ.
8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.	8 فَتَعَظَّمَ تَيْسُ المَعْزِ جِدًّا. وَلَمَّا اعْتَزَّ انْكَسَرَ الْقَرْنُ الْعَظِيمُ، وَطَلَعَ عِوَضًا عَنْهُ أَرْبَعَةُ قُرُونٍ مُعْتَبَرَةٍ نَحْوَ رِيَاحِ السَّمَاءِ الأَرْبَعِ.
9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.	9 وَمِنْ وَاحِدٍ مِنْهَا خَرَجَ قَرْنٌ صَغِيرٌ، وَعَظُمَ جِدًّا نَحْوَ الْجَنُوبِ وَنَحْوَ الشَّرْقِ وَنَحْوَ فَخْرِ الأَرَاضِي.
10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.	10 وَتَعَظَّمَ حَتَّى إِلَى جُنْدِ السَّمَاوَاتِ، وَطَرَحَ بَعْضًا مِنَ الْجُنْدِ وَالنُّجُومِ إِلَى الأَرْضِ وَدَاسَهُمْ.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.	**11 وَحَتَّى إِلَى رَئِيسِ الْجُنْدِ تَعَظَّمَ، وَبِهِ أُبْطِلَتِ الْمُحْرَقَةُ الدَّائِمَةُ، وَهُدِمَ مَسْكَنُ مَقْدِسِهِ.**
12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.	**12 وَجُعِلَ جُنْدٌ عَلَى الْمُحْرَقَةِ الدَّائِمَةِ بِالْمَعْصِيَةِ، فَطَرَحَ الْحَقَّ عَلَى الأَرْضِ وَفَعَلَ وَنَجَحَ.**
13 Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?	**13 فَسَمِعْتُ قُدُّوسًا وَاحِدًا يَتَكَلَّمُ. فَقَالَ قُدُّوسٌ وَاحِدٌ لِفُلاَنٍ الْمُتَكَلِّمِ: «إِلَى مَتَى الرُّؤْيَا مِنْ جِهَةِ الْمُحْرَقَةِ الدَّائِمَةِ وَمَعْصِيَةِ الْخَرَابِ، لِبَذْلِ الْقُدْسِ وَالْجُنْدِ مَدُوسَيْنِ؟»**
14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.	**14 فَقَالَ لِي: «إِلَى أَلْفَيْنِ وَثَلاَثِ مِئَةِ صَبَاحٍ وَمَسَاءٍ، فَيَتَبَرَّأُ الْقُدْسُ».**
15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.	**15 وَكَانَ لَمَّا رَأَيْتُ أَنَا دَانِيآلَ الرُّؤْيَا وَطَلَبْتُ الْمَعْنَى، إِذَا بِشِبْهِ إِنْسَانٍ وَاقِفٍ قُبَالَتِي.**
16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.	**16 وَسَمِعْتُ صَوْتَ إِنْسَانٍ بَيْنَ أُولاَيَ، فَنَادَى وَقَالَ: «يَا جِبْرَائِيلُ، فَهِّمْ هذَا الرَّجُلَ الرُّؤْيَا».**
17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.	**17 فَجَاءَ إِلَى حَيْثُ وَقَفْتُ، وَلَمَّا جَاءَ خِفْتُ وَخَرَرْتُ عَلَى وَجْهِي. فَقَالَ لِي: «افْهَمْ يَا ابْنَ آدَمَ. إِنَّ الرُّؤْيَا لِوَقْتِ الْمُنْتَهَى».**
18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.	**18 وَإِذْ كَانَ يَتَكَلَّمُ مَعِي كُنْتُ مُسَبَّخًا عَلَى وَجْهِي إِلَى الأَرْضِ، فَلَمَسَنِي وَأَوْقَفَنِي عَلَى مَقَامِي.**
19 And he said, Behold, I will make you know what shall be in the last end of the indignation: for at the time appointed the end shall be.	**19 وَقَالَ: «هأَنَذَا أُعَرِّفُكَ مَا يَكُونُ فِي آخِرِ السُّخْطِ. لأَنَّ لِمِيعَادِ الانْتِهَاءِ.**
20 The ram which you saw having two horns are the kings of Media and Persia.	**20 أَمَّا الْكَبْشُ الَّذِي رَأَيْتَهُ ذَا الْقَرْنَيْنِ فَهُوَ مُلُوكُ مَادِي وَفَارِسَ.**
21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.	**21 وَالتَّيْسُ الْعَافِي مَلِكُ الْيُونَانِ، وَالْقَرْنُ الْعَظِيمُ الَّذِي بَيْنَ عَيْنَيْهِ هُوَ الْمَلِكُ الأَوَّلُ.**
22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.	**22 وَإِذِ انْكَسَرَ وَقَامَ أَرْبَعَةٌ عِوَضًا عَنْهُ، فَسَتَقُومُ أَرْبَعُ مَمَالِكَ مِنَ الأُمَّةِ، وَلكِنْ لَيْسَ فِي قُوَّتِهِ.**
23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.	**23 وَفِي آخِرِ مَمْلَكَتِهِمْ عِنْدَ تَمَامِ الْمَعَاصِي يَقُومُ مَلِكٌ جَافِي الْوَجْهِ وَفَاهِمُ الْحِيَلِ.**

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.	**24 وَتَعْظُمُ قُوَّتُهُ، وَلكِنْ لَيْسَ بِقُوَّتِهِ. يُهْلِكُ عَجَبًا وَيَنْجَحُ وَيَفْعَلُ وَيُبِيدُ الْعُظَمَاءَ وَشَعْبَ الْقِدِّيسِينَ.**
25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.	**25 وَبِحَذَاقَتِهِ يَنْجَحُ أَيْضًا الْمَكْرُ فِي يَدِهِ، وَيَتَعَظَّمُ بِقَلْبِهِ. وَفِي الاطْمِئْنَانِ يُهْلِكُ كَثِيرِينَ، وَيَقُومُ عَلَى رَئِيسِ الرُّؤَسَاءِ، وَبِلاَ يَدٍ يَنْكَسِرُ.**
26 And the vision of the evening and the morning which was told is true: wherefore shut you up the vision; for it shall be for many days.	**26 فَرُؤْيَا الْمَسَاءِ وَالصَّبَاحِ الَّتِي قِيلَتْ هِيَ حَقٌّ. أَمَّا أَنْتَ فَاكْتُمِ الرُّؤْيَا لأَنَّهَا إِلَى أَيَّامٍ كَثِيرَةٍ».**
27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.	**27 وَأَنَا دانيال ضَعُفْتُ وَنَحَلْتُ أَيَّامًا، ثُمَّ قُمْتُ وَبَاشَرْتُ أَعْمَالَ الْمَلِكِ، وَكُنْتُ مُتَحَيِّرًا مِنَ الرُّؤْيَا وَلاَ فَاهِمَ.**

Daniel 9
دانيال 9

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;	فِي السَّنَةِ الأُولَى لِدَارِيُوسَ بْنِ أَحْشَوِيرُوشَ مِنْ نَسْلِ الْمَادِيِّينَ الَّذِي مُلِّكَ عَلَى مَمْلَكَةِ الْكَلْدَانِيِّينَ،
2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.	2 فِي السَّنَةِ الأُولَى مِنْ مُلْكِهِ، أَنَا دانيال فَهِمْتُ مِنَ الْكُتُبِ عَدَدَ السِّنِينَ الَّتِي كَانَتْ عَنْهَا كَلِمَةُ الرَّبِّ إِلَى إِرْمِيَا النَّبِيِّ، لِكَمَالَةِ سَبْعِينَ سَنَةً عَلَى خَرَابِ أُورُشَلِيمَ.
3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:	3 فَوَجَّهْتُ وَجْهِي إِلَى اللهِ السَّيِّدِ طَالِبًا بِالصَّلاَةِ وَالتَّضَرُّعَاتِ، بِالصَّوْمِ وَالْمَسْحِ وَالرَّمَادِ.
4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;	4 وَصَلَّيْتُ إِلَى الرَّبِّ إِلهِي وَاعْتَرَفْتُ وَقُلْتُ: «أَيُّهَا الرَّبُّ الإِلهُ الْعَظِيمُ الْمَهُوبُ، حَافِظُ الْعَهْدِ وَالرَّحْمَةِ لِمُحِبِّيهِ وَحَافِظِي وَصَايَاهُ.
5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from your precepts and from your judgments:	5 أَخْطَأْنَا وَأَثِمْنَا وَعَمِلْنَا الشَّرَّ، وَتَمَرَّدْنَا وَحِدْنَا عَنْ وَصَايَاكَ وَعَنْ أَحْكَامِكَ.
6 Neither have we hearkened unto your servants the prophets, which spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.	6 وَمَا سَمِعْنَا مِنْ عَبِيدِكَ الأَنْبِيَاءِ الَّذِينَ بِاسْمِكَ كَلَّمُوا مُلُوكَنَا وَرُؤَسَاءَنَا وَآبَاءَنَا وَكُلَّ شَعْبِ الأَرْضِ.
7 O Lord, righteousness belongs unto you, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither you have driven them, because of their trespass that they have trespassed against You.	7 لَكَ يَا سَيِّدُ الْبِرُّ، أَمَّا لَنَا فَخِزْيُ الْوُجُوهِ، كَمَا هُوَ الْيَوْمَ لِرِجَالِ يَهُوذَا وَلِسُكَّانِ أُورُشَلِيمَ، وَلِكُلِّ إِسْرَائِيلَ الْقَرِيبِينَ وَالْبَعِيدِينَ فِي كُلِّ الأَرَاضِي الَّتِي طَرَدْتَهُمْ إِلَيْهَا، مِنْ أَجْلِ خِيَانَتِهِمِ الَّتِي خَانُوكَ إِيَّاهَا.
8 O Lord, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against You.	8 يَا سَيِّدُ، لَنَا خِزْيُ الْوُجُوهِ، لِمُلُوكِنَا، لِرُؤَسَائِنَا وَلآبَائِنَا لأَنَّنَا أَخْطَأْنَا إِلَيْكَ.
9 To the Lord our God belong mercies and forgiveness, though we have rebelled against him;	9 لِلرَّبِّ إِلهِنَا الْمَرَاحِمُ وَالْمَغْفِرَةُ، لأَنَّنَا تَمَرَّدْنَا عَلَيْهِ.
10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.	10 وَمَا سَمِعْنَا صَوْتَ الرَّبِّ إِلهِنَا لِنَسْلُكَ فِي شَرَائِعِهِ الَّتِي جَعَلَهَا أَمَامَنَا عَنْ يَدِ عَبِيدِهِ الأَنْبِيَاءِ.

11 Yea, all Israel have transgressed your law, even by departing, that they might not obey your voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.	**11 وَكُلُّ إِسْرَائِيلَ قَدْ تَعَدَّى عَلَى شَرِيعَتِكَ، وَحَادُوا لِئَلاَّ يَسْمَعُوا صَوْتَكَ، فَسَكَبْتَ عَلَيْنَا اللَّعْنَةَ وَالْحَلْفَ الْمَكْتُوبَ فِي شَرِيعَةِ مُوسَى عَبْدِ اللهِ، لأَنَّنَا أَخْطَأْنَا إِلَيْهِ.**
12 And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem.	**12 وَقَدْ أَقَامَ كَلِمَاتِهِ الَّتِي تَكَلَّمَ بِهَا عَلَيْنَا وَعَلَى قُضَاتِنَا الَّذِينَ قَضَوْا لَنَا، لِيَجْلِبَ عَلَيْنَا شَرًّا عَظِيمًا، مَا لَمْ يُجْرَ تَحْتَ السَّمَاوَاتِ كُلِّهَا كَمَا أُجْرِيَ عَلَى أُورُشَلِيمَ.**
13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand your truth.	**13 كَمَا كُتِبَ فِي شَرِيعَةِ مُوسَى، قَدْ جَاءَ عَلَيْنَا كُلُّ هذَا الشَّرِّ، وَلَمْ نَتَضَرَّعْ إِلَى وَجْهِ الرَّبِّ إِلهِنَا لِنَرْجِعَ مِنْ آثَامِنَا وَنَفْطِنَ بِحَقِّكَ.**
14 Therefore has the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he does: for we obeyed not his voice.	**14 فَسَهِرَ الرَّبُّ عَلَى الشَّرِّ وَجَلَبَهُ عَلَيْنَا، لأَنَّ الرَّبَّ إِلهَنَا بَارٌّ فِي كُلِّ أَعْمَالِهِ الَّتِي عَمِلَهَا إِذْ لَمْ نَسْمَعْ صَوْتَهُ.**
15 And now, O Lord our God, that have brought your people forth out of the land of Egypt with a mighty hand, and have gotten you renown, as at this day; we have sinned, we have done wickedly.	**15 وَالآنَ أَيُّهَا السَّيِّدُ إِلهُنَا، الَّذِي أَخْرَجْتَ شَعْبَكَ مِنْ أَرْضِ مِصْرَ بِيَدٍ قَوِيَّةٍ، وَجَعَلْتَ لِنَفْسِكَ اسْمًا كَمَا هُوَ هذَا الْيَوْمَ، قَدْ أَخْطَأْنَا، عَمِلْنَا شَرًّا.**
16 O Lord, according to all your righteousness, I beseech you, let thine anger and your fury be turned away from your city Jerusalem, your holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and your people are become a reproach to all that are about us.	**16 يَا سَيِّدُ، حَسَبَ كُلِّ رَحْمَتِكَ اصْرِفْ سَخَطَكَ وَغَضَبَكَ عَنْ مَدِينَتِكَ أُورُشَلِيمَ جَبَلِ قُدْسِكَ، إِذْ لِخَطَايَانَا وَلآثَامِ آبَائِنَا صَارَتْ أُورُشَلِيمُ وَشَعْبُكَ عَارًا عِنْدَ جَمِيعِ الَّذِينَ حَوْلَنَا.**
17 Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord's sake.	**17 فَاسْمَعِ الآنَ يَا إِلهَنَا صَلاَةَ عَبْدِكَ وَتَضَرُّعَاتِهِ، وَأَضِئْ بِوَجْهِكَ عَلَى مَقْدِسِكَ الْخَرِبِ مِنْ أَجْلِ السَّيِّدِ.**
18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by your name: for we do not present our supplications before you for our righteousness, but for your great mercies.	**18 أَمِلْ أُذُنَكَ يَا إِلهِي وَاسْمَعْ. اِفْتَحْ عَيْنَيْكَ وَانْظُرْ خِرَبَنَا وَالْمَدِينَةَ الَّتِي دُعِيَ اسْمُكَ عَلَيْهَا، لأَنَّهُ لاَ لأَجْلِ بِرِّنَا نَطْرَحُ تَضَرُّعَاتِنَا أَمَامَ وَجْهِكَ، بَلْ لأَجْلِ مَرَاحِمِكَ الْعَظِيمَةِ.**
19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for your city and your people are called by your name.	**19 يَا سَيِّدُ اسْمَعْ. يَا سَيِّدُ اغْفِرْ. يَا سَيِّدُ أَصْغِ وَاصْنَعْ. لاَ تُؤَخِّرْ مِنْ أَجْلِ نَفْسِكَ يَا إِلهِي، لأَنَّ اسْمَكَ دُعِيَ عَلَى مَدِينَتِكَ وَعَلَى شَعْبِكَ».**

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;	**20 وَبَيْنَمَا أَنَا أَتَكَلَّمُ وَأُصَلِّي وَأَعْتَرِفُ بِخَطِيَّتِي وَخَطِيَّةِ شَعْبِي إِسْرَائِيلَ، وَأَطْرَحُ تَضَرُّعِي أَمَامَ الرَّبِّ إِلهِي عَنْ جَبَلِ قُدْسِ إِلهِي،**
21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.	**21 وَأَنَا مُتَكَلِّمٌ بَعْدُ بِالصَّلاَةِ، إِذَا بِالرَّجُلِ جِبْرَائِيلَ الَّذِي رَأَيْتُهُ فِي الرُّؤْيَا فِي الابْتِدَاءِ مُطَارًا وَاغِفًا لَمَسَنِي عِنْدَ وَقْتِ تَقْدِمَةِ الْمَسَاءِ.**
22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding.	**22 وَفَهَّمَنِي وَتَكَلَّمَ مَعِي وَقَالَ: «يَا دَانِيآلُ، إِنِّي خَرَجْتُ الآنَ لأُعَلِّمَكَ الْفَهْمَ.**
23 At the beginning of your supplications the commandment came forth, and I am come to shew you; for you art greatly beloved: therefore understand the matter, and consider the vision.	**23 فِي ابْتِدَاءِ تَضَرُّعَاتِكَ خَرَجَ الأَمْرُ، وَأَنَا جِئْتُ لأُخْبِرَكَ لأَنَّكَ أَنْتَ مَحْبُوبٌ. فَتَأَمَّلِ الْكَلاَمَ وَافْهَمِ الرُّؤْيَا.**
24 Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.	**24 سَبْعُونَ أَسْبُوعًا قُضِيَتْ عَلَى شَعْبِكَ وَعَلَى مَدِينَتِكَ الْمُقَدَّسَةِ لِتَكْمِيلِ الْمَعْصِيَةِ وَتَتْمِيمِ الْخَطَايَا، وَلِكَفَّارَةِ الإِثْمِ، وَلِيُؤْتَى بِالْبِرِّ الأَبَدِيِّ، وَلِخَتْمِ الرُّؤْيَا وَالنُّبُوَّةِ، وَلِمَسْحِ قُدُّوسِ الْقُدُّوسِينَ.**
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.	**25 فَاعْلَمْ وَافْهَمْ أَنَّهُ مِنْ خُرُوجِ الأَمْرِ لِتَجْدِيدِ أُورُشَلِيمَ وَبِنَائِهَا إِلَى الْمَسِيحِ الرَّئِيسِ سَبْعَةُ أَسَابِيعَ وَاثْنَانِ وَسِتُّونَ أُسْبُوعًا، يَعُودُ وَيُبْنَى سُوقٌ وَخَلِيجٌ فِي ضِيقِ الأَزْمِنَةِ.**
26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.	**26 وَبَعْدَ اثْنَيْنِ وَسِتِّينَ أُسْبُوعًا يُقْطَعُ الْمَسِيحُ وَلَيْسَ لَهُ، وَشَعْبُ رَئِيسٍ آتٍ يُخْرِبُ الْمَدِينَةَ وَالْقُدْسَ، وَانْتِهَاؤُهُ بِغَمَارَةٍ، وَإِلَى النِّهَايَةِ حَرْبٌ وَخَرَبٌ قُضِيَ بِهَا.**
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	**27 وَيُثَبِّتُ عَهْدًا مَعَ كَثِيرِينَ فِي أُسْبُوعٍ وَاحِدٍ، وَفِي وَسَطِ الأُسْبُوعِ يُبَطِّلُ الذَّبِيحَةَ وَالتَّقْدِمَةَ، وَعَلَى جَنَاحِ الأَرْجَاسِ مُخَرِّبٌ حَتَّى يَتِمَّ وَيُصَبَّ الْمَقْضِيُّ عَلَى الْمُخَرِّبِ».**

Daniel 10
دانيال 10

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.	فِي السَّنَةِ الثَّالِثَةِ لِكُورَشَ مَلِكِ فَارِسَ كُشِفَ أَمْرٌ لِدانيال الَّذِي سُمِّيَ بِاسْمِ بَلْطَشَاصَّرَ. وَالأَمْرُ حَقٌّ وَالْجِهَادُ عَظِيمٌ، وَفَهِمَ الأَمْرَ وَلَهُ مَعْرِفَةُ الرُّؤْيَا.
2 In those days I Daniel was mourning three full weeks.	2 فِي تِلْكَ الأَيَّامِ أَنَا دانيال كُنْتُ نَائِحًا ثَلاَثَةَ أَسَابِيعِ أَيَّامٍ
3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.	3 لَمْ آكُلْ طَعَامًا شَهِيًّا وَلَمْ يَدْخُلْ فِي فَمِي لَحْمٌ وَلاَ خَمْرٌ، وَلَمْ أَدَّهِنْ حَتَّى تَمَّتْ ثَلاَثَةُ أَسَابِيعِ أَيَّامٍ.
4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;	4 وَفِي الْيَوْمِ الرَّابِعِ وَالْعِشْرِينَ مِنَ الشَّهْرِ الأَوَّلِ، إِذْ كُنْتُ عَلَى جَانِبِ النَّهْرِ الْعَظِيمِ هُوَ دِجْلَةُ،
5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:	5 رَفَعْتُ وَنَظَرْتُ فَإِذَا بِرَجُل لاَبِسٍ كَتَّانًا، وَحَقْوَاهُ مُتَنَطِّقَانِ بِذَهَبٍ أُوفَازَ،
6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.	6 وَجِسْمُهُ كَالزَّبَرْجَدِ، وَوَجْهُهُ كَمَنْظَرِ الْبَرْقِ، وَعَيْنَاهُ كَمِصْبَاحَيْ نَارٍ، وَذِرَاعَاهُ وَرِجْلاَهُ كَعَيْنِ النُّحَاسِ الْمَصْقُولِ، وَصَوْتُ كَلاَمِهِ كَصَوْتِ جُمْهُورٍ.
7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.	7 فَرَأَيْتُ أَنَا دانيال الرُّؤْيَا وَحْدِي، وَالرِّجَالُ الَّذِينَ كَانُوا مَعِي لَمْ يَرَوْا الرُّؤْيَا، لكِنْ وَقَعَ عَلَيْهِمِ ارْتِعَادٌ عَظِيمٌ، فَهَرَبُوا لِيَخْتَبِئُوا.
8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.	8 فَبَقِيتُ أَنَا وَحْدِي، وَرَأَيْتُ هذِهِ الرُّؤْيَا الْعَظِيمَةَ. وَلَمْ تَبْقَ فِيَّ قُوَّةٌ، وَنَضَارَتِي تَحَوَّلَتْ فِيَّ إِلَى فَسَادٍ، وَلَمْ أَضْبِطْ قُوَّةً.
9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.	9 وَسَمِعْتُ صَوْتَ كَلاَمِهِ. وَلَمَّا سَمِعْتُ صَوْتَ كَلاَمِهِ كُنْتُ مُسَبَّخًا عَلَى وَجْهِي، وَوَجْهِي إِلَى الأَرْضِ.
10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.	10 وَإِذَا بِيَدٍ لَمَسَتْنِي وَأَقَامَتْنِي مُرْتَجِفًا عَلَى رُكْبَتَيَّ وَعَلَى كَفَّيْ يَدَيَّ.
11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto you, and stand upright: for unto you am I now sent. And when he had spoken this word unto me, I stood trembling.	11 وَقَالَ لِي: «يَا دَانِيآلُ، أَيُّهَا الرَّجُلُ الْمَحْبُوبُ افْهَمِ الْكَلاَمَ الَّذِي أُكَلِّمُكَ بِهِ، وَقُمْ عَلَى مَقَامِكَ لأَنِّي الآنَ أُرْسِلْتُ إِلَيْكَ». وَلَمَّا تَكَلَّمَ مَعِي بِهذَا الْكَلاَمِ قُمْتُ مُرْتَعِدًا.

12 Then said he unto me, Fear not, Daniel: for from the first day that you sat your heart to understand, and to chaveen yourself before your God, your words were heard, and I am come for your words.	12 فَقَالَ لِي: «لاَ تَخَفْ يَا دانيال، لأَنَّهُ مِنَ الْيَوْمِ الأَوَّلِ الَّذِي فِيهِ جَعَلْتَ قَلْبَكَ لِلْفَهْمِ وَلإِذْلاَلِ نَفْسِكَ قُدَّامَ إِلهِكَ، سُمِعَ كَلاَمُكَ، وَأَنَا أَتَيْتُ لأَجْلِ كَلاَمِكَ.
13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.	13 وَرَئِيسُ مَمْلَكَةِ فَارِسَ وَقَفَ مُقَابِلِي وَاحِدًا وَعِشْرِينَ يَوْمًا، وَهُوَذَا مِيخَائِيلُ وَاحِدٌ مِنَ الرُّؤَسَاءِ الأَوَّلِينَ جَاءَ لإِعَانَتِي، وَأَنَا أَبْقِيتُ هُنَاكَ عِنْدَ مُلُوكِ فَارِسَ.
14 Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for many days.	14 وَجِئْتُ لأُفْهِمَكَ مَا يُصِيبُ شَعْبَكَ فِي الأَيَّامِ الأَخِيرَةِ، لأَنَّ الرُّؤْيَا إِلَى أَيَّامٍ بَعْدُ».
15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.	15 فَلَمَّا تَكَلَّمَ مَعِي بِمِثْلِ هذَا الْكَلاَمِ جَعَلْتُ وَجْهِي إِلَى الأَرْضِ وَصَمَتُّ.
16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.	16 وَهُوَذَا كَشِبْهِ بَنِي آدَمَ لَمَسَ شَفَتَيَّ، فَفَتَحْتُ فَمِي وَتَكَلَّمْتُ وَقُلْتُ لِلْوَاقِفِ أَمَامِي: «يَا سَيِّدِي، بِالرُّؤْيَا انْقَلَبَتْ عَلَيَّ أَوْجَاعِي فَمَا ضَبَطْتُ قُوَّةً.
17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.	17 فَكَيْفَ يَسْتَطِيعُ عَبْدُ سَيِّدِي هذَا أَنْ يَتَكَلَّمَ مَعَ سَيِّدِي هذَا وَأَنَا فَحَالاً، لَمْ تَثْبُتْ فِيَّ قُوَّةٌ وَلَمْ تَبْقَ فِيَّ نَسَمَةٌ؟».
18 Then there came again and touched me one like the appearance of a man, and he strengthened me,	18 فَعَادَ وَلَمَسَنِي كَمَنْظَرِ إِنْسَانٍ وَقَوَّانِي،
19 And said, O man greatly beloved, fear not: peace be unto you, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for you have strengthened me.	19 وَقَالَ: «لاَ تَخَفْ أَيُّهَا الرَّجُلُ الْمَحْبُوبُ. سَلاَمٌ لَكَ. تَشَدَّدْ. تَقَوَّ». وَلَمَّا كَلَّمَنِي تَقَوَّيْتُ وَقُلْتُ: «لِيَتَكَلَّمْ سَيِّدِي لأَنَّكَ قَوَّيْتَنِي».
20 Then said he, Do you know why Have I come unto you? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.	20 فَقَالَ: «هَلْ عَرَفْتَ لِمَاذَا جِئْتُ إِلَيْكَ؟ فَالآنَ أَرْجِعُ وَأُحَارِبُ رَئِيسَ فَارِسَ. فَإِذَا خَرَجْتُ هُوَذَا رَئِيسُ الْيُونَانِ يَأْتِي.
21 But I will shew you that which is noted in the scripture of truth: and there is none that holds with me in these things, but Michael your prince.	21 وَلكِنِّي أُخْبِرُكَ بِالْمَرْسُومِ فِي كِتَابِ الْحَقِّ. وَلاَ أَحَدٌ يَتَمَسَّكُ مَعِي عَلَى هؤُلاَءِ إِلاَّ مِيخَائِيلُ رَئِيسُكُمْ.

Daniel 11
دانيال 11

1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.	«وَأَنَا فِي السَّنَةِ الأُولَى لِدَارِيُوسَ الْمَادِيِّ وَقَفْتُ لأُشَدِّدَهُ وَأُقَوِّيَهُ.
2 And now will I shew you the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.	2 وَالآنَ أُخْبِرُكَ بِالْحَقِّ. هُوَذَا ثَلاَثَةُ مُلُوكٍ أَيْضًا يَقُومُونَ فِي فَارِسَ، وَالرَّابِعُ يَسْتَغْنِي بِغِنًى أَوْفَرَ مِنْ جَمِيعِهِمْ، وَحَسَبَ قُوَّتِهِ بِغِنَاهُ يُهَيِّجُ الْجَمِيعَ عَلَى مَمْلَكَةِ الْيُونَانِ.
3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.	3 وَيَقُومُ مَلِكٌ جَبَّارٌ وَيَتَسَلَّطُ تَسَلُّطًا عَظِيمًا وَيَفْعَلُ حَسَبَ إِرَادَتِهِ.
4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.	4 وَكَقِيَامِهِ تَنْكَسِرُ مَمْلَكَتُهُ وَتَنْقَسِمُ إِلَى رِيَاحِ السَّمَاءِ الأَرْبَعِ، وَلاَ لِعَقِبِهِ وَلاَ حَسَبَ سُلْطَانِهِ الَّذِي تَسَلَّطَ بِهِ، لأَنَّ مَمْلَكَتَهُ تَنْقَرِضُ وَتَكُونُ لآخَرِينَ غَيْرِ أُولئِكَ.
5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.	5 وَيَتَقَوَّى مَلِكُ الْجَنُوبِ. وَمِنْ رُؤَسَائِهِ مَنْ يَقْوَى عَلَيْهِ وَيَتَسَلَّطُ. تَسَلُّطٌ عَظِيمٌ تَسَلُّطُهُ.
6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.	6 وَبَعْدَ سِنِينَ يَتَعَاهَدَانِ، وَبِنْتُ مَلِكِ الْجَنُوبِ تَأْتِي إِلَى مَلِكِ الشَّمَالِ لإِجْرَاءِ الاتِّفَاقِ، وَلكِنْ لاَ تَضْبِطُ الذِّرَاعُ قُوَّةً، وَلاَ يَقُومُ هُوَ وَلاَ ذِرَاعُهُ. وَتُسَلَّمُ هِيَ وَالَّذِينَ أَتَوْا بِهَا وَالَّذِي وَلَدَهَا وَمَنْ قَوَّاهَا فِي تِلْكَ الأَوْقَاتِ.
7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:	7 وَيَقُومُ مِنْ فَرْعِ أَصُولِهَا قَائِمٌ مَكَانَهُ، وَيَأْتِي إِلَى الْجَيْشِ وَيَدْخُلُ حِصْنَ مَلِكِ الشَّمَالِ وَيَعْمَلُ بِهِمْ وَيَقْوَى.
8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.	8 وَيَسْبِي إِلَى مِصْرَ آلِهَتَهُمْ أَيْضًا مَعَ مَسْبُوكَاتِهِمْ وَآنِيَتِهِمِ الثَّمِينَةِ مِنْ فِضَّةٍ وَذَهَبٍ، وَيَقْتَصِرُ سِنِينَ عَنْ مَلِكِ الشَّمَالِ.
9 So the king of the south shall come into his kingdom, and shall return into his own land.	9 فَيَدْخُلُ مَلِكُ الْجَنُوبِ إِلَى مَمْلَكَتِهِ وَيَرْجِعُ إِلَى أَرْضِهِ.
10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.	10 «وَبَنُوهُ يَتَهَيَّجُونَ فَيَجْمَعُونَ جُمْهُورَ جُيُوشٍ عَظِيمَةٍ، وَيَأْتِي آتٍ وَيَغْمُرُ وَيَطْمُو وَيَرْجِعُ وَيُحَارِبُ حَتَّى إِلَى حِصْنِهِ.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.	**11 وَيَغْتَاظُ مَلِكُ الْجَنُوبِ وَيَخْرُجُ وَيُحَارِبُهُ أَيْ مَلِكَ الشِّمَالِ، وَيُقِيمُ جُمْهُورًا عَظِيمًا فَيُسَلَّمُ الْجُمْهُورُ فِي يَدِهِ.**
12 And when he has taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.	**12 فَإِذَا رُفِعَ الْجُمْهُورُ يَرْتَفِعُ قَلْبُهُ وَيَطْرَحُ رَبَوَاتٍ وَلاَ يَعْتَزُّ.**
13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.	**13 فَيَرْجِعُ مَلِكُ الشِّمَالِ وَيُقِيمُ جُمْهُورًا أَكْثَرَ مِنَ الأَوَّلِ، وَيَأْتِي بَعْدَ حِينٍ، بَعْدَ سِنِينَ بِجَيْشٍ عَظِيمٍ وَثَرْوَةٍ جَزِيلَةٍ.**
14 And in those times there shall many stand up against the king of the south: also the robbers of your people shall exalt themselves to establish the vision; but they shall fall.	**14 وَفِي تِلْكَ الأَوْقَاتِ يَقُومُ كَثِيرُونَ عَلَى مَلِكِ الْجَنُوبِ، وَبَنُو الْعُتَاةِ مِنْ شَعْبِكَ يَقُومُونَ لإِثْبَاتِ الرُّؤْيَا وَيَعْثُرُونَ.**
15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.	**15 فَيَأْتِي مَلِكُ الشِّمَالِ وَيُقِيمُ مِتْرَسَةً وَيَأْخُذُ الْمَدِينَةَ الْحَصِينَةَ، فَلاَ تَقُومُ أَمَامَهُ ذِرَاعَا الْجَنُوبِ وَلاَ قَوْمُهُ الْمُنْتَخَبُ، وَلاَ تَكُونُ لَهُ قُوَّةٌ لِلْمُقَاوَمَةِ.**
16 But he that comes against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.	**16 وَالآتِي عَلَيْهِ يَفْعَلُ كَإِرَادَتِهِ وَلَيْسَ مَنْ يَقِفُ أَمَامَهُ، وَيَقُومُ فِي الأَرْضِ الْبَهِيَّةِ وَهِيَ بِالتَّمَامِ بِيَدِهِ.**
17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.	**17 وَيَجْعَلُ وَجْهَهُ لِيَدْخُلَ بِسُلْطَانِ كُلِّ مَمْلَكَتِهِ، وَيَجْعَلُ مَعَهُ صُلْحًا، وَيُعْطِيهِ بِنْتَ النِّسَاءِ لِيُفْسِدَهَا، فَلاَ تَثْبُتَ وَلاَ تَكُونَ لَهُ.**
18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.	**18 وَيُحَوِّلُ وَجْهَهُ إِلَى الْجَزَائِرِ وَيَأْخُذُ كَثِيرًا مِنْهَا، وَيُزِيلُ رَئِيسٌ تَعْيِيرَهُ فُضْلاً عَنْ رَدِّ تَعْيِيرِهِ عَلَيْهِ.**
19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.	**19 وَيُحَوِّلُ وَجْهَهُ إِلَى حُصُونِ أَرْضِهِ وَيَعْثُرُ وَيَسْقُطُ وَلاَ يُوجَدُ.**
20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.	**20 «فَيَقُومُ مَكَانَهُ مَنْ يُعَبِّرُ جَابِيَ الْجِزْيَةِ فِي فَخْرِ الْمَمْلَكَةِ، وَفِي أَيَّامٍ قَلِيلَةٍ يَنْكَسِرُ لاَ بِغَضَبٍ وَلاَ بِحَرْبٍ.**

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.	**21 فَيَقُومُ مَكَانَهُ مُحْتَقَرٌ لَمْ يَجْعَلُوا عَلَيْهِ فَخْرَ الْمَمْلَكَةِ، وَيَأْتِي بَغْتَةً وَيُمْسِكُ الْمَمْلَكَةَ بِالتَّمَلُّقَاتِ.**
22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.	**22 وَأَذْرُعُ الْجَارِفِ تُجْرَفُ مِنْ قُدَّامِهِ وَتَنْكَسِرُ، وَكَذلِكَ رَئِيسُ الْعَهْدِ.**
23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.	**23 وَمِنَ الْمُعَاهَدَةِ مَعَهُ يَعْمَلُ بِالْمَكْرِ وَيَصْعَدُ وَيَعْظُمُ بِقَوْمٍ قَلِيلٍ.**
24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.	**24 يَدْخُلُ بَغْتَةً عَلَى أَسْمَنِ الْبِلاَدِ وَيَفْعَلُ مَا لَمْ يَفْعَلْهُ آبَاؤُهُ وَلاَ آبَاءُ آبَائِهِ. يَبْذُرُ بَيْنَهُمْ نَهْبًا وَغَنِيمَةً وَغِنًى، وَيُفَكِّرُ أَفْكَارَهُ عَلَى الْحُصُونِ، وَذلِكَ إِلَى حِينٍ.**
25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.	**25 وَيُنْهِضُ قُوَّتَهُ وَقَلْبَهُ عَلَى مَلِكِ الْجَنُوبِ بِجَيْشٍ عَظِيمٍ، وَمَلِكُ الْجَنُوبِ يَتَهَيَّجُ إِلَى الْحَرْبِ بِجَيْشٍ عَظِيمٍ وَقَوِيٍّ جِدًّا، وَلكِنَّهُ لاَ يَثْبُتُ لأَنَّهُمْ يُدَبِّرُونَ عَلَيْهِ تَدَابِيرَ.**
26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.	**26 وَالآكِلُونَ أَطَايِبَهُ يَكْسِرُونَهُ، وَجَيْشُهُ يَطْمُو، وَيَسْقُطُ كَثِيرُونَ قَتْلَى.**
27 And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.	**27 وَهذَانِ الْمَلِكَانِ قَلْبُهُمَا لِفِعْلِ الشَّرِّ، وَيَتَكَلَّمَانِ بِالْكَذِبِ عَلَى مَائِدَةٍ وَاحِدَةٍ وَلاَ يَنْجَحُ، لأَنَّ الانْتِهَاءَ بَعْدُ إِلَى مِيعَادٍ.**
28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.	**28 فَيَرْجِعُ إِلَى أَرْضِهِ بِغِنًى جَزِيلٍ وَقَلْبُهُ عَلَى الْعَهْدِ الْمُقَدَّسِ، فَيَعْمَلُ وَيَرْجِعُ إِلَى أَرْضِهِ.**
29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.	**29 «وَفِي الْمِيعَادِ يَعُودُ وَيَدْخُلُ الْجَنُوبَ، وَلكِنْ لاَ يَكُونُ الآخِرُ كَالأَوَّلِ.**
30 For the ships of Chittim shall come against him: therefore, he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.	**30 فَتَأْتِي عَلَيْهِ سُفُنٌ مِنْ كِتِّيمَ فَيَيْئَسُ وَيَرْجِعُ وَيَغْتَاظُ عَلَى الْعَهْدِ الْمُقَدَّسِ، وَيَعْمَلُ وَيَرْجِعُ وَيَصْغَى إِلَى الَّذِينَ تَرَكُوا الْعَهْدَ الْمُقَدَّسَ.**
31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the	**31 وَتَقُومُ مِنْهُ أَذْرُعٌ وَتُنَجِّسُ الْمَقْدِسَ الْحَصِينَ، وَتَنْزِعُ الْمُحْرَقَةَ الدَّائِمَةَ، وَتَجْعَلُ الرِّجْسَ الْمُخَرِّبَ.**

abomination that makes desolate.	
32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.	**32 وَالْمُتَعَدُّونَ عَلَى الْعَهْدِ يُغْوِيهِمْ بِالتَّمَلُّقَاتِ. أَمَّا الشَّعْبُ الَّذِينَ يَعْرِفُونَ إِلهَهُمْ فَيَقْوَوْنَ وَيَعْمَلُونَ.**
33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.	**33 وَالْفَاهِمُونَ مِنَ الشَّعْبِ يُعَلِّمُونَ كَثِيرِينَ. وَيَعْثُرُونَ بِالسَّيْفِ وَبِاللَّهِيبِ وَبِالسَّبْيِ وَبِالنَّهْبِ أَيَّامًا.**
34 Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries.	**34 فَإِذَا عَثَرُوا يُعَانُونَ عَوْنًا قَلِيلاً، وَيَتَّصِلُ بِهِمْ كَثِيرُونَ بِالتَّمَلُّقَاتِ.**
35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.	**35 وَبَعْضُ الْفَاهِمِينَ يَعْثُرُونَ امْتِحَانًا لَهُمْ لِلتَّطْهِيرِ وَلِلتَّبْيِيضِ إِلَى وَقْتِ النِّهَايَةِ. لأَنَّهُ بَعْدُ إِلَى الْمِيعَادِ.**
36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.	**36 «وَيَفْعَلُ الْمَلِكُ كَإِرَادَتِهِ، وَيَرْتَفِعُ وَيَتَعَظَّمُ عَلَى كُلِّ إِلهٍ، وَيَتَكَلَّمُ بِأُمُورٍ عَجِيبَةٍ عَلَى إِلهِ الآلِهَةِ، وَيَنْجَحُ إِلَى إِتْمَامِ الْغَضَبِ، لأَنَّ الْمَقْضِيَّ بِهِ يُجْرَى.**
37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.	**37 وَلاَ يُبَالِي بِآلِهَةِ آبَائِهِ وَلاَ بِشَهْوَةِ النِّسَاءِ، وَبِكُلِّ إِلهٍ لاَ يُبَالِي لأَنَّهُ يَتَعَظَّمُ عَلَى الْكُلِّ.**
38 But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.	**38 وَيُكْرِمُ إِلهَ الْحُصُونِ فِي مَكَانِهِ، وَإِلهًا لَمْ تَعْرِفْهُ آبَاؤُهُ، يُكْرِمُهُ بِالذَّهَبِ وَالْفِضَّةِ وَبِالْحِجَارَةِ الْكَرِيمَةِ وَالنَّفَائِسِ.**
39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.	**39 وَيَفْعَلُ فِي الْحُصُونِ الْحَصِينَةِ بِإِلهٍ غَرِيبٍ. مَنْ يَعْرِفُهُ يَزِيدُهُ مَجْدًا، وَيُسَلِّطُهُمْ عَلَى كَثِيرِينَ، وَيَقْسِمُ الأَرْضَ أُجْرَةً.**
40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.	**40 «فَفِي وَقْتِ النِّهَايَةِ يُحَارِبُهُ مَلِكُ الْجَنُوبِ، فَيَثُورُ عَلَيْهِ مَلِكُ الشِّمَالِ بِمَرْكَبَاتٍ وَبِفُرْسَانٍ وَبِسُفُنٍ كَثِيرَةٍ، وَيَدْخُلُ الأَرَاضِيَ وَيَجْرُفُ وَيَطْمُو.**
41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.	**41 وَيَدْخُلُ إِلَى الأَرْضِ الْبَهِيَّةِ فَيُعْثَرُ كَثِيرُونَ، وَهؤُلاَءِ يُفْلِتُونَ مِنْ يَدِهِ: أَدُومُ وَمُوآبُ وَرُؤَسَاءُ بَنِي عَمُّونَ.**
42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.	**42 وَيَمُدُّ يَدَهُ عَلَى الأَرَاضِي، وَأَرْضُ مِصْرَ لاَ تَنْجُو.**

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.	**43 وَيَتَسَلَّطُ عَلَى كُنُوزِ الذَّهَبِ وَالْفِضَّةِ وَعَلَى كُلِّ نَفَائِسِ مِصْرَ. وَاللُّوبِيُّونَ وَالْكُوشِيُّونَ عِنْدَ خُطُوَاتِهِ.**
44 But tidings out of the east and out of the north shall trouble him: therefore, he shall go forth with great fury to destroy, and utterly to make away many.	**44 وَتُفْزِعُهُ أَخْبَارٌ مِنَ الشَّرْقِ وَمِنَ الشِّمَالِ، فَيَخْرُجُ بِغَضَبٍ عَظِيمٍ لِيُخْرِبَ وَلِيُحَرِّمَ كَثِيرِينَ.**
45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.	**45 وَيَنْصُبُ فُسْطَاطَهُ بَيْنَ الْبُحُورِ وَجَبَلِ بَهَاءِ الْقُدْسِ، وَيَبْلُغُ نِهَايَتَهُ وَلاَ مُعِينَ لَهُ.**

Daniel 12
دانيال 12

1 And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.	«وَفِي ذلِكَ الْوَقْتِ يَقُومُ مِيخَائِيلُ الرَّئِيسُ الْعَظِيمُ الْقَائِمُ لِبَنِي شَعْبِكَ، وَيَكُونُ زَمَانُ ضِيقٍ لَمْ يَكُنْ مُنْذُ كَانَتْ أُمَّةٌ إِلَى ذلِكَ الْوَقْتِ. وَفِي ذلِكَ الْوَقْتِ يُنَجَّى شَعْبُكَ، كُلُّ مَنْ يُوجَدُ مَكْتُوبًا فِي السِّفْرِ.
2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.	2 وَكَثِيرُونَ مِنَ الرَّاقِدِينَ فِي تُرَابِ الأَرْضِ يَسْتَيْقِظُونَ، هؤُلاَءِ إِلَى الْحَيَاةِ الأَبَدِيَّةِ، وَهؤُلاَءِ إِلَى الْعَارِ لِلازْدِرَاءِ الأَبَدِيِّ.
3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.	3 وَالْفَاهِمُونَ يَضِيئُونَ كَضِيَاءِ الْجَلَدِ، وَالَّذِينَ رَدُّوا كَثِيرِينَ إِلَى الْبِرِّ كَالْكَوَاكِبِ إِلَى أَبَدِ الدُّهُورِ.
4 But you, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.	4 «أَمَّا أَنْتَ يَا دانيال فَأَخْفِ الْكَلاَمَ وَاخْتِمِ السِّفْرَ إِلَى وَقْتِ النِّهَايَةِ. كَثِيرُونَ يَتَصَفَّحُونَهُ وَالْمَعْرِفَةُ تَزْدَادُ».
5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.	5 فَنَظَرْتُ أَنَا دانيال وَإِذَا بِاثْنَيْنِ آخَرَيْنِ قَدْ وَقَفَا وَاحِدٌ مِنْ هُنَا عَلَى شَاطِئِ النَّهْرِ، وَآخَرُ مِنْ هُنَاكَ عَلَى شَاطِئِ النَّهْرِ.
6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?	6 وَقَالَ لِلرَّجُلِ اللاَّبِسِ الْكَتَّانَ الَّذِي مِنْ فَوْقِ مِيَاهِ النَّهْرِ: «إِلَى مَتَى انْتِهَاءُ الْعَجَائِبِ؟»
7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that lives forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.	7 فَسَمِعْتُ الرَّجُلَ اللاَّبِسَ الْكَتَّانَ الَّذِي مِنْ فَوْقِ مِيَاهِ النَّهْرِ، إِذْ رَفَعَ يُمْنَاهُ وَيُسْرَاهُ نَحْوَ السَّمَاوَاتِ وَحَلَفَ بِالْحَيِّ إِلَى الأَبَدِ: «إِنَّهُ إِلَى زَمَانٍ وَزَمَانَيْنِ وَنِصْفٍ. فَإِذَا تَمَّ تَفْرِيقُ أَيْدِي الشَّعْبِ الْمُقَدَّسِ تَتِمُّ كُلُّ هذِهِ».
8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?	8 وَأَنَا سَمِعْتُ وَمَا فَهِمْتُ. فَقُلْتُ: «يَا سَيِّدِي، مَا هِيَ آخِرُ هذِهِ؟»
9 And he said, Go your way, Daniel: for the words are closed up and sealed till the time of the end.	9 فَقَالَ: «اذْهَبْ يَا دَانِيآلُ لأَنَّ الْكَلِمَاتِ مَخْفِيَّةٌ وَمَخْتُومَةٌ إِلَى وَقْتِ النِّهَايَةِ.
10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.	10 كَثِيرُونَ يَتَطَهَّرُونَ وَيُبَيَّضُونَ وَيُمَحَّصُونَ، أَمَّا الأَشْرَارُ فَيَفْعَلُونَ شَرًّا. وَلاَ يَفْهَمُ أَحَدُ الأَشْرَارِ، لكِنِ الْفَاهِمُونَ يَفْهَمُونَ.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days.	**11 وَمِنْ وَقْتِ إِزَالَةِ الْمُحْرَقَةِ الدَّائِمَةِ وَإِقَامَةِ رِجْسِ الْمُخَرِّبِ أَلْفٌ وَمِئَتَانِ وَتِسْعُونَ يَوْمًا.**
12 Blessed is he that waits, and comes to the thousand three hundred and five and thirty days.	**12 طُوبَى لِمَنْ يَنْتَظِرُ وَيَبْلُغُ إِلَى الأَلْفِ وَالثَّلاَثِ مِئَةٍ وَالْخَمْسَةِ وَالثَّلاَثِينَ يَوْمًا.**
13 But go you your way till the end be: for you shall rest, and stand in your lot at the end of the days.	**13 أَمَّا أَنْتَ فَاذْهَبْ إِلَى النِّهَايَةِ فَتَسْتَرِيحَ، وتَقُومَ لِقُرعَتِكَ فِي نِهَايَةِ الأَيَّامِ».**

Daniel 13
دانيال 13

1 There was a man living in Babylon whose name was Joakim.	1 كان في بابل رجل اسمه يواقيم.
2 He married the daughter of Hilkiah, named Susanna, a very beautiful woman and one who feared the Lord.	2 وتزوج بامرأة اسمها سوسنة ابنة حلقيا جميلة جداً ومتقية للرب.
3 Her parents were righteous, and had trained their daughter according to the law of Moses.	3 وكان أبواها صِدّيقين فأدبا ابنتهما على حسب شريعة موسى.
4 Joakim was very rich, and had a fine garden adjoining his house; the Jews used to come to him because he was the most honored of them all.	4 وكان يواقيم زوجها غنياً جداً. وكانت له حديقة تلي داره. وكان اليهود يجتمعون إليه لأنه كان أوجههم جميعاً.
5 That year two elders from the people were appointed as judges. Concerning them the Lord had said: 'Wickedness came forth from Babylon, from elders who were judges, who were supposed to govern the people.'	5 وكان قد أقيم شيخان من الشعب للقضاء في تلك السنة وهما من الذين قال الرب عنهم: أن الإثم قد صدر من بابل، من شيوخ قضاة كان يُظَن أنهم مدبري الشعب.
6 These men were frequently at Joakim's house, and all who had a case to be tried came to them there.	6 وكان هذان الشيخان ملازمين يواقيم مع كل ذي دعوى ليحكما بينهما.
7 When the people left at noon, Susanna would go into her husband's garden to walk.	7 وكانت سوسنة متى انصرف الشعب عند الظهر تدخل وتتمشى في حديقة رجلها.
8 Every day the two elders used to see her, going in and walking about, and they began to lust for her.	8 فكان الشيخان ينظرانها كل يوم تدخل وتتمشى في البستان فكلفا بهواها.
9 They suppressed their consciences and turned away their eyes from looking to Heaven or remembering their duty to administer justice.	9 وأسلما عقولهما للفساد وأغمضا أعينهما لئلا ينظرا إلى السماء ولئلا يتذكرا الأحكام العادلة.
10 Both were overwhelmed with passion for her, but they did not tell each other of their distress,	10 وكان كلاهما شغوفين بها ولم يكاشف أحدهما الآخر بوجعه.
11 for they were ashamed to disclose their lustful desire to seduce her.	11 لأنهما كانا يخجلان أن يخبرا بشهوتهما لأنهما كانا يريدان أن يضاجعاها هما الإثنين.
12 Day after day they watched eagerly to see her.	12 وكان كل يوم يَجِدَّان في الترقب بتشوق لكي ينظراها.
13 One day they said to each other, 'Let us go home, for it is time for lunch.' So they both left and parted from each other.	13 وأن أحدهما قال للآخر لننصرف إلى بيوتنا فإنها ساعة الغذاء فخرجا وتفارقا.
14 But turning back, they met again; and when each pressed the other for the reason, they confessed their lust. Then together they arranged for a time when they could find her alone.	14 ثم التقيا إثنيهما، فسأل بعضهما بعضاً عن سبب رجوعه فاعترفا بهواهما وحينئذ اتفقا معاً على وقت يمكنهما فيه أن يختلوا بها وحدها.

15 Once, while they were watching for an opportune day, she went in as before with only two maids, and wished to bathe in the garden, for it was a hot day.	**15 وكان في بعض الأيام بينما هما مترقبان اليوم الموافق أنها دخلت مثل أمس وما قبل أمس تتمشى داخل البستان ومعها جاريتان فقط وأرادت أن تغتسل في الحديقة لأنه كان حر.**
16 No one was there except the two elders, who had hidden themselves and were watching her.	**16 ولم يكن هناك أحد إلا الشيخان، وهما مختبئان يتأملانها.**
17 She said to her maids, 'Bring me olive oil and ointments, and shut the garden doors so that I can bathe.'	**17 فقالت للجاريتين: أئتيانى بدهن وأغلقا أبواب الحديقة لأغتسل.**
18 They did as she told them: they shut the doors of the garden and went out by the side doors to bring what they had been commanded. They did not see the elders, because they were hiding.	**18 ففعلتا كما أمرتهما وأغلقتا أبواب الحديقة وخرجتا من أبواب السر لتأتيا بما أمرتهما به. ولم تعلما أن الشيخين مختبئان هناك.**
19 When the maids had gone out, the two elders got up and ran to her. They said,	**19 فلما خرجت الجاريتان قام الشيخان وهجما عليها وقالا لها:**
20 'Look, the garden doors are shut, and no one can see us. We are burning with desire for you; so give your consent, and lie with us.	**20 ها هوذا أبواب الحديقة مغلقة ولا يرانا أحد، ونحن شغوفان بهواك فوافقينا وكوني معنا،**
21 If you refuse, we will testify against you that a young man was with you, and this was why you sent your maids away.'	**21 وإلا فنشهد عليك أنه كان معكِ شاب لذلك صرفتِ الجاريتين عنكِ.**
22 Susanna groaned and said, 'I am completely trapped. For if I do this, it will mean death for me; if I do not, I cannot escape your hands.	**22 فتنهدت سوسنة وقالت: لقد ضاق بي الأمر من كل جهة. فإني إن فعلت هذا فهو لي موت وإن لم أفعل فلا أنجو من أيديكما.**
23 I choose not to do it and to fall into your hands, rather than sin in the sight of the Lord.'	**23 ولكن خير لي أن لا أفعل ثم أقع في أيديكم، من أن أخطئ أمام إله السماء.**
24 Then Susanna cried out with a loud voice, and the two elders shouted against her.	**24 وصرخت سوسنة بصوت عظيم فصرخ الشيخان عليها.**
25 And one of them ran and opened the garden doors.	**25 وأسرع أحدهما وفتح أبواب الحديقة.**
26 When the people in the house heard the shouting in the garden, they rushed in at the side door to see what had happened to her.	**26 فلما سمع أهل البيت الصراخ في الحديقة وثبوا إليها للوقت ليروا ما وقع لها.**
27 And when the elders told their story, the servants felt very much ashamed, for nothing like this had ever been said about Susanna.	**27 ولما تكلم الشيخان بكلامهما خجل العبيد جداً لأنه لم يقل أحد قط مثل هذا القول على سوسنة.**
28 The next day, when the people gathered at the house of her husband Joakim, the two elders came, full of their wicked plot to have Susanna put to death. In the presence of the people they said:	**28 وفى الغد لما اجتمع الشعب إلى رجلها يواقيم، أتى الشيخان مضمرين نية أثيمة ليهلكاها.**

29 ‘Send for Susanna, daughter of Hilkiah, the wife of Joakim.’ So they sent for her.	**29 وقالا أمام الشعب: أرسلوا إلى سوسنة بنت حلقيا التي هي امرأة يواقيم. فأرسلوا.**
30 And she came with her parents, her children, and all her relatives.	**30 وأتت سوسنة هي ووالداها وبنوها وجميع ذوي قرابتها،**
31 Now Susanna was a woman of great refinement and beautiful in appearance.	**31 وكانت سوسنة جميلة المنظر وحسنة جداً.**
32 As she was veiled, the scoundrels ordered her to be unveiled, so that they might feast their eyes on her beauty.	**32 فأمر هذان الفاجران أن تكشف رأسها لأن رأسها كانت مغطاة ليشبعا من جمالها.**
33 Those who were with her and all who saw her were weeping.	**33 وكان أهلها وجميع الذين ينظرونها يبكون.**
34 Then the two elders stood up before the people and laid their hands on her head.	**34 فقام الشيخان وسط الشعب، ووضعا أيديهما على رأسها.**
35 Through her tears she looked up towards Heaven, for her heart trusted in the Lord.	**35 فرفعت عيناها إلى السماء وهي باكية لأن قلبها كان متوكلاً على الله.**
36 The elders said, ‘While we were walking in the garden alone, this woman came in with two maids, shut the garden doors, and dismissed the maids.	**36 فقال الشيخان: أننا كنا نتمشى في الحديقة وحدنا فإذا بهذه قد دخلت ومعها جاريتان ثم صرفت الجاريتين وأغلقت أبواب الحديقة.**
37 Then a young man, who was hiding there, came to her and lay with her.	**37 فأتاها شاب كان مختبئاً في الحديقة ووقع عليها.**
38 We were in a corner of the garden, and when we saw this wickedness we ran to them.	**38 وكنا نحن مختبئين في زاوية من الحديقة، فلما رأينا الإثم أسرعنا إليهما.**
39 We saw them embracing, but we could not hold the man, because he was stronger than we are, and he opened the doors and got away.	**39 ورأيناهما متعانقين. أما ذاك فلم نستطيع أن نمسكه لأنه كان أقوى منا ففتح الأبواب وفر.**
40 We did, however, seize this woman and asked who the young man was, but she would not tell us. These things we testify.’	**40 وأما هذه فقبضنا عليها وسألناها عن الشاب فأبت أن تخبرنا. هذا ما نشهد به.**
41 Because they were elders of the people and judges, the assembly believed them and condemned her to death.	**41 فصدقهما المجمع لأنهما شيخان وقاضيان في الشعب وحكموا عليها بالموت.**
42 Then Susanna cried out with a loud voice, and said, ‘O eternal God, You know what is secret and are aware of all things before they come to be.	**42 فصرخت سوسنة بصوت عظيم وقالت: أيها الإله الأزلي العارف الخفايا، العالم بكل شيء قبل أن يكون،**
43 You know that these men have given false evidence against me. And now I am to die, though I have done none of the wicked things that they have charged against me!’	**43 أنت تعلم أيها الرب أنهما شهدا علىّ بالزور وها أنا أموت ولم أصنع شيئاً مما افتريا علىّ به هؤلاء.**
44 The Lord heard her cry.	**44 فاستجاب الرب لصوتها.**

45 Just as she was being led off to execution, God stirred up the holy spirit of a young lad named Daniel,	**45 وإذ كانت تساق إلى الموت نبه الله روحاً مقدساً لشاب حدث اسمه دانيال.**
46 and he shouted with a loud voice, ‘I am innocent of the blood of this woman!’	**46 فصرخ بصوت عظيم: أنا برئ من دم هذه المرأة.**
47 All the people turned to him and asked, ‘What is this you are saying?’	**47 فالتفت إليه الشعب كله وقالوا: ما هذا الكلام الذي قلته؟**
48 Taking his stand among them he said, ‘Are you such fools, O Israelites, as to condemn a daughter of Israel without examination and without learning the facts?	**48 فوقف في وسطهم وقال: أهكذا أنتم أغبياء يا بنى إسرائيل؟ ما فحصتم وما عرفتم الحق وقضيتم على بنت إسرائيل؟**
49 Return to court, for these men have given false evidence against her.’	**49 لكن ارجعوا إلى القضاء فإن هذين إنما شهدا عليها بالزور.**
50 So all the people hurried back. And the rest of the elders said to him, ‘Come, sit among us and inform us, for God has given you the standing of an elder.’	**50 فأسرع الشعب كله ورجع. فقال له الشيوخ: هلم اجلس بيننا وأفدنا فقد أتاك الله المشيَّخة.**
51 Daniel said to them, ‘Separate them far from each other, and I will examine them.’	**51 فقال لهم دانيال: فرقوهما بعضهما عن بعض بعيداً فأحكم عليهما.**
52 When they were separated from each other, he summoned one of them and said to him, ‘You old relic of wicked days, your sins have now come home, which you have committed in the past,	**52 فلما افترق الواحد عن الآخر. دعا أحدهما وقال له: يا أيها المتعتق الأيام الشريرة، لقد أتت عليك خطاياك التي ارتكبتها،**
53 pronouncing unjust judgments, condemning the innocent and acquitting the guilty, though the Lord said: “You shall not put an innocent and righteous person to death.”	**53 تقضى قضاء ظلم، تحكم على الأبرياء وتطلق المجرمين وقد قال الرب: أن البريء والزكي لا تقتلهما.**
54 Now then, if you really saw this woman, tell me this: Under what tree did you see them being intimate with each other?’ He answered, ‘Under a mastic tree.’	**54 فالآن إن كنت قد رأيتهما فقل تحت أية شجرة رأيتهما يتحدثان؟ فقال: تحت الصروة.**
55 And Daniel said, ‘Very well! This lie has cost you your head, for the angel of God has received the sentence from God and will immediately cut you in two.’	**55 فقال دانيال: لقد صوبت كذبك على رأسكَ، فها هوذا ملاك الله قد أمر من لدن الله بأن يشقك شطرين.**
56 Then, putting him to one side, he ordered them to bring the other. And he said to him, ‘You offspring of Canaan and not of Judah, beauty has beguiled you and lust has perverted your heart.	**56 ثم عزله وأمر بإقبال الآخر. فقال له: يا نسل كنعان وليس يهوذا، لقد فتنك الجمال وأسلم الهوى قلبك إلى الفساد،**
57 This is how you have been treating the daughters of Israel, and they were intimate with you through fear; but a daughter of Judah would not tolerate your wickedness.	**57 أهكذا كنتما تصنعان مع بنات إسرائيل وكن يخفن إن يحدثنكما، أما بنت يهوذا فلم تحتمل فجوركما.**
58 Now then, tell me: Under what tree did you catch them being intimate with each other?’ He answered, ‘Under an	**58 والآن قل لي تحت أية شجرة صادفتهما يتحدثان؟ فقال: تحت السنديانة.**

evergreen oak.’	
59 Daniel said to him, ‘Very well! This lie has cost you also your head, for the angel of God is waiting with his sword to split you in two, so as to destroy you both.’	**59 فقال له دانيال: وأنت أيضاً قد صوبت كذبك على رأسكَ فملاك الله واقف وبيده سيف ليقطعك شطرين وليبيدكما أنتما الإثنين.**
60 Then the whole assembly raised a great shout and blessed God, who saves those who hope in him.	**60 فصرخ المجمع كله بصوت عظيم وباركوا الله مخلص الذين يرجونه،**
61 And they took action against the two elders, because out of their own mouths Daniel had convicted them of bearing false witness.	**61 وقاموا على الشيخين. وقد أثبت دانيال من نطقهما أنهما شهدا بالزور. وصنعوا بهما كما نويا أن يصنعوا بالقريب**
62 They did to them as they had wickedly planned to do to their neighbor, acting in accordance with the law of Moses, they put them to death.	**62 عملاً بما في شريعة موسى. فقتلوهما وخلص الدم الزكي في ذلك اليوم.**
63 Thus innocent blood was spared that day. Hilkiah and his wife praised God for their daughter Susanna, and so did her husband Joakim and all her relatives, because she was found innocent of a shameful deed.	**63 فسبح حلقيا وامرأته الرب لأجل ابنتهما مع يواقيم رجلها وذوي قرابتهم لأنه لم يوجد في سوسنة شيء قبيح.**
64 And from that day onwards Daniel had a great reputation among the people.	**64 وعظم دانيال عند الشعب من ذلك اليوم وما بعده**
65 And king Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.	**65 وانضم الملك اسطواج الى ابائه واخذ كورش الفارسي ملكه.**

Daniel 14
دانيال 14

1 And Daniel was a companion of the king, and was the most honored of his friends.	1. وكان دانيال نديما للملك ومكرما فوق جميع أصدقائه.
2 Now the Babylonians had an idol called Bel, and every day they spent on it twelve bushels of fine flour and forty sheep and fifty gallons of wine.	2. وكان لأهل بابل صنم اسمه بال وكانوا ينفقون له كل يوم اثني عشر اردبا من السميذ واربعين شاة وستة أمتار من الخمر.
3 The king revered it and went every day to worship it. But Daniel worshiped his own God.	3. وكان الملك يعبده وينطلق كل يوم فيسجد له اما دانيال فكان يسجد لإلهه. فقال الملك لماذا لا تسجد لبال.
4 And the king said to him, “Why do you not worship Bel?” He answered, “Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh.”	4. فقال لأني لا اعبد اصناماً صنعة الايدي، بل الاله الحي خالق السماوات والارض الذي له السلطان على كل ذي جسد.
5 The king said to him, “Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?”	5. فقال له الملك: اتحسب ان بالا ليس باله حي او لا ترى كم يأكل ويشرب كل يوم.
6 Then Daniel laughed, and said, “Do not be deceived, O king; for this is but clay inside and brass outside, and it never ate or drank anything.”	6. فضحك دانيال وقال: لا تضل ايها الملك فان هذا باطنه طين وظاهره نحاس فلم يأكل قط.
7 Then the king was angry, and he called his priests and said to them, “If you do not tell me who is eating these provisions, you shall die.	7. فغضب الملك ودعا كهنته وقال لهم: ان لم تقولوا لي من الذي يأكل هذه النفقة تموتون.
8 But if you prove that Bel is eating them, Daniel shall die, because he blasphemed against Bel.” And Daniel said to the king, “Let it be done as you have said.”	8. وان بينتم ان بالا يأكل هذه، يموت دانيال لأنه جدف على بال. فقال دانيال للملك: ليفعل كما تقول.
9 Now, there were seventy priests of Bel, besides their wives and children. And the king went with Daniel into the temple of Bel.	9. وكان كهنة بال سبعين كاهناً، ما خلا النساء والأولاد. فأتى الملك ودانيال الى بيت بال.
10 And the priests of Bel said, “Behold, we are going outside; you yourself, O king, shall set forth the food and mix and place the wine, and shut the door and seal it with your signet.	10. فقال كهنة بال: ها انا ننصرف الى الخارج وانت ايها الملك ضع الاطعمة وامزج الخمر وضعها ثم اغلق الباب واختم عليه بخاتمك.
11 And when you return in the morning, if you do not find that Bel has eaten it all, we will die; or else Daniel will, who is telling lies about us.”	11. وفي غد ارجع، فان لم تجد بالا قد اكل الجميع فانا نموت والا فيموت دانيال الذي افترى علينا.
12 They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.	12. وكانوا يستخفون بالأمر لأنهم كانوا قد صنعوا تحت المائدة مدخلا خفياً يدخلون منه كل يوم ويلتهمون الجميع.
13 When they had gone out, the king set forth the food for Bel. Then Daniel ordered his servants to bring ashes and they sifted them throughout the whole temple in the presence of the king alone. Then they went out, shut the door and sealed it with the king’s	13. فلما خرجوا وضع الملك الاطعمة لبال فامر دانيال غلمانه فاتوا برماد وذروه في الهيكل كله بحضرة الملك وحده ثم خرجوا واغلقوا الباب وختموا عليه بخاتم الملك وانصرفوا.

signet, and departed.	
14 In the night the priests came with their wives and children, as they were accustomed to do, and ate and drank everything.	**14. فلما كان الليل دخل الكهنة كعادتهم هم ونساؤهم واولادهم واكلوا الجميع وشربوا.**
15 Early in the morning the king rose and came, and Daniel with him.	**15. وبكر الملك في الغد ودانيال معه.**
16 And the king said, “Are the seals unbroken, Daniel?” He answered, “They are unbroken, O king.”	**16. فقال: اسالمة الخواتيم يا دانيال؟ قال سالمة ايها الملك.**
17 As soon as the doors were opened, the king looked at the table, and shouted in a loud voice, “You are great, O Bel; and with you there is no deceit, none at all.”	**17. ولما فتحت الأبواب، نظر الملك الى المائدة فهتف بصوت عال: عظيم انت يا بال ولا مكر عندك.**
18 Then Daniel laughed, and restrained the king from going in, and said, “Look at the floor, and notice whose footsteps these are.”	**18. فضحك دانيال وامسك الملك لئلا يدخل الى داخل وقال: انظر البلاط واعرف ما هذه الآثار.**
19 The king said, “I see the footsteps of men and women and children.” Then the king was enraged,	**19. فقال الملك أنى ارى اثار رجال ونساء واولاد وغضب الملك.**
20 and he seized the priests and their wives and children; and they showed him the secret doors through which they were accustomed to enter and devour what was on the table.	**20. حينئذ قبض على الكهنة ونسائهم واولادهم، فاروه الابواب الخفية التي يدخلون منها ويأكلون ما على المائدة.**
21 Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple.	**21. فقتلهم الملك وأسلم بالا الى يد دانيال فحطمه هو وهيكله.**
22 There was also a great dragon, which the Babylonians revered.	**22. وكان في بابل تنين عظيم وكان اهلها يعبدونه.**
23 And the king said to Daniel, “You cannot deny that this is a living god; so worship him.”	**23. فقال الملك لدانيال: اتقول عن هذا ايضا انه نحاس؟ ها انه حي يأكل ويشرب ولا تستطيع ان تقول انه ليس الها حيا فاسجد له.**
24 Daniel said, “I will worship the Lord my God, for He is the living God.	**24. فقال دانيال: أنى انما اسجد للرب إلهي لأنه هو الاله الحي.**
25 But if you, O king, will give me permission, I will slay the dragon without sword or club.” The king said, “I give you permission.”	**25. وانت ايها الملك اجعل لي سلطانا فاقتل التنين بلا سيف ولا عصا. فقال الملك: قد جعلت لك.**
26 Then Daniel took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. And Daniel said, “See what you have been worshiping!”	**26. فاخذ دانيال زفتا وشحما وشعرا وطبخها معا وصنع اقراصا وجعلها في فم التنين فأكلها التنين فانشق فقال انظروا معبوداتكم.**
27 When the Babylonians heard it, they were very indignant and conspired against the king, saying, “The king has become a Jew; he has destroyed Bel, and slain the dragon, and slaughtered the priests.”	**27. فلما سمع بذلك اهل بابل غضبوا جدا واجتمعوا على الملك وقالوا: ان الملك قد صار يهوديا فحطم بالا وقتل التنين وذبح الكهنة.**
28 Going to the king, they said, “Hand Daniel over to us, or else we will kill you and your household.”	**28. واتوا الى الملك وقالوا له: أسلم الينا دانيال والا قتلناك انت والك.**
29 The king saw that they were pressing him hard, and under compulsion, he handed Daniel over to them.	**29. فلما رآهم الملك ثائرين به، اضطر فاسلم دانيال إليهم.**

30 They threw Daniel into the lions' den, and he was there for six days.	**30. فالقوه في جب الاسود فكان هناك ستة ايام.**
31 There were seven lions in the den, and every day they had been given two human bodies and two sheep; but these were not given to them now, so that they might devour Daniel.	**31. وكان في الجب سبعة اسود يلقى لها كل يوم جثتان ونعجتان فلم يلق لها حينئذ شيء لكي تفترس دانيال.**
32 Now the prophet Habakkuk was in Judea. He had boiled pottage and had broken bread into a bowl, and was going into the field to take it to the reapers..	**32. وكان حبقوق النبي في ارض يهوذا وكان قد طبخ طبيخا وثرد خبزا في جفنة وانطلق الى الصحراء ليحمله للحصادين.**
33 But the angel of the Lord said to Habakkuk, "Take the dinner which you have to Babylon, to Daniel, in the lions' den."	**33. فقال ملاك الرب لحبقوق: احمل الغداء الذي معك الى بابل الى دانيال في جب الاسود.**
34 Habakkuk said, "Sir, I have never seen Babylon, and I know nothing about the den."	**34. فقال حبقوق: أيها السيد إني لم ار بابل قط ولا اعرف الجب.**
35 Then the angel of the Lord took him by the crown of his head, and lifted him by his hair and set him down in Babylon, right over the den, with the rushing sound of the wind itself.	**35. فاخذ ملاك الرب بجمته وحمله بشعر راسه ووضعه في بابل عند الجب باندفاع روحه.**
36 Then Habakkuk shouted, "Daniel, Daniel! Take the dinner which God has sent you."	**36. فنادى حبقوق قائلاً: يا دانيال. يا دانيال. خذ الغداء الذي ارسله لك الله.**
37 And Daniel said, "You have remembered me, O God, and have not forsaken those who love You."	**37. فقال دانيال: اللهم لقد ذكرتني ولم تخذل الذين يحبونك.**
38 So Daniel arose and ate. And the angel of God immediately returned Habakkuk to his own place.	**38. وقام دانيال واكل ورد ملاك الرب حبقوق من ساعته الى موضعه.**
39 On the seventh day, the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel.	**39. وفي اليوم السابع اتى الملك ليبكي على دانيال فدنى من الجب ونظر فاذا بدانيال جالس.**
40 And the king shouted with a loud voice, "You are great, O Lord God of Daniel, and there is no other besides You." And he pulled Daniel out,	**40. فهتف بصوت عال وقال: عظيم انت ايها الرب إله دانيال ولا إله غيرك ثم اخرجه من جب الاسود.**
41 And threw into the den the men who had attempted his destruction, and they were devoured immediately before his eyes.	**41. اما الذين سعوا به للهلاك فالقاهم في الجب فافترسوا من ساعتهم امامه.**
42 Then the king said, "Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Savior, working signs, and wonders in the earth: who has delivered Daniel out of the lions' den."	**42. فقال الملك: ليتق جميع سكان الارض إله دانيال فانه المخلص الصانع الآيات والعجائب في الارض وهو الذي أنقذ دانيال من جب الاسود.**

First Book of Maccabees
سفر المكابيين الأول

First Maccabees 1
مكابيين الأول 1

1. Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Kittim, had overthrown Darius, king of the Persians and Medes:	1 ان الاسكندر بن فيلبس المكدوني بعد خروجه من ارض كتيم وايقاعه بداريوس ملك فارس ومادي ملك مكانه وهو اول من ملك على اليونان.
2. He fought many battles, and took the strong holds of all, and slew the kings of the earth:	2 ثم اثار حروبا كثيرة وفتح حصونا متعددة وقتل ملوك الارض.
3. And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him: and his heart was exalted and lifted up.	3 واجتاز الى اقاصي الارض وسلب غنائم جمهور من الامم فسكتت الارض بين يديه فترفع في قلبه وتشامخ.
4. And he gathered a power, and a very strong army:	4 وحشد جيشاً قوياً جداً.
5. And he subdued countries of nations, and princes; and they became tributaries to him.	5 واستولى على البلاد والامم والسلاطين فكانوا يحملون اليه الجزية.
6. And after these things, he fell down upon his bed, and knew that he should die.	6 وبعد ذلك انطرح على فراشه وأحس من نفسه بالموت.
7. And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.	7 فدعا عبيده الكبراء الذين نشأوا معه منذ الصباء فقسم مملكته بينهم في حياته.
8. And Alexander reigned twelve years, and he died.	8 وكان ملك الاسكندر اثنتي عشرة سنة ومات.
9. And his servants made themselves kings, everyone in his place:	9 فتملك عبيده كل واحد في مكانه.
10. And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.	10 ولبس كل منهم التاج بعد وفاته وكذلك بنوهم من بعدهم سنين كثيرة فكثرت الشرور في الارض.
11. And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.	11 وخرجت منهم جرثومة اثيمة هي انطيوكس الشهير ابن انطيوكس الملك وكان رهينة في رومية وملك في السنة المئة والسابعة والثلاثين من دولة اليونان.
12. In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.	12 وفي تلك الايام خرج من اسرائيل ابناء منافقون فاغرون كثيرين قائلين: هلم نعقد عهداً مع الامم حولنا فإننا منذ انفصلنا عنهم لحقتنا شرور كثيرة.
13. And the word seemed good in their eyes.	13 فحسن الكلام في عيونهم.
14. And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.	14 وبادر نفر من الشعب وذهبوا الى الملك فأطلق لهم ان يصنعوا بحسب احكام الامم.

15. And they built a place of exercise in Jerusalem, according to the laws of the nations:	**15 فابتنوا مدرسة في اورشليم على حسب سنن الامم.**
16. And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:	**16 وعملوا لهم غلفا وارتدوا عن العهد المقدس ومازجوا الامم وباعوا أنفسهم لصنيع الشر.**
17. And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.	**17 ولما استتب الملك لانطيوكس أزمع على امتلاك مصر ليكون مالكا على كلتا المملكتين.**
18. And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great fleet:	**18 فدخل مصر بجيش كثيف وعجلات وفيلة وفرسان واسطول عظيم.**
19. And he made war against Ptolemy king of Egypt; but Ptolemy was afraid at his presence and fled, and many were wounded unto death.	**19 واثار الحرب على بطلماوس ملك مصر فارتاع بطلماوس من وجهه وهرب وسقط قتلى كثيرون.**
20. And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.	**20 فاستحوذوا على المدن الحصينة بأرض مصر وسلبوا غنائم ارض مصر.**
21. And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.	**21 ورجع انطيوكس بعدما اوقع بمصر وذلك في السنة المئة والثالثة والاربعين ونهض نحو اسرائيل.**
22. And he went up to Jerusalem, with a great multitude.	**22 فصعد الى اورشليم بجيش كثيف.**
23. And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.	**23 ودخل المقدس بتجبر واخذ مذبح الذهب ومنارة النور مع جميع ادواتها ومائدة التنضيد والمساكب والجامات ومجامر الذهب والحجاب والاكاليل والحلية الذهبية التي كانت على وجه الهيكل وحطمها جميعاً.**
24. And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.	**24 واخذ الفضة والذهب والانية النفيسة واخذ ما وجد من الكنوز المكنونة. اخذ الجميع وانصرف الى ارضه.**
25. And he made a great slaughter of men, and spoke very proudly.	**25 وأكثر من القتل وتكلم بتجبر عظيم.**
26. And there was great mourning in Israel, and in every place where they were:	**26 فكانت مناحة عظيمة في اسرائيل في كل ارضهم.**
27. And the princes, and the elders mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.	**27 وانتحب الرؤساء والشيوخ وخارت العذارى والفتيان وتغير جمال النساء.**
28. Every bridegroom took up lamentation: and the bride that sat in the marriage chamber, mourned:	**28 وكل عروس اتخذ مرثاة والجالسة في الحجلة عقدت مناحة.**

29. And the land was moved for the inhabitants thereof, and all the house of Jacob was clothed with shame.	**29 فارتجت الارض على سكانها وجميع آل يعقوب لبسوا الخزي.**
30. And after two full years, the king sent the chief collector of his tributes to the cities of Judah, and he came to Jerusalem with a great multitude.	**30 وبعد سنتين من الايام أرسل الملك رئيس الجزية الى مدن يهوذا فوفد على اورشليم في جيش كثيف.**
31. And he spoke to them peaceable words in deceit; and they believed him.	**31 وخاطبهم خطاب سلام مكرا فوثقوا به.**
32. But he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel.	**32 ثم هجم على المدينة فجأة وضربها ضربة عظيمة واهلك شعبا كثيرا من اسرائيل.**
33. He plundered the city, burned it with fire, and tore down its houses and its surrounding walls.	**33 وسلب غنائم المدينة واحرقها بالنار وهدم بيوتها واسوارها من حولها.**
34. And they took captive the women and the children, and seized the cattle.	**34 وسبوا النساء والاولاد واستولوا على المواشي.**
35. Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel.	**35 وبنوا على مدينة داود سورا عظيما متينا وبروجا حصينة فصارت قلعة لهم.**
36. And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armor; and food, and gathered together the spoils of Jerusalem;	**36 وجعلوا هناك امة اثيمة رجالا منافقين فتحصنوا فيها ووضعوا فيها السلاح والطعام وجمعوا غنائم اورشليم.**
37. And laid them up there: and they became a great snare.	**37 ووضعوها هناك فصاروا لهم شركا مهلكاً.**
38. And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.	**38 وكان ذلك مكمنا للمقدس وشيطاناً خبيثاً لإسرائيل على الدوام.**
39. And they shed innocent blood round about the sanctuary, and defiled the holy place.	**39 فسفكوا الدم الزكي حول المقدس ونجسوا المقدس.**
40. And the inhabitants of Jerusalem fled away by reason of them and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.	**40 فهرب اهل اورشليم بسببهم فأمست مسكن غرباء وصارت غريبة للمولودين فيها وابناؤها هجروها.**
41. Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her Sabbaths into reproach, and her honors were brought to nothing.	**41 ورد مقدسها خرابا كالقفر وحولت اعيادها مناحة وسبوتها عارا وعزها اضمحلالاً.**
42. Her dishonor was increased according to her glory, and her excellency was turned into mourning.	**42 وعلى قدر مجدها أكثر هوانها ورفعتها التت الى مناحة.**
43. And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.	**43 وكتب الملك انطيوكس الى مملكته كلها بان يكونوا جميعهم شعبا واحدا ويتركوا كل واحد سننه.**
44. And all nations consented, according to the word	**44 فأذعنت الامم باسرها لكلام الملك.**

of king Antiochus.	
45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the Sabbath.	**45 وكثيرون من اسرائيل ارتضوا دينه وذبحوا للأصنام ودنسوا السبت.**
46. And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Judah; that they should follow the law of the nations of the earth.	**46 وانفذ الملك كتبا على ايدي رسل الى اورشليم ومدن يهوذا ان يتبعوا سنن الاجانب في الأرض.**
47. And should forbid burnt offerings, sacrifices, and atonements in the temple of God.	**47 ويمتنعوا عن المحرقات والذبيحة والسكيب في المقدس.**
48. And should prohibit the Sabbath and feasts.	**48 ويدنسوا السبوت والاعياد.**
49. And should profane the holy places and the holy people of Israel.	**49 وينجسوا المقادس والقديسين.**
50. And to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals.	**50 ويبتنوا مذابح وهياكل ومعابد للأصنام ويذبحوا الخنازير والحيوانات النجسة.**
51. And to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances.	**51 ويتركوا بنيهم قلفا ويقذروا نفوسهم بكل نجاسة ورجس حتى ينسوا الشريعة ويغيروا جميع الاحكام.**
52. And whoever does not obey the command of the king shall die.	**52 ومن لا يعمل بمقتضى كلام الملك يقتل.**
53. In such words he wrote to his whole kingdom. And he appointed inspectors over all the people.	**53 وكتب بمثل هذا الكلام كله الى مملكته باسرها واقام رقباء على جميع الشعب.**
54. And commanded the cities of Judah to offer sacrifice, city by city.	**54 وامر مدائن يهوذا بان يذبحوا في كل مدينة.**
55. Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:	**55 فانضم إليهم كثيرون من الشعب كل من نبذ الشريعة فصنعوا الشر في الارض.**
56. And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.	**56 والجأوا اسرائيل الى المختبئات في كل موضع فروا اليه.**
57. On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Judah round about:	**57 وفي اليوم الخامس عشر من كسلو في السنة المئة والخامسة والاربعين بنوا رجسة الخراب على المذبح وبنوا مذابح في مدن يهوذا من كل ناحية.**
58. And they burned incense, and sacrificed at the doors of the houses and in the streets.	**58 وكانوا يقترون على ابواب البيوت وفي الساحات.**
59. And they cut in pieces, and burned with fire the books of the law of God.	**59 وما وجدوه من اسفار الشريعة مزقوه واحرقوه بالنار.**

60. And everyone with whom the books of the testament of the Lord were found, and whoever observed the law of the Lord, they put to death, according to the edict of the king.	**60 وكل من وجد عنده سفر من العهد او اتبع الشريعة فانه مقتول بأمر الملك.**
61. Thus they violently dealt with the people of Israel, against those found in the cities month after month.	**61 هكذا كانوا يفعلون بسطوتهم في اسرائيل بالذين يصادفونهم في المدن شهرا فشهراً.**
62. And on twenty-fifth day of the month, they sacrificed upon the altar of the idol that was upon the altar of God.	**62 وفي اليوم الخامس والعشرين من الشهر ذبحوا على مذبح الاصنام الذي فوق المذبح.**
63. Now the women that circumcised their children were slain according to the commandment of king Antiochus.	**63 والنساء اللواتي ختن اولادهن قتلوهن بمقتضى الامر.**
64. And they hanged the children about their neck in all their houses: and those that had circumcised them, they put to death.	**64 وعلقوا الاطفال في اعناقهن ونهبوا بيوتهن وقتلوا الذين ختنوهم.**
65. And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose to die, rather than to be defiled with unclean food.	**65 وان كثيرين في اسرائيل عزموا وصمموا في أنفسهم على ان لا يأكلوا نجسا واختاروا الموت لئلا يتنجسوا بالأطعمة.**
66. And they would not break the holy law of God. And they were put to death:	**66 ولا يدنسوا العهد المقدس فماتوا.**
67. And there was very great wrath upon Israel.	**67 وكان على اسرائيل غضب شديد جداً.**

First Maccabees 2
مكابيين الأول 2

1. In those days Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, moved from Jerusalem, and settled in Modin:	**1 في تلك الايام خرج من اورشليم متثيا بن يوحنا بن سمعان كاهن من بني يوياريب وسكن في مودين.**
2. And he had five sons: John, who was surnamed Gaddis:	**2 وكان له خمسة بنين يوحنا الملقب بكديس.**
3. And Simon, who was surnamed Thasi;	**3 وسمعان المسمى بطسي.**
4. And Judas, who was called Maccabees;	**4 ويهوذا الملقب بالمكابي.**
5. And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.	**5 والعازار الملقب باواران ويوناثان الملقب بافوس.**
6. These saw the evils that were done in the people of Judah, and in Jerusalem.	**6 ولما رأى ما يصنع من المنكرات في يهوذا واورشليم.**
7. And Mattathias said: Woe is me, why was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?	**7 قال ويل لي لم ولدت فانظر حطم شعبي وحطم المدينة المقدسة وامكث ههنا اراها مسلمة الى ايدي الأعداء.**
8. The holy places are come into the hands of foreigners. Her temple has become like a man without honor.	**8 وارى المقدس في ايدي الاجانب وهيكلها كرجل ذليل.**
9. The vessels of her glory are carried away captive; her children are murdered in the streets, and her young men are fallen by the sword of the enemies.	**9 وقد اخذت انية مجدها في السبي وقتل اطفالها في الساحات وفتيانها بسيف العدو.**
10. What nation has not inherited her kingdom, and gotten of her spoils?	**10 اية امة لم ترث ملكها ولم تسلب غنائمها.**
11. All her ornaments are taken away. She that was free is made a slave.	**11 جميع حلاها قد نزعت والتي كانت حرة صارت امة.**
12. And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.	**12 ها ان اقداسنا وبهاءنا ومجدنا قد دمرت ودنستها الأمم.**
13. To what end then should we live any longer?	**13 فلم حياتنا بعد.**
14. And Mattathias and his sons rent their garments, and they covered themselves with sackcloth, and made great lamentation.	**14 ومزق متثيا وبنوه ثيابهم وتحزموا بالمسوح وناحوا مناحة شديدة.**
15. And they that were sent from king Antiochus, came there to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.	**15 وان الذين ارسلهم الملك ليجبروا الناس على الارتداد قدموا الى مدينة مودين ليذبحوا.**

16. And many of the people of Israel consented and came to them: but Mattathias and his sons stood firm.	**16 فاقبل عليهم كثيرين من اسرائيل واجتمع متثيا وبنوه.**
17. Then the king's officers spoke to Mattathias as follows: You are a leader, honorable and great in this city, and adorned with sons and brethren.	**17 فأجاب رسل الملك وكلموا متثيا قائلين انت رئيس في هذه المدينة شريف عظيم معزز بالبنين والاخوة.**
18. Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honored with silver and gold and many gifts.	**18 فالان ابدا انت وتقدم لإمضاء امر الملك كما فعلت الامم كلها ورجال يهوذا ومن بقي في اورشليم فتكون انت واهل بيتك من اصدقاء الملك وتكرم انت وبنوك بالذهب والفضة والهدايا الكثيرة.**
19. But Mattathias answered and said in a loud voice: "Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers:	**19 فأجاب متثيا بصوت عظيم وقال: انه وان طاعت للملك كل الامم التي في دار ملكه وارتد كل أحد عن دين ابائه ورضي بأوامره.**
20. Yet, I and my sons and my brothers will live by the covenant of our fathers.	**20 فانا وبني واخوتي نسلك في عهد ابائنا.**
21. Far be it from us to desert the law and the ordinances.	**21 فحاشا لنا ان نترك الشريعة والاحكام.**
22. We will not obey the king’s words by turning aside from our religion to the right hand or to the left.	**22 اننا لن نسمع لكلام الملك فنحيد عن ديننا يمنة او يسرة.**
23. When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice upon the altar in Modin, according to the king’s order.	**23 ولما فرغ من هذا الكلام اقبل رجل يهودي على عيون الجميع ليذبح على المذبح الذي في مودين على مقتضى امر الملك.**
24. When Mattathias saw it, be burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar.	**24 فلما رأى متثيا ذلك غار وارتعش حقواه واستشاط غضبا وفاقا للشريعة فوثب عليه وقتله على المذبح.**
25. At the same time he killed the king’s officer who was forcing them to sacrifice, and he tore down the altar.	**25 وفي ذلك الوقت قتل ايضا رجل الملك الذي كان يجبر على الذبح وهدم المذبح.**
26. Thus he burned with zeal for the law, as Phinehas did against Zimri the son of Salu.	**26 وغار للشريعة كما فعل فينحاس بزمري بن سالو.**
27. And Mattathias cried out in the city with a loud voice, saying: Every one that has zeal for the law, and maintains the testament, let him follow me.	**27 وصاح متثيا في المدينة بصوت عظيم قائلا كل من غار للشريعة وحافظ على العهد فليخرج ورائي.**
28. So he and his sons fled into the mountains, and left all that they had in the city.	**28 وهرب هو وبنوه الى الجبال وتركوا كل ما لهم في المدينة.**

29. Then many that sought after judgment, and justice, went down into the wilderness.	**29 حينئذ نزل كثيرون الى البرية ممن يبتغون العدل والحكم.**
30. And they dwelt there, they and their children, and their wives, and their cattle: because afflictions increased upon them.	**30 ليسكنوا هناك هم وبنوهم ونساؤهم ومواشيهم لان الشرور كثرت عليهم.**
31. And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.	**31 فأخبر رجال الملك والجند الذين كانوا في اورشليم في مدينة داود بان رجالا من الناقضين لأمر الملك قد نزلوا واختبأوا في البرية فجرى كثيرون في اعقابهم.**
32. And they pursued them and encamped opposite them and made war against them on the Sabbath day.	**32 فأدركوهم وجيشوا حولهم وناصبوهم القتال في يوم السبت.**
33. And they said to them: Do you still resist? come forth, and do according to the edict of king and you shall live.	**33 وقالوا لهم حسبكم ما فعلتم فاخرجوا وافعلوا كما امر الملك فتحيوا.**
34. And they said: We will not come out, neither will we obey the king's edict, to profane the Sabbath day.	**34 فقالوا لا نخرج ولا نفعل كما امر الملك لئلا ندنس يوم السبت.**
35. Then the enemy hastened to attack them.	**35 فأثاروا عليهم القتال.**
36. But they did not answer them or hurl a stone at them or block up their hiding places.	**36 فلم يردوا عليهم ولا رموهم بحجر ولا سدوا مختبآتهم.**
37. Saying: Let us all die in our innocence: and heaven and earth shall be witnesses for us, that you put us to death unjustly.	**37 قائلين لنمت جميعا في استقامتنا والسماء والارض شاهدتان لنا بانكم تهلكوننا ظلماً.**
38. So they gave them battle on the Sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.	**38 فهجموا عليهم وقاتلوهم في السبت فهلكوا هم ونساؤهم وبنوهم ومواشيهم وكانوا ألف نفس من الناس.**
39. And Mattathias and his friends heard of it, and they mourned for them exceedingly.	**39 وأخبر متثيا واصحابه فناحوا عليهم نوحا شديداً.**
40. And every man said to his neighbor: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications, they will now quickly root us out of the earth.	**40 وقال بعضهم لبعض ان فعلنا كلنا كما فعل اخوتنا ولم نقاتل الامم عن نفوسنا واحكامنا لم يلبثوا ان يبيدونا عن الأرض.**
41. So they made this decision that day: Let us fight against every man who comes to attack us on the Sabbath day; let us not all die as our brethren died in their hiding places.	**41 واتفقوا في ذلك اليوم قائلين: كل رجل اتانا مقاتلا يوم السبت نقاتله ولا نموت جميعا كما مات اخوتنا في المختبآت.**
42. Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.	**42 حينئذ اجتمعت إليهم جماعة الحسيديين ذوي البأس في اسرائيل وكل من انتدب للشريعة.**

43. And all they that fled from the evils, joined them, and were a support to them.	**43 وانضم إليهم جميع الذين فروا من الشر فازدادوا بهم تعزيزاً.**
44. And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the gentiles for safety.	**44 والفوا جيشاً واوقعوا بالخطاة في غضبهم وبرجال النفاق في حنقهم وفر الباقون الى الامم طالبين النجاة.**
45. And Mattathias and his friends went round about, and they tore down the altars.	**45 ثم جال متثيا واصحابه وهدموا المذابح.**
46. And they circumcised all the children whom they found within the borders of Israel that were uncircumcised: and they did valiantly.	**46 وختنوا كل من وجدوه في تخوم اسرائيل من الاولاد الغلف وتشددوا.**
47. They hunted down the arrogant men, and the work prospered in their hands.	**47 وتتبعوا ذوي التجبر ونجحوا في عمل أيديهم.**
48. And they recovered the law out of the hands of the gentiles, and out of the hands of the kings: and they yielded not the horn to the sinner.	**48 وأنقذوا الشريعة من ايدي الامم وايدي الملوك ولم يجعلوا للخاطئ قرناً.**
49. Now the days drew near for Mattathias to die, and he said to his sons: Arrogance and reproach have now become strong; it is a time of ruin and furious anger.	**49 وقاربت ايام متثيا ان يموت فقال لبنيه لقد اشتد التجبر والعقاب وزمان الانقلاب ووغر الحنق.**
50. Now, my children, show zeal for the law, and give your lives for the covenant of our fathers.	**50 فالان ايها البنون غاروا للشريعة وابذلوا نفوسكم دون عهد ابائنا.**
51. And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.	**51 اذكروا اعمال ابائنا التي صنعوها في اجيالهم فتنالوا مجدا عظيما واسما مخلداً.**
52. Was not Abraham found faithful in temptation, and it was reputed to him as righteousness?	**52 الم يكن إبراهيم في التجربة وجد مؤمنا فحسب له ذلك براً.**
53. Joseph, in the time of his distress, kept the commandment, and became lord of Egypt.	**53 ويوسف في اوان ضيقه حفظ الوصية فصار سيدا على مصر.**
54. Phinehas, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.	**54 وفينحاس ابونا غار غيرة فاخذ عهد كهنوت أبدى.**
55. Joshua, because he fulfilled the command, became a judge in Israel.	**55 ويشوع اذ اتم ما امر به صار قاضيا في إسرائيل.**
56. Caleb, for bearing witness before the congregation, received an inheritance in the land.	**56 وكالب بشهادته في الجماعة نال ميراثا في الأرض.**
57. David, by his mercy, obtained the throne of an everlasting kingdom.	**57 وداود برحمته ورث عرش الملك الى ابد الآباد.**
58. Elijah, because of his great zeal for the law, was taken up into heaven.	**58 وايليا بغيرته للشريعة رفع الى السماء.**

59. Ananias, Azarias and Misael, by believing, were saved from of the flame.	**59 وحننيا وعزريا وميشائيل بإيمانهم خلصوا من اللهيب.**
60. Daniel, in his innocence, was delivered from the mouth of the lions.	**60 ودانيال باستقامته أنقذ من افواه الأسود.**
61. And thus consider, through all generations: that none that trust in Him, fail in strength.	**61 وهكذا اعتبروا في جيل فجيل ان جميع المتوكلين عليه لا يزلون.**
62. And fear not the words of a sinful man, for his glory is dung and worms.	**62 ولا تخشوا من كلام الرجل الخاطئ لان مجده يأول الى قذر ودود.**
63. Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth and his plans will perish.	**63 اليوم يرتفع وغدا لا وجود له لأنه يعود الى ترابه وتضمحل أفكاره.**
64. You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.	**64 فأنتم ايها البنون تشددوا وكونوا رجالا في الشريعة فإنكم بها ستمجدون.**
65. And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.	**65 وهوذا سمعان اخوكم إني اعلم انه رجل مشورة فاسمعوا منه كل الايام وليكن لكم اباً.**
66. And Judas Maccabees, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.	**66 ويهوذا المكابي الشديد الباس منذ صباه هو يكون لكم رئيس الجيش ويتولى قتال الشعوب.**
67. And you shall take to you all that observe the law: and avenge the wrong done to your people.	**67 واجمعوا اليكم جميع العاملين بالشريعة وانتقموا لشعبكم انتقاماً.**
68. Render to the Gentiles their reward, and take heed to the precepts of the law.	**68 كافئوا الامم مكافأة وواظبوا على وصايا الشريعة.**
69. And he blessed them, and was joined to his fathers.	**69 ثم باركهم وانضم الى ابائه.**
70. And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchers of his fathers, in Modin, and all Israel mourned for him with great mourning.	**70 وكانت وفاته في السنة المئة والسادسة والاربعين فدفنه بنوه في قبور ابائهم بمودين وبكى عليه جميع اسرائيل بكاء شديداً.**

First Maccabees 3
مكابيين الأول 3

1. Then Judas his son, who was called Maccabees, took command in his place.	**1 فقام مكانه يهوذا ابنه المسمى بالمكابي.**
2. All his brothers and all who had joined his father helped him; they gladly fought for Israel.	**2 وكان كل اخوته وجميع الذين انضموا الى ابيه انصارا له يحاربون حرب اسرائيل بفرح.**
3. He extended the glory of his people. Like a giant, he put on his breastplate; he girded on his armor of war and waged battles, protecting the host by his sword.	**3 فزاد شعبه بسطة في العز. ولبس لأمته كجبار وتقلد سلاحه للقتال وباشر الحروب وبسيفه حمى الجيش.**
4. He was like a lion in his deeds, like a lion's cub roaring for prey.	**4 وكان كالأسد في حركاته وكالشبل الزائر على الفريسة.**
5. He searched out and pursued the lawless; he burned those who troubled his people.	**5 فتعقب اهل النفاق مستقصيا اثارهم واحرق الذين يفتنون شعبه بالنار.**
6. And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered by his hand.	**6 فنكص المنافقون خوفاً منه واضطرب جميع فاعلي الاثم ونجح الخلاص على يده.**
7. And he grieved many kings, and made Jacob glad with his works, and his memory is blessed forever.	**7 واحنق ملوكاً كثيرين وفرح يعقوب بأعماله فصار ذكره مباركا مدى الدهر.**
8. And he went through the cities of Judah, and destroyed the wicked out of them, and turned away wrath from Israel.	**8 وجال في مدن يهوذا واهلك الأشرار منها وصرف الغضب عن إسرائيل.**
9. And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.	**9 فاشتهر الى اقاصي الارض وجمع المشرفين على الهلاك.**
10. But Apollonius gathered together the Gentiles, and a large force from Samaria, to fight against Israel.	**10 وحشد ابلونيوس الامم وجاء بجيش عظيم من السامرة ليحارب اسرائيل.**
11. When Judas learned of it, he went out to meet him: and he defeated him and killed him. Many fell down slain, and the rest fled away.	**11 فلما علم يهوذا خرج للقائه فأوقع به وقتله وسقط قتلى كثيرون وانهزم الباقون.**
12. And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.	**12 فسلب غنائمهم واخذ يهوذا سيف ابلونيوس فكان يقاتل به كل الأيام.**
13. Now when Seron, the commander of the Syrian army, heard that Judas had gathered a large company, including a body of faithful men who stayed with him and went out to battle,	**13 وسمع سارون قائد جيش سورية ان يهوذا قد عصب عصابة وجماعة من المؤمنين يسيرون معه الى القتال.**
14. He said, "I will make a name for myself and win honor in the kingdom. I will make war on Judas and his companions, who scorn the king's command."	**14 فقال اقيم لنفسي اسماً واتمجد في المملكة واقاتل يهوذا والذين معه من المستهينين بأمر الملك.**

15. And again a strong army of ungodly men went up with him to help him, to take vengeance on the sons of Israel.	**15 ثم تجهز للخروج وخرج معه جيش قوي من الاشرار يظاهرونه وينتقمون من بني إسرائيل.**
16. And they approached even as far as Beth-horon: and Judas went forth to meet him, with a small company.	**16 فدنوا الى عقبة بيت حورون فخرج يهوذا للقائهم في نفر يسير.**
17. But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are faint with fasting today?	**17 فلما راوا الجيش مقبلا الى لقائهم قالوا ليهوذا: كيف نطيق قتال مثل هذا الجمع القوي ونحن نفر يسير وقد استرخينا اليوم من الصوم.**
18. Judas replied: It is easy for many to be hemmed in by few, for in the sight of Heaven there is no difference between saving by many or by few.	**18 فقال يهوذا ما أسهل ان يدفع الكثيرون الى ايدي القليلين وسواء عند إله السماء ان يخلص بالكثيرين وبالقليلين.**
19. For the success of war is not in the multitude of the army, but strength comes from heaven.	**19 فانه ليس الظفر في الحرب بكثرة الجنود وانما القوة من السماء.**
20. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.	**20 اولئك يأتوننا بجمع من ذوي الشتائم والنفاق ليبيدونا نحن ونساءنا واولادنا ويسلبونا.**
21. But we will fight for our lives, and our laws:	**21 واما نحن فنحارب عن نفوسنا وسنننا.**
22. And the Lord Himself will overthrow them before our face, but as for you, fear them not.	**22 وهو يكسرهم امام وجوهنا فلا تخافوهم.**
23. And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him.	**23 ولما فرغ من كلامه هجم عليهم بغتة فانكسر سارون وجيشه امامه.**
24. And he pursued him by the descent of Beth-horon, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.	**24 فتتبعه في عقبة بيت حورون الى السهل فسقط منهم ثماني مئة رجل وانهزم الباقون الى ارض فلسطين.**
25. And the fear of Judas, and of his brothers, and the dread of them, fell upon all the nations round about them.	**25 فوقع خوف يهوذا واخوته ورعبهم على الامم الذين حولهم.**
26. And his fame came to the king, and all nations told of the battles of Judas.	**26 وبلغ ذكره الى الملك وتحدثت الامم كلها بوقائع يهوذا.**
27. When king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, a very strong army.	**27 فلما سمع انطيوكس الملك بهذا الكلام استشاط غضباً وأرسل وجمع كل جيوش مملكته عسكراً شديداً جداً.**
28. And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.	**28 وفتح خزانته ودفع الى جيوشه وظائف سنة وامرهم بان يكونوا متأهبين لكل شيء.**

29. Then he saw that the money of his treasury failed, and that the tributes of the country were small, because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times.	**29 ثم رأى ان الفضة قد نفدت من الخزائن وقد قل جباة ضرائب البلاد لسبب الفتنة والضربة التي احدثها في الارض لينسخ السنن التي كانت لها منذ ايام القدم.**
30. And he feared that he should not have as formerly enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.	**30 وخشي انه لا يملك ما يقوم بنفقاته وعطاياه التي طال ما كان يجود بها جودا واسعا فاق به الملوك الذين كانوا من قبله.**
31. And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.	**31 فتحير في نفسه حيرة شديدة وأزمع ان يذهب الى بلاد فارس ويأخذ جزية البلاد ويجبي مالاً جزيلاً.**
32. And he left Lysias, a nobleman of the blood royal to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:	**32 فاستخلف ليسياس على امور الملك من نهر الفرات الى حدود مصر وهو رجل شريف من النسل الملكي.**
33. And to bring up his son, Antiochus, till he returns.	**33 وان يتولى تربية انطيوكوس ابنه الى ان يعود.**
34. And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.	**34 وفوض اليه شطر الجيش والفيلة وامره بكل ما كان في نفسه وبأمر سكان اليهودية واورشليم.**
35. And that he should send an army against them to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place.	**35 ان يوجه إليهم جيشا يكسر ويستأصل شوكة اسرائيل وبقية اورشليم ويمحو ذكرهم من المكان.**
36. And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.	**36 وينزل في جميع تخومهم ابناء الاجانب ويقسم الارض بينهم.**
37. So the king took the remaining half of the army, and went forth from Antioch, the capital city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.	**37 واخذ الملك الشطر الباقي من الجيش وسار من انطاكية عاصمة ملكه في السنة المئة والسابعة والاربعين وعبر نهر الفرات وجال في الاقاليم العليا.**
38. Then Lysias chose Ptolemy, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king’s friends.	**38 فاختار ليسياس بطلماوس بن دوريمانس ونكانور وجرجياس رجالاً ذوي بأس من اصحاب الملك.**
39. And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Judah, and to destroy it, according to the king’s orders.	**39 ووجه منهم اربعين ألف راجل وسبعة آلاف فارس ليأتوا ارض يهوذا ويدمروها على حسب امر الملك.**

40. So they went forth with all their power, and came, and encamped near Emmaus, in the plain country.	**40 فساروا بالجيش كله حتى بلغوا الى قرب عماوس ونزلوا هناك في ارض السهل.**
41. And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and forces of Syria and of the land of the strangers joined them.	**41 وسمع بخبرهم تجار البلاد فاخذوا من الفضة والذهب شيئا كثيرا وعبيدهم وجاءوا المحلة حتى يشتروا بني اسرائيل عبيداً لهم وانضمت إليهم جيوش سورية وارض الغرباء.**
42. Now Judas, and his brothers, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.	**42 ورأى يهوذا واخوته تفاقم الشر وان الجيوش حالة في تخومهم وبلغهم كلام الملك انه امر بإهلاك الشعب واستئصاله.**
43. But they said, every man to his neighbor: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.	**43 فقال كل واحد لصاحبه هلم ننهض شعبنا من مذلته ونقاتل عن شعبنا واقداسنا.**
44. And the assembly was gathered, that they might be ready for battle, and that they might pray, and ask mercy and compassion.	**44 فاحتشدت الجماعة لتتأهب للقتال وتصلي وتسال الرأفة والمراحم.**
45. Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.	**45 وكانت اورشليم مهجورة كالقفر لا يدخلها ولا يخرج منها أحد من بنيها وكان المقدس مدوساً وابناء الاجانب في القلعة التي كانت مسكناً للأمم وقد زال الطرب عن يعقوب وبطل المزمار والكنارة.**
46. So they assembled together, and came to Maspha, over against Jerusalem: for in Maspha was a place of prayer before in Israel.	**46 فاجتمعوا وساروا الى المصفاة قبالة اورشليم لان المصفاة كانت من قبل هي موضع الصلاة لإسرائيل.**
47. They fasted that day, and put on sackcloth, and put ashes upon their heads: and they rent their garments:	**47 وصاموا في ذلك اليوم وتحزموا بالمسوح وحثوا الرماد على رؤوسهم ومزقوا ثيابهم.**
48. And they opened the books of the law, in which the Gentiles searched for the likeness of their idols:	**48 ونشروا كتاب الشريعة الذي كانت الامم تبحث فيه عن مثال لأصنامها.**
49. They also brought the priestly ornaments, and the first fruits and tithes, and stirred up the Nazarites that had fulfilled their days:	**49 واتوا بثياب الكهنوت وبالبواكير والعشور ثم دعوا النذراء الذين قد استوفوا ايامهم.**
50. And they cried with a loud voice toward heaven, saying: What shall we do with these, and where shall we take them?	**50 ورفعوا اصواتهم الى السماء قائلين ما نصنع بهؤلاء والى اين ننطلق بهم.**
51. For your holies are trodden down, and are profaned, and your priests are in mourning, and are brought low.	**51 فان اقداسك قد ديست ودنست وكهنتك في النحيب والمذلة.**

52. And behold the gentiles are assembled against us to destroy us: you know what they plot against us.	**52 وها ان الامم قد اجتمعوا علينا ليبيدونا وانت عليم بما يخططون لنا.**
53. How shall we be able to stand before their face, unless You, O God, help us?	**53 فكيف نستطيع الثبات امامهم ان لم تكن انت في نصرتنا.**
54. Then they sounded the trumpets, and gave a loud shout.	**54 ثم نفخوا في الابواق وصرخوا بصوت عظيم.**
56. And after this, Judas appointed leaders over the people, over thousands, and over hundreds, and over fifties, and over tens.	**55 وبعد ذلك رتب يهوذا قواد الشعب رؤساء الالف والمئة والخمسين والعشرة.**
56. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.	**56 وامر من اخذ في بناء بيت او خطب امرأة او غرس كرما او كان خائفا بان يرجع الى بيته بحسب الشريعة.**
57. Then the army marched out and encamped to the south of Emmaus.	**57 ثم سار الجيش ونزلوا بجنوب عماوس.**
58. And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these gentiles that are assembled against us to destroy us and our sanctuary.	**58 فقال يهوذا تنطقوا وكونوا ذوي باس وتأهبوا للغد لمقاتلة هذه الامم المجتمعة علينا لتبيدنا نحن واقداسنا.**
59. For it is better for us to die in battle, than to see the evils of our nation, and of the sanctuary.	**59 فانه خير لنا ان نموت في القتال ولا نعاين الشر في قومنا واقداسنا.**
60. But as His will in heaven may be, so He will do.	**60 وكما تكون مشيئته في السماء فليصنع بنا.**

First Maccabees 4
مكابيين الأول 4

1. Then Gorgias took five thousand men, and a thousand of the best horsemen; and they moved out by night:	1 واخذ جرجياس خمسة الاف راجل وألف فارس منتخبين وسار الجيش ليلاً.
2. That they might come upon the camp of the Jews and strike them suddenly. Men from the castle were their guides.	2 ليهجموا على محلة اليهود ويوقعوا بهم بغتة وكان اهل القلعة ادلاء لهم.
3. And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.	3 فسمع يهوذا فسار هو ورجال الباس ليضرب جيش الملك الذي في عماوس.
4. For as yet the army was dispersed from the camp.	4 وكان لا يزال متفرقا في خارج المحلة.
5. When Gorgias came by night into the camp of Judas, and found no man; so he looked for them in the mountains; because he said: These men are fleeing from us.	5 فلما انتهى جرجياس الى محلة يهوذا ليلاً، لم يجد احداً فطلبهم في الجبال لأنه قال انهم هربوا منا.
6. And when it was day, Judas showed himself in the plain with three thousand men only, who neither had armor nor swords:	6 فلما كان النهار ظهر يهوذا في السهل ومعه ثلاثة الاف رجل الا انهم لم يكن معهم من الجنن والسيوف ما يوافق مرادهم.
7. And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.	7 ورأوا ان جيش الامم قوي وعليه الدروع والخيل من حوله وهم مدربون على الحرب.
8. And Judas said to the men that were with him: Do not fear their numbers or be afraid of their charge.	8 فقال يهوذا لمن معه من الرجال لا تخافوا كثرتهم ولا تخشوا بطشهم.
9. Remember how our fathers were saved at the Red Sea, when Pharaoh pursued them with a great army.	9 اذكروا كيف نجا اباؤنا في بحر القلزم حين تتبعهم فرعون بجيشه.
10. And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:	10 فالآن لنصرخن الى السماء لعله يرحمنا ويتذكر عهد آبائنا ويكسر هذا الجيش امامنا اليوم.
11. And all nations shall know that there is One that redeems and delivers Israel.	11 فتعلم كل الامم ان لإسرائيل فادياً ومخلصاً.
12. And the strangers lifted up their eyes, and saw them coming against them.	12 ورفع الاجانب ابصارهم فراوهم مقبلين عليهم.
13. And they went out of the camp to battle, and they that were with Judas sounded the trumpet.	13 فخرجوا من المحلة للقتال ونفخ اصحاب يهوذا في البوق.
14. And they joined battle: and the Gentiles were crushed, and fled into the plain.	14 واقتتلوا فانكسرت الامم وانهزمت الى السهل.

15. But all the hindmost of them fell by the sword and they pursued them as far as Gazara, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.	**15 وسقط جميع ساقتهم بالسيف فتعقبوهم الى جازر وسهول ادوم وأشدود ويمنيا وكان الساقطون منهم ثلاثة الاف رجل.**
16. Then Judas and his army turned back from pursuing them.	**16 ثم رجع يهوذا وجيشه عن تعقبهم.**
17. And he said to the people: Be not greedy of the spoils; for there is a battle before us:	**17 وقال للشعب لا تطمعوا في الغنائم لان الحرب لا تزال قائمة علينا.**
18. And Gorgias and his army are near us in the mountain: but stand now against our enemies, and fight them, and afterwards you shall take the spoils with safety.	**18 فان جرجياس وجيشه بالقرب منا في الجبل فاثبتوا الان امام اعدائنا وقاتلوهم وبعد ذلك تأخذون الغنائم بأمان.**
19. And as Judas was speaking these words, behold part of them appeared, coming out of the mountain.	**19 ولم يفرغ يهوذا من هذا الكلام حتى ظهرت فرقة تتطلع من الجبل.**
20. They saw that their army had been put to flight, and that the Jews were burning the camp, for the smoke that was seen showed what had happened.	**20 فرأت انهم قد انكسروا وان المحلة قد احرقت كما دلهم على ذلك الدخان المتصاعد.**
21. And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.	**21 فلما عاينوا ذلك خافوا جدا واذ راوا جيش يهوذا في السهل مستعدا للقتال.**
22. So they all fled away into the land of the strangers.	**22 فروا جميعاً الى أرض الاجانب.**
23. And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.	**23 فرجع يهوذا الى غنائم المحلة فاخذوا ذهبا كثيرا وفضة واسمانجونيا وارجوانا بحرياً واموالاً جزيلة.**
24. And returning home, they sung a hymn, and blessed God in heaven, because He is good, because His mercy endures forever.	**24 وعادوا وهم يسبحون الرب ويباركونه الى السماء لأنه صالح لان الى الأبد رحمته.**
25. So Israel had a great deliverance that day.	**25 وكان في ذلك اليوم خلاص عظيم في اسرائيل.**
26 And such of the strangers as escaped, went and told Lysias all that had happened.	**26 ووفد كل من نجا من الاجانب على ليسياس وأخبروه بجميع ما وقع.**
27. And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.	**27 فلما سمع ذلك بهت وانكسر عزمه اذ لم ينفذ في اسرائيل ما كان يريده ولم يتم ما امر به الملك.**
28. So the year following, Lysias gathered together sixty thousand chosen men, and five thousand horsemen, that he might subdue them.	**28 فلما كانت السنة التالية، جمع ليسياس ستين ألف راجل منتخبين وخمسة آلاف فارس لمحاربتهم.**
29. And they came into Judea, and encamped at Beth-zur, and Judas met them with ten thousand	**29 فاتوا الى ادوم ثم نزلوا ببيت صور فلاقاهم يهوذا في عشرة الاف رجل.**

men.	
30. And they saw that the army was strong, and he prayed and said: Blessed are You, O Savior of Israel, who broke the violence of the mighty by the hand of your servant David, and delivered up the camp of the strangers into the hands of Jonathan the son of Saul, and of his armor bearer.	**30 فرأى جيشاً قوياً فصلى وقال: مبارك انت يا مخلص اسرائيل الذي حطم بطش الجبار على يد عبده داود وأسلم محلة الاجانب الى يد يوناثان بن شاول وحامل سلاحه.**
31. Shut up this army in the hands of your people Israel, and let them be confounded in their host and their horsemen.	**31 فالق هذا الجيش في ايدي شعبك اسرائيل وليخزوا مع جنودهم وفرسانهم.**
32. Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.	**32 احلل عليهم الرعدة واذب تجبر قوتهم وليضطربوا وينسحقوا.**
33. Cast them down with the sword of them that love You: and let all that know Your name praise You with hymns.	**33 اسقطهم بسيف محبيك وليسبحك بالأناشيد جميع الذين يعرفون اسمك.**
34. And they joined battle: and there fell of the army of Lysias five thousand men.	**34 ثم التحم القتال فسقط من جيش ليسياس خمسة الاف رجل وصرعوا امامهم.**
35. And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.	**35 فلما رأى ليسياس انكسار جيشه وبسالة جيش يهوذا وانهم مستعدون بشجاعتهم اما للحياة واما للموت ذهب الى انطاكية وجمع جيشا من الغرباء ولما كثر جيشه الاول هم بالرجوع الى اليهودية.**
36. Then Judas, and his brothers said: Behold our enemies are crushed: let us go up now to cleanse the holy places, and to repair them.	**36 وان يهوذا واخوته قالوا: ها ان اعداءنا قد انسحقوا فلنصعد الآن لتطهير المقادس وتدشينها.**
37. So all the army assembled and they went up into Mount Zion.	**37 فاجتمع كل الجيش وصعدوا الى جبل صهيون.**
38. And they saw the sanctuary desolate, and the altar profaned, and the gates burned, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple torn down.	**38 فرأوا المقدس خالياً والمذبح منجساً والأبواب محرقة وقد طلع النبات في الديار كما يطلع في غابة او جبل من الجبال والغرفات مهدومة.**
39. And they rent their garments, and made great lamentation, and put ashes on their heads:	**39 فمزقوا ثيابهم وناحوا نوحاً عظيماً وحثوا على رؤوسهم رماداً.**
40. And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.	**40 وسقطوا بوجوههم على الارض ونفخوا في ابواق الاشارة وصرخوا الى السماء.**
41. Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.	**41 حينئذ رتب يهوذا رجالاً يصادمون اهل القلعة ريثما يطهر المقادس.**

42. And he chose priests without blemish, whose will was set upon the law of God.	**42 واختار كهنة لا عيب فيهم من ذوي الحرص على الشريعة.**
43. And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.	**43 فطهروا المقادس ورفعوا الحجارة المدنسة الى موضع نجس.**
44. They deliberated what to do about the altar of burnt offering, which had been profaned.	**44 ثم ائتمروا في مذبح المحرقة المدنس ماذا يصنعون به.**
45. And a good counsel came into their minds, to tear it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they toreit down.	**45 فخطرت لهم مشورة صالحة ان يهدموه لئلا يكون لهم عارا لتدنيس الامم اياه فهدموا المذبح.**
46. And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.	**46 ووضعوا الحجارة في جبل البيت في موضع لائق الى ان يأتي نبي ويجيب عنها.**
47. Then they took whole stones, according to the law and built a new altar, according to the former:	**47 ثم اخذوا حجارة غير منحوتة وفاقا للشريعة وبنوا المذبح الجديد على رسم الاول.**
48. And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.	**48 وبنوا المقادس وداخل البيت وقدسوا الديار.**
49. And they made new holy vessels, and brought in the lampstand, the altar of incense and the table into the temple.	**49 وصنعوا انية مقدسة جديدة وحملوا المنارة ومذبح البخور والمائدة الى الهيكل.**
50. And they burned incense on the altar, and lighted the lamps on the lampstand, and gave light in the temple.	**50 وبخروا على المذبح واوقدوا السرج التي على المنارة فكانت تضيء في الهيكل.**
51. And they set the bread on the table, and hung up the curtains, and finished all the works that they had undertaken.	**51 وجعلوا الخبز على المائدة ونشروا السجوف واتموا جميع الاعمال التي عملوها.**
52. And they arose before the morning on the twenty-fifth day of the ninth month, which is the month of Casleu, in the one hundred and forty-eighth year.	**52 وبكروا في اليوم الخامس عشر من الشهر التاسع وهو كسلو في السنة المئة والثامنة والاربعين.**
53. And they offered sacrifice, according to the law, upon the new altar of burnt offerings, which they had made.	**53 وقدموا ذبيحة بحسب الشريعة على مذبح المحرقة الجديد الذي صنعوه.**
54. According to the time, and according to the day wherein the heathens had defiled it, it was dedicated with songs, and harps, and lutes, and cymbals.	**54 وفي مثل الوقت واليوم الذي فيه دنسته الامم في ذلك اليوم دشن بالأناشيد والعيدان والكنارات والصنوج.**
55. And all the people fell upon their faces, and adored, and blessed up to heaven, Him that had prospered them.	**55 فخر جميع الشعب على وجوههم وسجدوا للذي انجحهم وباركوه الى السماء.**

56. And they kept the dedication of the altar eight days, and they offered burnt offerings with joy, and sacrifices of salvation, and of praise.	**56 واتموا تدشين المذبح في ثمانية ايام وقدموا المحرقات بفرح وذبحوا ذبيحة السلامة والحمد.**
57. They adorned the front of the temple with golden crowns and small shields. They renewed the gates, and the chambers, and hanged doors upon them.	**57 وزينوا وجه الهيكل بأكاليل من الذهب وتروس ودشنوا الابواب والغرفات وجعلوا لها مصاريع.**
58. There was very great joy among the people, and the reproach of the Gentiles was turned away.	**58 فكان عند الشعب سرور عظيم جدا وازيل تعيير الامم.**
59. And Judas, and his brethren, and all the assembly of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the twenty-fifth day of the month of Casleu, with joy and gladness.	**59 ورسم يهوذا واخوته وجماعة اسرائيل كلها ان يعيد لتدشين المذبح في وقته سنة فسنة مدة ثمانية ايام من اليوم الخامس والعشرين من شهر كسلو بسرور وابتهاج**
60. At that time, they fortified Mount Zion, with high walls, and strong towers round about, to keep the Gentiles from coming and trampling them down, as they had done before.	**60 وفي ذلك الزمان بنوا على جبل صهيون من حوله اسوارا عالية وبروجا حصينة لئلا تجيء الامم وتطأه كما فعلت من قبل.**
61. And he placed a garrison there, to hold it. He also fortified it, to secure Beth-zur, so that the people might have a defense against Idumea.	**61 ثم اقام جيشا يحرسونه وحصنوا بيت صور صيانة له حتى يكون للشعب معقلاً تلقاء ادوم.**

First Maccabees 5
مكابيين الأول 5

1. When the Gentiles round about heard that the altar had been built and the sanctuary dedicated as it was before, they became very angry.	**1 ولما سمعت الامم التي من حولهم انه قد بني المذبح ودشن المقدس كما كانا من قبل، استشاطوا غضباً.**
2. And they determined to destroy the descendants of Jacob who lived among them. So, they began to kill and destroy among the people.	**2 وخططوا ان يبيدوا من بينهم من نسل يعقوب، وطفقوا يقتلون ويهلكون من الشعب.**
3. But Judas made war on the sons of Esau in Idumea, at Akrabattene, because they kept lying in wait for Israel. He dealt them a heavy blow and humbled them and despoiled them.	**3 وكان يهوذا يحارب بني عيسو في ادوم عند اقربتين لأنهم كانوا يضيقون على اسرائيل فضربهم ضربة عظيمة ودفعهم وسلب غنائمهم.**
4. He also remembered the wickedness of the sons of Baean, who were a trap and a snare to the people and ambushed them on the way.	**4 وتذكر شر بني بيان الذين كانوا شركا ومعثرة للشعب يكمنون لهم على الطرق.**
5. They were shut up by him in their towers; and he encamped against them, vowed their complete destruction, and burned with fire their towers and all who were in them.	**5 فالجأهم الى البروج وحاصرهم وابسلهم واحرق بروجهم وكل من كان فيها بالنار.**
6. Then he crossed over to attack the Ammonites, where he found a strong band and many people with Timotheus as their leader.	**6 ثم عبر الى بني عمون فصادف عسكرا قويا وشعبا كثيرا تحت قيادة تيموثاؤس.**
7. He engaged in many battles with them and they were crushed before him; he struck them down.	**7 فواقعهم في حروب كثيرة فانكسروا امامه، فأوقع بهم.**
8. He also took Jazer and its villages; then he returned to Judea.	**8 وفتح يعزير وتوابعها ثم عاد الى اليهودية.**
9. Now the Gentiles in Gilead gathered together against the Israelites who lived in their territory, and planned to destroy them. But they fled to the stronghold of Dathema.	**9 وان الامم الذين في جلعاد اجتمعوا على من كان من اسرائيل في تخومهم ليبيدوهم ففروا الى حصن دياتما.**
10. And sent to Judas and his brothers a letter, which said, “The Gentiles around us have gathered together against us to destroy us.	**10 وأرسلوا كتاباً الى يهوذا واخوته قائلين ان الامم الذين حولنا قد اجتمعوا علينا يريدون ابادتنا.**
11. They are preparing to come and capture the stronghold to which we have fled, and Timotheus is leading their forces.	**11 وفي عزمهم ان يأتوا ويفتحوا الحصن الذي التجانا اليه وجيشهم تحت قيادة تيموثاؤس.**
12. Now then come and rescue us from their hands, for many of us have fallen.	**12 فالان هلم وأنقذنا من ايديهم فقد سقط منا عدد كثير.**

13. And all our brethren who were in the land of Tob have been killed; the enemy have captured their wives and children and goods, and have destroyed about a thousand men there.”	**13 وجميع اخوتنا الذين في ارض طوب قد قتلوا وسبيت نساؤهم واولادهم وسلبت امتعتهم وهلك هناك نحو ألف رجل.**
14. While the letter was still being read, behold, other messengers, with their garments rent, came from Galilee and made a similar report.	**14 فبينما هم يقرأون الكتاب، إذا برسل آخرين قد وفدوا من الجليل وثيابهم ممزقة وأخبروا بمثل ذلك.**
15. They said that against them had gathered together men of Ptolemais and Tyre and Sidon, and all Galilee of the Gentiles, “to annihilate us.”	**15 قائلين: قد اجتمعوا علينا من بطلمايس وصور وصيدا وكل جليل الامم ليبيدونا.**
16. When Judas and the people heard these messages, a great assembly was called to determine what they should do for their brethren who were in distress and were being attacked by enemies.	**16 فلما سمع يهوذا والشعب هذا الكلام عقدوا مجمعا عظيما وتشاوروا فيما يصنعون بإخوتهم الذين في الضيق تحت الحصار.**
17. Then Judas said to Simon his brother, “Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gilead.”	**17 فقال يهوذا لسمعان اخيه اختر لك رجالا وانطلق واستنقذ اخوتك الذين في الجليل وانا ويوناثان اخي ننطلق الى ارض جلعاد.**
18. But he left Joseph, the son of Zechariah, and Azariah, a leader of the people, with the rest of the forces, in Judea to guard it.	**18 واستخلف يوسف بن زكريا وعزريا قائدي الشعب مع بقية الجيش في اليهودية للمحافظة.**
19. And he gave them this command, “Take charge of this people, but do not engage in battle with the Gentiles until we return.”	**19 واوصاهما قائلا توليا امر هذا الشعب ولا تقيما على الامم حرباً حتى نعود.**
20. Now three thousand men were assigned to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galead.	**20 فانقسمت الرجال ثلاثة الاف مع سمعان ينطلقون الى الجليل وثمانية الاف مع يهوذا الى ارض جلعاد.**
21. So Simon went into Galilee, and fought many battles with the heathens: and the heathens were crushed before his face, and he pursued them even to the gate of Ptolemais.	**21 وانطلق سمعان الى الجليل وناصب الامم حروباً كثيرة فانكسرت الامم من وجهه فتتبعهم الى باب بطلمايس.**
22. And there fell of the heathens almost three thousand men, and he took the spoils of them.	**22 فسقط من الامم ثلاثة الاف رجل وسلب غنائمهم.**
23. And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.	**23 واخذ الذين في الجليل وعربات مع النساء والاولاد وكل ما كان لهم وجاء بهم الى اليهودية بسرور عظيم.**
24. And Judas Maccabees, and Jonathan, his brother, passed over the Jordan, and went three days’ journey through the desert.	**24 واما يهوذا المكابي ويوناثان اخوه فعبرا الاردن وسارا مسيرة ثلاثة ايام في البرية.**
25. And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galead,	**25 فصادفا النباطيين فتلقوهما بسلام وقصوا عليهما كل ما اصاب اخوتهما في ارض جلعاد.**

26. And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim; all these strong and great cities.	**26 وان كثيرين منهم قد حصروا في بصرة وباصر وعليم وكسفور ومكيد وقرنائيم وكلها مدن حصينة عظيمة.**
27. And that they were kept shut up in the rest of the cities of Galead, and that they had appointed to bring their army tomorrow near these cities, and to take them, and to destroy them all in one day.	**27 وانهم ايضا محصورون في سائر مدن ارض جلعاد والقوم مستعدون لمحاصرتهم غدا في الحصون والقبض عليهم وابادتهم جميعا في يوم واحد.**
28. Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burned it with fire.	**28 فعدل يهوذا جيشه بغتة وتوجه جهة البرية الى باصر فاستحوذ على المدينة وقتل كل ذكر بحد السيف وسلب جميع غنائمهم واحرق المدينة بالنار.**
29. And he departed from there at night, and went all the way to the fortress.	**29 ثم قام من هناك ليلا وسار الى الحصن.**
30. And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.	**30 ولما كان الصبح رفعوا ابصارهم فاذا بقوم كثيرين لا عدد لهم حاملين سلالم ومجانيق لفتح الحصن وهم محاصرون لهم.**
31. And Judas saw that the fight had begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:	**31 ورأى يهوذا ان الحرب قد التحمت وقد علت جلبة المدينة الى السماء بالأبواق والصراخ العظيم.**
32. And he said to the men of his forces, “"Fight today for your brethren!”	**32 فقال لرجال الجيش قاتلوا اليوم عن اخوتكم.**
33. And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.	**33 وخرج في ثلاث فرق من ورائهم ونفخوا في الابواق وصرخوا في الصلاة.**
34. And the army of Timotheus realized that it was Maccabees, and they fled away before his face and they made a great slaughter of them, and there fell of them in that day almost eight thousand men.	**34 وعلم جيش تيموثاؤس انه المكابي فهربوا من وجهه فضربهم ضربة عظيمة فسقط منهم في ذلك اليوم ثمانية الاف رجل.**
35. And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burned it with fire.	**35 ثم انصرف الى المصفاة وحاربها فافتتحها وقتل كل ذكر بها وسلب غنائمها واحرقها بالنار.**
36. From there he marched on and took Chaspho, and Maked, and Bosor, and the rest of the cities of Galead.	**36 ومضى من هناك فافتتح كسفور ومكيد وباصر وسائر مدن ارض جلعاد.**
37. But after this, Timotheus gathered another army, and camped over against Raphon, beyond the torrent.	**37 وبعد هذه الامور جمع تيموثاؤس جيشا اخر ونزل قبالة رافون في عبر الوادي.**
38. And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceedingly great:	**38 فأرسل يهوذا رجالا يكشفون امر الجيش فأخبروه قائلين: ان جميع الامم التي حولنا قد انضمت إليهم وهم جيش عظيم جداً.**

39. And they have hired the Arabians to help them, and they have encamped beyond the torrent, ready to come to fight against you. And Judas went to meet them.	**39 وقد استأجروا العرب يظاهرونهم ونزلوا في عبر الوادي وفي عزمهم ان يأتوك للقتال. فخرج يهوذا لملاقاتهم.**
40. And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he passes over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.	**40 وقال تيموثاؤس لرؤساء جيشه إذا بلغ يهوذا وجيشه الى وادي الماء فان عبر الينا اولا فلا نطيق الثبات امامه بل يتغلب علينا تغلبا.**
41. But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.	**41 وان تخوف وحل في عبر النهر جزنا اليه وتغلبنا عليه.**
42. Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.	**42 فلما بلغ يهوذا الى وادي الماء اقام كتبة الشعب على الوادي وامرهم قائلاً: لا تدعوا احداً يحل ههنا بل لينطلقوا بجملتهم الى الحرب.**
43. And he passed over to them first, and all the people after him, and all the heathens were crushed before them, and they threw away their weapons, and fled to the temple that was in Carnaim.	**43 وعبر إليهم وهو في المقدمة وكل الشعب وراءه فانكسرت امامه جميع الامم وألقوا سلاحهم وفروا الى المعبد الذي في قرنائيم.**
44. And he took that city, and the temple he burned with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.	**44 فاستولى اليهود على المدينة واحرقوا المعبد مع كل من كان فيه بالنار وانكسر اهل قرنائيم ولم يطيقوا الثبات امام يهوذا.**
45. And Judas gathered together all the Israelites that were in the land of Galead, from the least even to the greatest, and their wives and children, and an army exceedingly great, to come into the land of Judah.	**45 وجمع يهوذا كل من كان من اسرائيل في ارض جلعاد صغيرهم وكبيرهم ونساءهم واولادهم مع امتعتهم جيشا عظيما جدا لينصرف بهم الى ارض يهوذا.**
46. And they came as far as Ephron: now this was a great city, situated in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.	**46 فبلغوا الى عفرون وهي مدينة عظيمة على المدخل حصينة جدا فلم يكن لهم ان يحيدوا عنها يمنة ولا يسرة الا ان يجوزوا في وسطها.**
47. And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,	**47 فاغلق اهل المدينة على أنفسهم وردموا الابواب بالحجارة فأرسل إليهم يهوذا بكلام السلم.**
48. Saying: Let us pass through your land, to go into our own country, and no man shall hurt you; we will only pass through on foot. But they would not open to them.	**48 قائلاً: اننا نجوز في ارضك لنذهب الى ارضنا ولا يضركم أحد انما نمر بأقدامنا فأبوا ان يفتحوا له.**
49. Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.	**49 فأمر يهوذا ان ينادى في المحلة بان يهجم كل واحد من المكان الذي هو فيه.**

50. And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:	**50 فهجم رجال البأس وحاربوا المدينة كل ذلك اليوم وليلته كلها فأسلمت المدينة الى يديه.**
51. And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through the city over the slain.	**51 فاهلك كل ذكر بحد السيف ودمرها وسلب غنائمها واجتاز في المدينة من فوق القتلى.**
52. Then they crossed over the Jordan to the great plain before Beth-shan.	**52 ثم عبروا الاردن الى السهل العظيم قبالة بيت شان.**
53. And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Judah.	**53 وكان يهوذا يجمع المتخلفين ويشجع الشعب طول الطريق حتى وصلوا الى ارض يهوذا.**
54. And they went up to mount Zion with joy and gladness, and offered offerings, because not one of them was slain, till they had returned in peace.	**54 فصعدوا جبل صهيون بسرور وابتهاج وقدموا المحرقات لأجل انه لم يسقط أحد منهم حتى رجعوا بسلام.**
55. Now in the days that Judas and Jonathan were in the land of Galead, and Simon his brother in Galilee, before Ptolemais,	**55 وفي الايام التي كان فيها يهوذا ويوناثان في جلعاد وسمعان اخوه في الجليل قبالة بطلمايس.**
56. Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought.	**56 سمع يوسف بن زكريا وعزريا رئيسا الجيش بما أبدوا من الحماسة والقتال.**
57. And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.	**57 فقالا: لنقم لنا نحن ايضاً اسماً ولننطلق لمحاربة الامم التي حولنا.**
58. And he gave charge to them that were in his army, and they went towards Jamnia.	**58 ثم امرا الجيش الذي معهما فزحفوا على يمنيا.**
59. And Gorgias and his men went out of the city, to meet them in battle.	**59 فخرج جرجياس ورجاله من المدينة الى ملاقاتهم للقتال.**
60. And Joseph and Azarias were put to fight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:	**60 فانكسر يوسف وعزريا فتتبعوهما الى حدود اليهودية وسقط في ذلك اليوم من شعب اسرائيل الفا رجل وكانت في شعب اسرائيل حطمة عظيمة.**
61. Because they did not hearken to Judas and his brothers, thinking that they should do a brave deed.	**61 ذلك لانهما لم يسمعا ليهوذا واخوته ظنا منهما بانهما يبديان حماسة.**
62. But they were not of the seed of those men by whom salvation was brought to Israel.	**62 الا انهما لم يكونا من نسب اولئك الرجال الذين اوتوا خلاص اسرائيل على أيديهم.**
63. The man Judas and his brothers were greatly honored in all Israel and among all the Gentiles, wherever their name was heard.	**63 وعظم الرجل يهوذا واخوته جدا في عيون كل اسرائيل وجميع الامم التي سار اليها ذكرهم.**
64. And the people assembled to them and praised them.	**64 وكانوا يجتمعون إليهم بأصوات التهنئة.**

65. Then Judas and his brothers went forth and fought the sons of Esau in the land to the south. He struck Hebron and its villages and tore down its strongholds and burned its towers round about.	**65 وخرج يهوذا واخوته وحاربوا بني عيسو في ارض الجنوب وضرب حبرون وتوابعها وهدم سورها واحرق البروج التي حولها.**
66. Then he marched off to go into the land of the Philistines, and passed through Samaria.	**66 وسار قاصدا ارض الاجانب وجال في ارض السامرة.**
67. On that day some priests, who wished to do a brave deed, fell in battle, for they went out to battle unwisely.	**67 وفي ذلك الحين سقط كهنة في الحرب وكانوا يريدون ان يبدوا حماسة فخرجوا الى الحرب عن غير تدبر.**
68. But Judas turned aside to Azotus in the land of the Philistines; he tore down their altars, and the graven images of their gods he burned with fire; he plundered the cities and returned to the land of Judah.	**68 ثم توجه يهوذا الى أشدود في ارض الاجانب فهدم مذابحهم واحرق منحوتات الهتهم بالنار وسلب غنائم المدن وعاد الى ارض يهوذا.**

First Maccabees 6
مكابيين الأول 6

1. King Antiochus was going through the upper provinces when he heard that Elymais in Persia was a city famed for its wealth in silver and gold.	**1 وفيما كان انطيوكس الملك يجول في الاقاليم العليا، سمع بذكر المايس وهي مدينة بفارس مشهورة بأموالها من الفضة والذهب.**
2. Its temple was very rich, containing golden shields, breastplates, and weapons left there by Alexander, the son of Philip, the Macedonian king who first reigned over the Greeks.	**2 وان بها هيكلاً فيه كثير من الأموال وفيه سجوف الذهب والدروع والاسلحة التي تركها الاسكندر بن فيلبس الملك المكدوني الذي كان اول ملك في اليونان.**
3. So he came and tried to take the city and plunder it, but he could not, because his plan became known to the men of the city.	**3 فأتى وحاول ان يأخذ المدينة وينهبها فلم يستطع لأن الأمر كان قد عرف عند اهل المدينة.**
4. And they withstood him in battle. So he fled and in great grief departed from there to return to Babylon.	**4 فثاروا اليه وقاتلوه فهرب ومضى من هناك بغم شديد راجعاً الى بابل.**
5. Then someone came to him in Persia and reported that the armies, which had gone into the land of Judah, had been routed:	**5 وجاءه في فارس مخبر بان الجيوش التي وجهت الى أرض يهوذا قد انكسرت.**
6. That Lysias had gone first with a strong force, but had turned and fled before the Jews; that the Jews had grown strong from the arms, supplies, and abundant spoils which they had taken from the armies they had cut down:	**6 وان ليسياس قد انهزم من وجههم وكان قد خرج عليهم في جيش في غاية القوة فتعززوا بالسلاح والذخائر والغنائم الكثيرة التي اخذوها ممن دمروهم من الجيوش.**
7. That they had torn down the abomination which he had erected upon the altar in Jerusalem; and that they had surrounded the sanctuary with high walls as before, and also Beth-zur, his city.	**7 وهدموا الرجاسة التي كان قد بناها على المذبح في اورشليم وحوطوا المقدس بالأسوار الرفيعة كما كان من قبل وحصنوا بيت صور مدينتهم.**
8. When the king heard this news, he was astounded and badly shaken. He took to his bed and became sick from grief, because things had not turned out for him as he had planned.	**8 فلما سمع الملك هذا الكلام بهت واضطرب جدا وانطرح على الفراش وقد اوقعه الغم في السقم لان الامر وقع على خلاف مشتهاه.**
9. He lay there for many days, because deep grief continually gripped him, and he concluded that he was dying.	**9 فلبث هناك أياماً كثيرة لأنه تجدد فيه غم شديد وأيقن بالموت.**
10. So he called all his friends and said to them, “Sleep departs from my eyes and I am downhearted with worry:	**10 فدعا جميع اصحابه وقال لهم لقد شرد النوم عن عيني وسقط قلبي من الكرب.**
11. I said to myself, ‘To what distress I have come! And into what a great flood I now am plunged! For I was kind and beloved in my power.	**11 فقلت في نفسي الى اي بلاء صرت وما أعظم اللجة التي انا فيها بعد ان كنت مسروراً ومحبوباً في سلطاني.**

12. But now I remember the evils I did in Jerusalem. I seized all her vessels of silver and gold; and I sent to destroy the inhabitants of Judah without good reason.	**12 أنى لأتذكر المساوئ التي صنعتها في اورشليم وكيف اخذت كل آنية الذهب والفضة التي كانت فيها وأرسلت لإبادة سكان يهوذا بغير سبب.**
13. I know that it is because of this that these evils have come upon me; and behold, I am perishing of deep grief in a strange land.	**13 فانا اعلم باني لأجل ذلك اصابتني هذه البلايا وها انا اهلك بكمد شديد في ارض غريبة.**
14. Then he called for Philip, one of his friends, and made him ruler over all his kingdom.	**14 ثم دعا فيلبس أحد اصحابه واقامه على جميع مملكته.**
15. He gave him the crown, and his robe, and the signet, that he might guide Antiochus, his son, and bring him up to be a king.	**15 ودفع اليه تاجه وحلته وخاتمه واوصاه بتدبير انطيوكس ابنه وترشيحه للملك.**
16. Thus Antiochus the king died there in the year one hundred and forty-nine.	**16 ومات هناك انطيوكس الملك في السنة المئة والتاسعة والأربعين.**
17. And when Lysias learned that the king was dead, he set up Antiochus, his son, to reign. Lysias had brought him up as a boy and he named him Eupator.	**17 وعلم ليسياس ان الملك قد توفي وملك موضعه انطيوكس ابنه الذي رباه هو في حداثته وسماه باسم اوباطور.**
18. Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.	**18 وكان اهل القلعة يصدون اسرائيل عن دخول المقادس ويحاولون الاضرار بهم من كل جانب وتوطيد الامم بينهم.**
19. And Judas decided to destroy them: and he assembled all the people, to besiege them.	**19 فعزم يهوذا على الايقاع بهم وحشد جميع الشعب لمحاصرتهم.**
20. And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.	**20 فاجتمعوا معا وحاصروهم سنة مئة وخمسين ونصب عليهم القاذفات والمجانيق.**
21. And some of the besieged got out: and some wicked men of Israel joined them.	**21 فخرج بعض منهم من الحصار فانضم إليهم نفر منافقون من إسرائيل.**
22. And they went to the king, and said: How long will you fail to do justice and to avenge our brethren?	**22 وانطلقوا الى الملك وقالوا: الى متى لا تجري القضاء ولا تنتقم لإخوتنا.**
23. We determined to serve your father, and to do according to his orders, and obey his edicts:	**23 اننا ارتضينا بخدمة ابيك والعمل بأوامره واتباع رسومه.**
24. And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.	**24 ولذلك ابناء شعبنا يحاصرون القلعة بغضاً لنا وكل من صادفوه منا قتلوه ونهبوا املاكنا.**
25. Neither have they put forth their hand against us only, but also against all our borders.	**25 ولم يكتفوا بمد ايديهم علينا ولكنهم تجاوزا الى جميع تخومنا.**
26. And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Beth-zur:	**26 وها انهم قد زحفوا الى قلعة اورشليم ليستحوذوا عليها وعلى المقدس وحصنوا بيت صور.**

27. And unless you speedily prevent them, they will do greater things than these, and you shall not be able to subdue them.	**27 فالان ان لم تسرع وتبادرهم فسيصنعون شراً أكثر من ذلك فلا تقدر ان تكفهم.**
28. Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.	**28 فلما سمع الملك غضب وجمع جميع اصحابه وقواد جيشه ورؤساء الفرسان.**
29. There came also to him from other kingdoms, and from the islands of the sea, hired troops.	**29 وجاءته من ممالك اخرى ومن جزائر البحار جنود مستأجرة.**
30. And the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.	**30 وكان عدد جيوشه مئة ألف راجل وعشرين ألف فارس واثنين وثلاثين فيلا مدربة على الحرب.**
31. They came through Idumea, and encamped against Beth-zur, and for many days, they fought and built engines of war: but the Jews sallied out and burned these with fire, and fought manfully.	**31 فزحفوا مجتازين في ادوم ونزلوا عند بيت صور وحاربوا اياماً كثيرة وصنعوا المجانيق فخرجوا واحرقوها بالنار وقاتلوا ببأس.**
32. Then Judas marched away from the castle, and encamped at Beth-zachariah, opposite the camp of the king.	**32 فسار يهوذا عن القلعة ونزل ببيت زكريا تجاه محلة الملك.**
33. Early in the morning, the king rose and took his army by a forced march along the road to Beth-zechariah, and his troops made ready for battle and sounded their trumpets:	**33 فبكر الملك ووجه ببأس جيشه الى طريق بيت زكريا فتأهبت الجيوش للقتال ونفخوا في الابواق.**
34. And they showed the elephants the juice of grapes and mulberries, to provoke them to fight.	**34 واروا الفيلة عصير العنب والتوت حتى يهيجوها للقتال.**
35. And they distributed the beasts among the legions; with each elephant they stationed a thousand men armed with coats of mail, and with brass helmets on their heads; and five hundred picked horsemen were assigned to each elephant.	**35 ثم وزعوها على الفرق فجعلوا عند كل فيل ألف رجل لابسين الدروع المسرودة وعلى رؤوسهم خوذ النحاس واقاموا لكل فيل خمس مئة فارس منتخبين.**
36. These took their position beforehand wherever the elephant was; wherever it went they went with it, and they never left it.	**36 فكان اولئك حيثما وجد الفيل سبقوا اليه وحيثما ذهب ذهبوا معه لا يفارقونه.**
37. And upon the elephants were wooden towers, strong and covered; they were fastened upon each elephant by special harness, and upon each were four armed men who fought from there, and also its Indian driver.	**37 وكان على كل فيل برج حصين من الخشب يحميه مطوق بالمجانيق وعلى البرج أربعة رجال من ذوي البأس يقاتلون منه والهندي يدير الفيل.**
38. And the rest of the horsemen, he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.	**38 وجعلوا سائر الفرسان من هنا وهناك على جانبي الجيش يحثونه ويكتنفونه في الشعاب.**

39. Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.	**39 فلما لمعت الشمس على تروس الذهب والنحاس لمعت بها الجبال وتأججت كسرج من نار.**
40. And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.	**40 وانتشر جيش الملك، قسم على الجبال العالية وقسم في البطاح ومشوا بتحفظ وانتظام.**
41. And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armor, for the army was exceedingly great and strong.	**41 فارتعد كل من سمع جلبتهم ودرجان جمهورهم وقعقعة سلاحهم فان الجيش كان عظيماً وقوياً جداً.**
42. And Judas and his army drew near for battle: and there fell of the king's army six hundred men.	**42 فتقدم يهوذا وجيشه للمبارزة فسقط من جيش الملك ست مئة رجل.**
43. And Eleazar, the son of Saura, saw one of the elephants harnessed with the king's harness: and it was higher than the other elephants; and it seemed to him that the king was on it:	**43 ورأى العازار بن سواران واحداً من الفيلة عليه الدرع الملكية يفوق جميع الفيلة فظن ان عليه الملك.**
44. And he exposed himself to deliver his people, and to get himself an everlasting name.	**44 فبذل نفسه ليخلص شعبه ويقيم لنفسه اسماً مخلداً.**
45. And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.	**45 وعدا اليه مقتحماً في وسط الفرقة يقتل يمنة ويسرة فتفرقوا عنه من هنا ومن هناك.**
46. And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.	**46 ودخل بين قوائم الفيل حتى صار تحته وقتله فسقط عليه الى الارض فمات مكانه.**
47. And when the Jews saw the royal might and the fierce attack of the forces, they turned away in flight.	**47 وان اليهود لما رأوا سطوة الملك وبطش الجيوش ارتدوا عنهم.**
48. But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Zion.	**48 فصعد الملك بجيشه نحو اورشليم لملاقاتهم وزحف الى اليهودية وجبل صهيون.**
49. And he made peace with them that were in Beth-zur: and they came forth out of the city, because they had no provisions, being shut up there, for it was the year of rest to the land.	**49 وعقد صلحاً مع اهل بيت صور فخرجوا من المدينة لنفاد الطعام من عندهم مدة حصرهم فيها اذ كان سبت للأرض.**
50. And the king took Beth-zur: and he placed there a garrison to keep it.	**50 فاستولى الملك على بيت صور واقام هناك حرساً يحافظون عليها.**
51. And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.	**51 ونزل عند المقدس اياماً كثيرة ونصب هناك القاذفات والمجانيق وآلات لرشق النار والحجارة وادوات لرمي السهام ومقاليع.**
52. And they also made engines against their engines, and they fought for many days.	**52 وصنع اليهود مجانيق قبالة مجانيقهم وحاربوا أياما كثيرة.**

53. But there were no food in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.	**53 ولم يكن في اوعيتهم طعام لأنها كانت السنة السابعة وكان الذين لجأوا الى اليهودية من الامم قد أكلوا ما فضل من الذخيرة.**
54. And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.	**54 فلم يبق في المقادس الا نفر يسير لان الجوع غلب عليهم فتفرقوا كل واحد الى موضعه.**
55. Now Lysias heard that Philip; whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,	**55 وبلغ ليسياس ان فيلبس الذي اقامه انطيوكس في حياته ليرشح انطيوكس ابنه للملك.**
56. Had returned from Persia, and Media, with the army that went with him and that he sought to take upon him the affairs of the kingdom:	**56 قد رجع من فارس ومادي ومعه جيوش الملك التي سارت في صحبته وانه يحاول ان يتولى الأمور.**
57. Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lies upon us to take order for the affairs of the kingdom.	**57 فبادر وسعى الى الملك والقواد والجيش وقال لهم: اننا لنضعف يوماً بعد يوم وقد قل طعامنا والمكان الذي نحاصره حصين وامور المملكة تستحثنا.**
58. Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.	**58 والان فلنعاقد هؤلاء الناس ولنبرم صلحا معهم ومع جميع أمتهم.**
59. And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they have been provoked, and have done all these things.	**59 ولنقرر لهم ان يسلكوا في سننهم كما كانوا من قبل فانهم لأجل سننهم التي نقضناها غضبوا وفعلوا كل ذلك.**
60. The speech pleased the king and the commanders, and he sent to the Jews an offer of peace, and they accepted it.	**60 فحسن الكلام في عيون الملك والرؤساء فأرسل إليهم في المصالحة فأجابوا.**
61. So the king and the commanders gave them their oath. On these conditions, the Jews evacuated the stronghold.	**61 فحلف لهم الملك والرؤساء وعلى ذلك خرجوا من الحصن.**
62. But when the king entered Mount Zion and saw what a strong fortress the place was, he broke the oath he had sworn and gave orders to tear down the wall all around.	**62 فدخل الملك الى جبل صهيون ورأى الموضع حصينا فنقض الحلف الذي حلفه وامر بهدم السور الذي حوله.**
63. Then he departed with haste and returned to Antioch. He found Philip in control of the city, but he fought against him, and took the city by force.	**63 ثم انصرف مسرعاً ورجع الى انطاكية فوجد فيلبس قد استولى على المدينة فقاتله واخذ المدينة عنوة.**

First Maccabees 7
مكابيين الأول 7

1. In the one hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and sailed with few men into a city of the sea coast, and reigned there.	**1 وفي السنة المئة والحادية والخمسين خرج ديمتريوس بن سلوقس من رومية وصعد في نفر يسير الى مدينة بالساحل وملك هناك.**
2. And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus and Lysias, to bring them unto him.	**2 ولما دخل دار ملك ابائه قبضت الجيوش على انطيوكس وليسياس لتأتيه بهما.**
3. And when he knew it, he said: Let me not see their face.	**3 فلما علم بذلك قال لا تروني وجوههما.**
4. So the army slew them. And Demetrius sat upon the throne of his kingdom:	**4 فقتلتهما الجيوش وجلس ديمتريوس على عرش ملكه.**
5. And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.	**5 فأتاه جميع رجال النفاق والشر من اسرائيل وفي مقدمتهم الكيمس وهو يطمع ان يصير كاهناً أعظم.**
6. And they accused the people to the king, saying: Judas and his brothers have destroyed all your friends, and have driven us out of our land.	**6 ووشوا على الشعب عند الملك قائلين ان يهوذا واخوته قد أهلكوا اصحابك وطردونا عن ارضنا.**
7. Now, therefore, send some men whom you trust, and let him go, and see all the ruin, which he has brought upon us, and upon the king's lands: and let him punish them and all who help them.	**7 فالآن أرسل رجلا تثق به يذهب ويفحص عن جميع ما انزله بنا وببلاد الملك من الدمار ويعاقبهم مع جميع اعوانهم.**
8. Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king.	**8 فاختار الملك بكيديس أحد اصحاب الملك امير عبر النهر وكان عظيماً في المملكة وامينا للملك.**
9. And he sent him, and with him the wicked Alcimus, whom he made high priest, and he commanded him to take revenge upon the children of Israel.	**9 وارسله هو والكيمس المنافق وقد قلده الكهنوت وامره ان ينتقم من بني إسرائيل.**
10. And they arose, and came with a great army into the land of Judah: and they sent messengers, and spoke to Judas and his brothers with peaceable words, deceitfully.	**10 فسارا وقدما ارض يهوذا في جيش كثيف وانفذا رسلاً الى يهوذا واخوته يخاطبونهم بالسلام مكراً.**
11. But they gave no heed to their words: for they saw that they had come with a great army.	**11 فلم يلتفتوا الى كلامهما لأنهم راوهما قادمين في جيش كثيف.**
12. Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just.	**12 واجتمعت الى الكيمس وبكيديس جماعة الكتبة يسألون حقوقاً.**

13. And first the Assideans, that were among the children of Israel, and they sought peace of them.	**13 ووافى الحسيديون وهم المقدمون في بني اسرائيل يسالونهما السلم.**
14. For they said: One that is a priest of the seed of Aaron has come, he will not deceive us.	**14 لأنهم قالوا ان مع جيوشه كاهناً من نسل هرون فلا يظلمنا.**
15. And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.	**15 فخاطبهم خطاب سلام وحلف لهم قائلاً: اننا لا نريد بكم ولا بأصحابكم سوءاً.**
16. And they believed him. And he took sixty of them, and slew them in one day, according to the word that is written:	**16 فصدقوه فقبض على ستين رجلا منهم وقتلهم في يوم واحد كما هو مكتوب.**
17. The flesh of your saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.	**17 جعلوا لحوم قديسيك وأهرقوا دماءهم حول اورشليم ولم يكن لهم من دافن.**
18. Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath, which they made.	**18 فوقع خوفهم ورعبهم على جميع الشعب لأنهم قالوا ليس فيهم شيء من الحق والعدل اذ نكثوا العهد والحلف الذي حلفوه.**
19. And Bacchides departed from Jerusalem, and encamped in Beth-zaith: and he sent and seized many of the men who had deserted him. And he killed some of the people and threw them into a great pit.	**19 وارتحل بكيديس عن اورشليم ونزل ببيت زيت وأرسل وقبض على كثيرين من الذين كانوا قد خذلوه وعلى بعض من الشعب وذبحهم على الجب العظيم.**
20. Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went back to the king.	**20 ثم سلم البلاد الى الكيمس وأبقى معه جيشا يؤازره وانصرف بكيديس الى الملك.**
21. But Alcimus did what he could to maintain his high priesthood.	**21 وكان الكيمس يجاهد في تولى الكهنوت الأعظم.**
22. And they that disturbed the people resorted to him, and they gained control of the land of Judah, and did great damage in Israel.	**22 واجتمع اليه جميع المفسدين في الشعب واستولوا على ارض يهوذا وضربوا اسرائيل ضربة عظيمة.**
23. And Judas saw all the evils that Alcimus, and those with him had done among the children of Israel; it was more than the Gentiles had done.	**23 ورأى يهوذا جميع الشر الذي صنعه الكيمس ومن معه في بني اسرائيل وكان فوق ما صنعت الأمم.**
24. So Judas went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted. And they ceased to go forth any more into the country.	**24 فخرج يهوذا الى جميع حدود اليهودية مما حولها وانزل نقمته بالقوم الذين خذلوه فكفوا عن مهاجمة البلاد.**
25. And Alcimus saw that Judas and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.	**25 فلما رأى الكيمس ان قد تقوى يهوذا ومن معه وعلم انه لا يستطيع الثبات امامهم رجع الى الملك ووشى عليهم بجرائم.**

26. And the king sent Nicanor, one of his principal princes, who was a great enemy to Israel: and he commanded him to destroy the people.	**26 فأرسل الملك نكانور أحد رؤسائه المشهورين وكان عدواً مبغضاً لإسرائيل وامره بإبادة الشعب.**
27. And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,	**27 فوفد نكانور على اورشليم في جيش كثير وأرسل الى يهوذا واخوته يخاطبهم بالسلام مكراً.**
28. Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.	**28 قائلاً: لا يكن قتال بيني وبينكم فإنني قادم في نفر قليل لأنظر وجوهكم بسلام.**
29. And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.	**29 وجاء الى يهوذا وحيا بعضهما بعضا تحية السلم وكان الاعداء مستعدين لاختطاف يهوذا.**
30. And the thing was known to Judas that he had come to him with deceit: and he was much afraid of him, and would not see his face any more.	**30 وعلم يهوذا ان مواجهته كانت مكراً فاجفل منه وابي ان يعود الى مواجهته.**
31. And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Caphar-salama.	**31 فلما رأى نكانور ان مشورته قد كشفت خرج لملاقاة يهوذا بالقتال عند كفر سلامة.**
32. And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.	**32 فسقط من جيش نكانور نحو خمسة الاف رجل وفر الباقون الى مدينة داود.**
33. And after this, Nicanor went up into mount Zion: and some of the priests and the people came out to salute him peaceably, and to show him the burnt offerings that were offered for the king.	**33 وبعد هذه الامور صعد نكانور الى جبل صهيون فخرج بعض الكهنة من المقادس وبعض شيوخ الشعب يحيونه تحية السلم ويرونه المحرقات المقربة عن الملك.**
34. But he mocked and despised them, and abused them: and he spoke proudly,	**34 فاستهزأ بهم وسخر منهم وتقذرهم وكلمهم بتجبر.**
35. And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.	**35 واقسم بغضب قائلاً: ان لم يسلم يهوذا وجيشه الى يدي اليوم فسيكون متى عدت بسلام أنى احرق هذا البيت وخرج بحنق شديد.**
36. And the priests went in, and stood before the face of the altar and the temple: and they wept and said:	**36 فدخل الكهنة ووقفوا امام المذبح والهيكل وبكوا وقالوا:**
37. You, O Lord, have chosen this house for Your name to be called upon therein, that it might be a house of prayer and supplication for Your people.	**37 إنك يا رب قد اخترت هذا البيت ليدعي فيه باسمك ويكون بيت صلاة وتضرع لشعبك.**
38. Take vengeance of this man and his army, and let them fall by the sword: remember their blasphemies, and let them live no longer.	**38 فانزل النقمة بهذا الرجل وجيشه وليسقطوا بالسيف واذكر تجاديفهم ولا تبق عليهم.**
39. Then Nicanor went out from Jerusalem, and encamped in Beth-horon: and the Syrian army joined him.	**39 ثم خرج نكانور من اورشليم ونزل ببيت حورون فانحاز اليه جيش سورية.**

40. But Judas encamped in Adasa with three thousand men. Then Judas prayed, and said:	**40 ونزل يهوذا باداسة في ثلاثة الاف رجل وصلى يهوذا وقال:**
41. O Lord, when they that were sent by king Sennacherib blasphemed against You, an angel went out and slew of them a hundred and eighty-five thousand:	**41 انه لما جدف الذين كانوا مع ملك اشور خرج ملاكك يا رب وضرب مئة ألف وخمسة وثمانين الفاً منهم.**
42. So also crush this army before us today and let the rest know that he has spoken ill against Your sanctuary: and You judge him according to his wickedness.	**42 هكذا فاحطم هذا الجيش امامنا اليوم فيعلم الباقون انهم تكلموا على اقداسك سوءاً واقض عليه بحسب خبثه.**
43. And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.	**43 ثم الحم الجيشان القتال في اليوم الثالث عشر من شهر اذار فانكسر جيش نكانور وكان هو اول من سقط في القتال.**
44. And when his army saw that Nicanor was slain, they threw away their weapons, and fled.	**44 فلما رأى جيش نكانور انه قد سقط القوا اسلحتهم وهربوا.**
45. And they pursued after them one day's journey from Adasa, as far as Gazara. And they sounded the trumpets after them with signals.	**45 فتعقبوهم مسيرة يوم من اداسة الى مدخل جازر ونفخوا وراءهم في ابواق الإشارة.**
46. And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, so that they all fell by the sword; not even one of them was left.	**46 فخرج الناس من جميع قرى اليهودية من كل جانب وصدموهم فارتدوا الى جهة الذين يتعقبونهم فسقطوا جميعهم بالسيف ولم يبق منهم أحد.**
47. Then they seized the spoils and the plunder, and they cut off Nicanor's head and the right hand which he so arrogantly stretched out, and brought them and displayed them just outside Jerusalem.	**47 فاخذوا الغنائم والاسلاب وقطعوا راس نكانور ويمينه التي مدها بتجبر واتوا بهما وعلقوهما قبالة اورشليم.**
48. And the people rejoiced exceedingly, and they spent that day with great joy.	**48 ففرح الشعب جدا وقضوا ذلك النهار بمسرة عظيمة.**
49. And they decreed that this day should be celebrated each year, on the thirteenth day of Adar.	**49 ورسموا ان يعيد ذلك اليوم الثالث عشر من اذار كل سنة.**
50. So the land of Judah had rest for a few days.	**50 وهدأت ارض يهوذا اياماً يسيرة.**

First Maccabees 8
مكابيين الأول 8

1. Now Judas heard of the fame of the Romans, that they were very strong and were well-disposed toward all who made an alliance with them, that they pledged friendship to those who came to them. And that they were very strong.	**1 وسمع يهوذا باسم الرومانيين انهم ذوو اقتدار عظيم ويعزون كل من ضوى إليهم وكل من جاءهم اثروه بمودتهم ولهم شوكة شديدة.**
2. Men told him of their wars and of the brave deeds, which they were doing among the Gauls (French people), how they had defeated them and forced them to pay tribute:	**2 وقصت عليه وقائعهم وما أبدوا من الحماسة في قتال الغاليين (الفرنسيين) وانهم اخضعوهم وضربوا عليهم الجزية.**
3. And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there. They had also gotten possession of all the place by their counsel and patience; even though the place was far distant from them.	**3 وما فعلوا في بلاد اسبانية واستيلاؤهم على معادن الفضة والذهب التي هناك. وانهم اخضعوا كل مكان بمشورتهم وطول اناتهم، حتى لو كان ذلك المكان بعيد عنهم بمسافة كبيرة.**
4. And had conquered kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.	**4 وكسروا الذين اغاروا عليهم من الملوك من اقاصي الارض وضربوهم ضربة عظيمة وان سائر الملوك يحملون إليهم الجزية كل سنة.**
5. Philip, and Perseus, king of the Macedonians, and the others who rose up against them, they crushed in battle and conquered.	**5 وقد قهروا فيلبس وفرساوس ملك كتيم (مكدونية) في الحرب وكل من قاتلهم واخضعوهم.**
6. They also defeated Antiochus the Great, king of Asia, who went to fight against them with a hundred and twenty elephants, with cavalry and chariots. And a very large army was crushed by them.	**6 وكسروا انطيوكس الكبير ملك اسيا الذي زحف لقتالهم ومعه مئة وعشرون فيلا وفرسان وعجلات. وجيش كثير جداً انكسر منهم.**
7. And they took him alive and decreed that he and those who should reign after him, should pay a heavy tribute and give hostages.	**7 وقبضوا عليه حياً وضربوا عليه وعلى الذين يملكون بعده جزية عظيمة ورهائن ووضائع معلومة.**
8. And surrender some of their best provinces; the country of Indian and Media and Lydia. These they took from him and gave to Eumenes the king (King of Pergamus).	**8 وان يتركوا بلاد الهند ومادي ولود وخيار بلادهم واخذوها منه واعطوها لاومينيس الملك.**
9. And when the Greeks planned to go and to destroy them, this became known to them.	**9 ولما هم اليونان ان يسيروا لمقاتلتهم بلغهم ذلك.**
10. And they sent a general against the Greeks who attacked them, and many of them were slain. And the Romans took captive their wives and children; they plundered them, conquered the land, tore down their strongholds, and enslaved them to this day.	**10 فأرسلوا إليهم قائداً واحداً وحاربوهم فسقط منهم قتلى كثيرون وسبوا نساءهم واولادهم ونهبوهم واستولوا على ارضهم وهدموا حصونهم واستعبدوهم الى هذا اليوم.**

11. And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.	**11 ودمروا سائر الممالك والجزائر التي قاومتهم واستعبدوا سكانها.**
12. But with their friends and those who rely on them, they have kept friendship. They have subdued kings far and near, and as many as have heard of their fame have feared them.	**12 وانهم حفظوا المودة لأوليائهم والذين اعتمدوا عليهم وتسلطوا على الممالك قريبها وبعيدها وكل من سمع باسمهم خافهم.**
13. That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.	**13 ومن ارادوا مؤازرته وتمليكه ملكوه ومن ارادوا خلعه خلعوه. فعلا شانهم جداً.**
14. And none of all these wore a crown, or was clothed in purple, as a mark of pride.	**14 ومع ذلك كله لم يلبس أحد منهم التاج ولا تردى الارجوان مباهاة به.**
15. But they had built for themselves a senate house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:	**15 وانما وضعوا لهم مجلس شورى يتشاور فيه كل يوم ثلاث مئة وعشرون رجلاً لإصلاح شؤونهم.**
16. They trust one man each year to rule over them and to control all their land; they all heed the one man, and there is no envy or jealousy among them.	**16 وهم يفوضون سلطانهم وسياسة ارضهم بجملتها كل سنة الى رجل واحد وجميعهم يطيعون هذا الواحد وليس فيهم حسد ولا منافسة.**
17. So Judas chose Eupolemus the son of John, son of Accos, and Jason the son of Eleazar, and sent them to Rome to establish friendship and alliance.	**17 فاختار يهوذا اوبوليمس بن يوحنا بن اكوس وياسون بن العازار وارسلهما الى رومية ليعقدا معهم عهد الموالاة والمناصرة.**
18. And that they might take off from them the yoke of the kingdom of the Greeks, for they saw that they oppressed Israel with servitude.	**18 ويرفعا عنهم النير لأنهم رأوا ان دولة اليونان قد استعبدت اسرائيل استعباداً.**
19. And they went to Rome, a very long journey, and they entered into the senate house, and said:	**19 فانطلقا الى رومية في سفر بعيد جداً ودخلا الشورى وتكلما وقالا:**
20. Judas Maccabees, and his brothers, and the people of the Jews, have sent us to you to establish alliance and peace with you, and that we may be registered as your allies and friends.	**20 اننا مرسلان اليكم من قبل يهوذا المكابي واخوته وجمهور اليهود لنعقد معكم عهد المناصرة والمسالمة وان تثبتونا في جملة مناصريكم واوليائكم.**
21. And the proposal was pleasing in their sight.	**21 فحسن الكلام لديهم.**
22. And this is the copy of the writing that they wrote back again, engraved in tablets of brass, and sent to Jerusalem, that it might be with them there as a memorial of peace and alliance.	**22 وهذه نسخة الكتاب الذي دونوه على الواح من نحاس وارسلوه الى اورشليم حتى يكون عندهم تذكار للمسالمة والمناصرة.**
23. Good success be to the Romans, and to the people of the Jews by sea, and by land, forever: and far be the sword and enemy from them.	**23 النجاح للرومانيين ولأمة اليهود في البحر والبر الى الابد وليبعد عنهم السيف والعدو.**

24. But if there come first any war upon the Romans, or any of their allies, in all their dominions:	**24 إذا قامت حرب في رومية اولا او عند اي كان من مناصريهم في جميع سلطانهم.**
25. The nation of the Jews shall act as their allies wholeheartedly, as the occasion may indicate to them	**25 فأمة اليهود تناصر بكل عزمها، كما تقتضيه الحال.**
26. And to the enemy who makes war they shall not give or supply grain, arms, money, or ships, as Rome has decided; and they shall keep their obligations without receiving anything in return.	**26 والمحاربون لا يعطونهم ولا ينفقون عليهم لا حنطة ولا اسلحة ولا فضة ولا سفناً، كما حسن لدي الرومانيين. ويحفظون أوامرهم ولا يأخذون شيئاً.**
27. In the same way, if war comes first to the nation of the Jews, the Romans shall willingly act as their allies, as the occasion may indicate to them.	**27 وبحسب هذه أيضاً، إن أصاب قبلاً الحرب أمة اليهود، فينصرهم الرومانيون من قلبهم، كما تقتضيه الحال.**
28. And to the enemy allies shall be given no grain, arms, money, or ships, as Rome has decided; and they shall keep these obligations and do so without deceit.	**28 ولناصريهم لا يعطون لا حنطة ولا اسلحة ولا فضة ولا سفناً، كما حسن لدي الرومانيين. ويحفظون أوامرهم دون غش.**
29. Thus on these terms the Romans make a treaty with the Jewish people.	**29 على هذا الكلام عاهد الرومانيون شعب اليهود.**
30. If after these terms are in effect both parties shall determine to add or delete anything, they shall do so at their discretion, and any addition or deletion that they may make shall be valid.	**30 وإذا شاء هؤلاء او اولئك ان يزيدوا على هذا الكلام او يسقطوا منه فيفعلون برضى الفريقين وكل ما زادوا او أسقطوا يكون مقرراً.**
31. And concerning the wrongs, which King Demetrius had done to them, we have written to him as follows: Why have you made your yoke heavy upon our friends and allies the Jews?	**31 اما الشرور التي انزلها بهم الملك ديمتريوس فقد كتبنا اليه قائلين: لم ثقلت النير على اوليائنا ومناصرينا اليهود.**
32. If now they appeal again for help against you, we will defend their rights and fight you on sea and on land.	**32 فإن عادوا يتظلمون منك فسنجري لهم الحكم ونقاتلك بحراً وبراً.**

First Maccabees 9
مكابيين الأول 9

1. In the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.	1 ولما سمع ديمتريوس بان نكانور وجيوشه قد سقطوا في الحرب، عاد ثانية فأرسل الى ارض يهوذا بكيديس والكيمس ومعهما الجناح الايمن.
2. And they took the road that leads to Gilgal, and they camped in Mesaloth, which is in Arabella: and they made themselves masters of it, and slew many people.	2 فانطلقا في طريق الجلجال ونزلا عند مشالوت باربيل فاستولى عليها واهلكا نفوسا كثيرة.
3. In the first month of the hundred and fifty-second year, they brought the army to Jerusalem:	3 وفي الشهر الاول من السنة المئة والثانية والخمسين نزلا على اورشليم.
4. And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.	4 ثم زحفا وانطلقا الى بئروت في عشرين ألف راجل والفي فارس.
5. Now Judas was encamped in Elasa, and three thousand chosen men with him:	5 وكان يهوذا قد نزل بلاشع ومعه ثلاثة الاف رجل منتخبين.
6. When they saw the huge number of the enemy forces, they were greatly frightened, and many slipped away from the camp, until no more than eight hundred of them were left.	6 فلما راوا كثرة عدد الجيوش خافوا خوفا شديدا فجعل كثيرون ينسابون من المحلة ولم يبق منهم الا ثماني مئة رجل.
7. When Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.	7 فلما رأى يهوذا ان جيشه قد انساب والحرب تضايقه انكسر قلبه لأنه لم يبق له وقت لردهم واسترخت عزائمه.
8. Then he said to them that remained: Let us arise, and go against our enemies. We may be able to fight against them.	8 فقال لمن بقي معه لنقم ونهجم على معانديناء عسى ان نقدر على محاربتهم.
9. But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but a few.	9 فصرفوه عن عزمه قائلين: انه ليس في طاقاتنا اليوم الا ان ننجو بنفوسنا ثم نرجع مع اخوتنا ونقاتلهم فإننا عدد قليل.
10. Then Judas said: God forbid we should do this thing, and flee away from them: but if our time has come, let us die manfully for our brethren, and let us not stain our glory.	10 فقال يهوذا حاش لي ان افعل مثل ذلك واهرب منهم وان كان قد دنا اجلنا، فلنمت بشجاعة عن اخوتنا ولا نجعل وصمة على مجدنا.
11. And the army marched out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front were all men of valor.	11 وبرز جيش العدو من المحلة ووقفوا بإزائهم وانقسمت الفرسان قسمين وكان الرماة بالمقاليع والقسي يتقدمون الجيش كلها من ذوي الباس.

12. And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:	**12 وكان بكيديس في الجناح الايمن فازدلفت الفرقة من الجانبين وهتفوا بالأبواق.**
13. And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.	**13 ونفخ رجال يهوذا ايضا في الابواق فارتجت الارض من جلبة العسكريين والتحم القتال من الصبح الى المساء.**
14. And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:	**14 ورأى يهوذا ان بكيديس وقوة الجيش في الجناح الايمن فقصدهم ومعه كل ذي قلب ثابت.**
15. And they crushed the right wing, and he pursued them as far as Mount Azotus.	**15 فكسروا الجناح الايمن وتعقبوا أثرهم الى جبل أشدود.**
16. When those on the left wing saw that the right wing was crushed, they turned and followed close behind Judas and his men.	**16 فلما رأى رجال الجناح الايسر انكسار الجناح الايمن انقلبوا على اثار يهوذا ومن معه.**
17. The battle became desperate, and many on both sides were wounded and fell.	**17 فاشتد القتال وسقط قتلى كثيرون من الفريقين.**
18. And Judas was slain, and the rest fled away.	**18 وسقط يهوذا وهرب الباقون.**
19. Then Jonathan and Simon took Judas, their brother, and buried him in the tomb of their fathers, in the city of Modin.	**19 فحمل يوناثان وسمعان يهوذا اخاهما ودفناه في قبر ابائه في مودين.**
20. And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.	**20 فبكاه شعب اسرائيل بكاء عظيماً ولطموا عليه وناحوا اياما وقالوا:**
21. And said: How is the mighty man fallen, that saved the people of Israel!	**21 كيف سقط البطل مخلص إسرائيل.**
22. But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.	**22 وبقية اخبار يهوذا وحروبه وما ابداه من الحماسة وجبروته لم تكتب في هذا الموضع لأنها كثيرة جداً.**
23. After the death of Judas, the lawless emerged in all parts of Israel; all the doers of injustice appeared.	**23 وكان بعد وفاة يهوذا ان المنافقين برزوا في جميع تخوم اسرائيل وظهر كل فاعلي الاثم.**
24. In those days a very great famine occurred, and the country deserted with them to the enemy.	**24 وفي تلك الايام حدثت مجاعة عظيمة جدا فتخاذلت البلاد إليهم.**
25. And Bacchides chose the wicked men, and put them in charge of the country:	**25 فاختار بكيديس المنافقين منهم واقامهم رؤساء على البلاد.**
26. They sought and searched for the friends of Judas, and brought them to Bacchides, and he took vengeance on them and mocked them.	**26 فكانوا يفحصون ويفتشون على أصحاب يهوذا ويتفقدونهم ويأتون بهم الى بكيديس، فينتقم منهم ويستهزئ بهم.**
27. Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.	**27 فحل بإسرائيل ضيق عظيم لم يحدث مثله منذ يوم لم يظهر فيهم نبي.**

28. Then all the friends of Judas assembled and said to Jonathan:	**28 فاجتمع جميع اصحاب يهوذا وقالوا ليوناثان:**
29. Since the death of your brother Judas, there has been no one like him to go against our enemies and Bacchides, and to deal with those of our nation who hate us.	**29 انه منذ وفاة يهوذا اخيك لم يقم له كفؤ يخرج على العدو وعلى بكيديس والمبغضين لأمتنا.**
30. So now we have chosen you today to take his place as our ruler and leader, to fight our battle.	**30 فنحن نختارك اليوم رئيساً لنا وقائداً مكانه تحارب حربنا.**
31. And Jonathan at that time accepted the leadership and took the place of Judas his brother.	**31 فقبل يوناثان القيادة في ذلك الوقت وقام في موضع يهوذا أخيه.**
32. When Bacchides learned of this, he tried to kill him.	**32 فلما علم بكيديس طلب قتله.**
33. But Jonathan and Simon his brother and all who were with him heard of it, and they fled into the wilderness of Tekoa and camped by the water of the pool of Asphar.	**33 وبلغ ذلك يوناثان وسمعان اخاه وجميع من معه فهربوا الى برية تقوع ونزلوا على ماء جب اسفار.**
34. And Bacchides understood it, and he came himself, with all his army, over the Jordan, on the Sabbath day.	**34 فعلم بكيديس فزحف بجميع جيشه الى عبر الاردن يوم سبت.**
35. And Jonathan sent his brother as leader of the multitude and begged the Nabateans, who were his friends, for permission to store with them the great amount of baggage, which they had.	**35 وأرسل يوناثان يوحنا اخاه بجماعة تحت قيادته يسأل النباطيين اولياءه ان يعيروهم عدتهم الوافرة.**
36. But the sons of Jambri from Medeba came out and seized John and all that he had, and departed with it.	**36 فخرج بنو يمري من ميدابا وقبضوا على يوحنا وكل ما معه وذهبوا بالجميع.**
37. After these things it was reported to Jonathan and Simon his brother, “The sons of Jambri are celebrating a great wedding, and are conducting the bride, a daughter of one of the great nobles of Canaan, from Nadabath with a large escort.	**37 وبعد هذه الامور أخبر يوناثان وسمعان اخوه ان بني يمري يقيمون عرساً عظيماً ويزفون العروس من ميدابا باحتفال عظيم وهي ابنة بعض عظماء كنعان.**
38. And they remembered the blood of John, their brother: and they went up, and hid themselves under cover of the mountain.	**38 فذكروا يوحنا اخاهم وصعدوا واختبأوا وراء الجبل.**
39. They raised their eyes and looked, and saw a tumultuous procession with much baggage; and the bridegroom came out with his friends and his brothers to meet them with tambourines and musicians and many weapons.	**39 ثم رفعوا ابصارهم ونظروا فاذا بجلبة وجهاز كثير والعروس واصحابه واخوته خارجون للقائهم بالدفوف وآلات الطرب واسلحة كثيرة.**
40. And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:	**40 فثار عليهم رجال يوناثان من المكمن وضربوهم فسقط قتلى كثيرون وهرب الباقون الى الجبل فاخذوا كل اسلابهم.**

41. And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.	**41 وتحول العرس الى مناحة وصوت الات طربهم الى نحيب.**
42. And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.	**42 ولما انتقموا لدم اخيهم رجعوا الى غيضة الأردن.**
43. And Bacchides heard it, and he came on the Sabbath day, even to the bank of the Jordan, with a great power.	**43 فسمع بكيديس فوفد الى شطوط الاردن يوم سبت في جيش عظيم.**
44. And Jonathan said to his company: Let us rise up, and fight against our enemies: for it is not now as yesterday, and the day before.	**44 فقال يوناثان لمن معه: لننهض الآن ونقاتل عن نفوسنا. فليس الامر اليوم كما كان أمس وما قبله.**
45. For behold, the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.	**45 ها ان الحرب امامنا وخلفنا وماء الاردن والغياض والغاب من هنا ومن هناك فليس لنا مناص.**
46. Now, therefore, cry to heaven, that you may be delivered from the hand of your enemies. And they joined battle.	**46 والان فاصرخوا الى السماء فتنقذوا من ايدي اعدائكم. ثم التحم القتال.**
47. And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.	**47 ومد يوناثان يده ليضرب بكيديس فانصاع عنه الى الوراء.**
48. Then Jonathan and the men with him leaped into the Jordan and swam across to the other side, and the enemy did not cross the Jordan to attack them.	**48 فرمى يوناثان ومن معه بأنفسهم في الاردن وعاموا الى العبر، فلم يعبروا الاردن إليهم.**
49. And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,	**49 وسقط من رجال بكيديس في ذلك اليوم ألف رجل فعاد الى اورشليم.**
50. And they built strong cities in Judea, the fortress that was in Jericho, and in Emmaus, and in Beth-horon, and in Bethel, and Timnath, and Pharathon, and Tephon, with high walls, and gates, and bars.	**50 ثم بنى مدائن حصينة في اليهودية وحصن اريحا وعماوس وبيت حورون وبيت ايل وتمنة وفرعتون وتفون بأسوار عالية وابواب ومزاليج.**
51. And he placed garrisons in them, that they might wage war against Israel:	**51 وجعل فيها حراسا يراغمون إسرائيل.**
52. And he fortified the city of Beth-zur, and Gazara, and the castle, and in them he put troops and stores of food.	**52 وحصن مدينة صور وجازر والقلعة وجعل فيها جيوشا وميرة.**
53. And he took the sons of the leading men of the country as hostages, and put them in the castle in Jerusalem in custody.	**53 واخذ ابناء قواد البلاد رهائن وجعلهم في القلعة بأورشليم في الحبس.**
54. Now in the year one hundred and fifty-three, in the second month, Alcimus commanded the walls of the inner court of the sanctuary to be torn down, and the works of the prophets to be destroyed: and he began to destroy.	**54 وفي السنة الثالثة والخمسين في الشهر الثاني امر الكيمس ان يهدم حائط دار المقدس الداخلية فهدم اعمال الانبياء وشرع في التدمير.**

55. At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.	**55 في ذلك الزمان ضرب الكيمس فكف عن صنيعه واعتقل لسانه وفلج ولم يعد يستطيع ان ينطق بكلمة ولا ان يوصي لبنيه.**
56. And Alcimus died at that time in great torment.	**56 ومات الكيمس في ذلك الزمان في عذاب شديد.**
57. And Bacchides saw that Alcimus was dead: and he returned to the king, and the land had rest for two years.	**57 فلما راى بكيديس ان الكيمس قد مات رجع الى الملك وهدأت ارض يهوذا سنتين.**
58. And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides back, and he shall take them all in one night.	**58 وبعد ائتمر المنافقون كلهم وقالوا ها ان يوناثان والذين معه في منازلهم هادئون مطمئنون فهلموا الان نحمل عليهم بكيديس فيقبض عليهم اجمعين في ليلة واحدة.**
59. So they went, and gave him counsel.	**59 وانطلقوا واشاروا عليه بذلك.**
60. And he arose to come with a great army: and he sent secretly letters to his allies that were in Judea to seize upon Jonathan, and them that were with him: but they could not, for their plan was known to them.	**60 فقام وسار في جيش عظيم وبعث سراً يكتب الى جميع نصرائه في اليهودية ان يقبضوا على يوناثان والذين معه فلم يجدوا الى ذلك سبيلاً لان مشورتهم انكشفت لهم.**
61. And Jonathan's men seized about fifty of the men of the country who were leaders in this treachery, and killed them.	**61 ثم قبضوا على خمسين رجلاً من البلاد وهم ارباب الفتنة وقتلوهم.**
62. Then Jonathan with his men, and Simon, withdrew to Beth-basi in the wilderness; he rebuilt the parts of it that had been demolished, and they fortified it.	**62 وانصرف يوناثان وسمعان ومن معهما الى بيت حجلة في البرية وبنى مهدومها وحصنها.**
63. When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judea.	**63 ولما علم بكيديس حشد جميع جمهوره وراسل حلفاءه في اليهودية.**
64. And he came, and camped above Beth-basi, and fought against it many days, and made engines.	**64 وزحف ونزل على بيت حجلة وحاربها اياما كثيرة ونصب المجانيق.**
65. But Jonathan left his brother, Simon, in the city and went forth into the country, and came with a number of men.	**65 وان يوناثان ترك سمعان اخاه في المدينة وخرج في عدد من الجند وانتشر في البلاد.**
66. And struck Odares, and his brothers, and the children of Phasiron, in their tents, and he began to slay, and to increase in forces.	**66 وضرب ادورين واخوته وبني فاسرون في خيامهم وطفق يوقع بالعدو ويزداد قوة.**
67. Then Simon, and they that were with him, sallied out of the city, and burnt the engines.	**67 وخرج سمعان ومن معه من المدينة واحرقوا المجانيق.**
68. And they fought against Bacchides, and he was crushed by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.	**68 وقاتلوا بكيديس فانكسر وضايقوه جدا واذ ذهبت مشورته وخروجه في الباطل.**

69. And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.	**69 استشاط غضبا على الرجال المنافقين الذين اشاروا عليه بالخروج من البلاد وقتل كثيرين منهم وأزمع الانصراف الى ارضه.**
70. When Jonathan learned of this, he sent ambassadors to him to make peace with him, and to restore to him the captives.	**70 وعلم يوناثان فانفذ اليه رسلا في عقد المصالحة ورد الاسرى.**
71. He agreed, and did as he said; and he swore to Jonathan that he would not try to harm him as long as he lived.	**71 فأجاب وفعل بحسب كلامه وحلف له انه لن يطلبه بسوء كل ايام حياته.**
72. He restored to him the captives whom he had formerly taken from the land of Judah; then he turned and departed to his own land, and came no more into their territory.	**72 ورد اليه الاسرى الذين اسرهم من قبل في ارض يهوذا ثم عاد الى ارضه ولم يعد يسير الى تخومهم.**
73. Thus the sword ceased from Israel. And Jonathan dwelt in Michmash. And Jonathan began to judge the people, and he destroyed the ungodly out of Israel	**73 فزال السيف من اسرائيل وسكن يوناثان في مكماش واخذ يوناثان يحاكم الشعب واستأصل المنافقين من إسرائيل.**

First Maccabees 10
مكابيين الأول 10

1. In the one hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.	**1 وفي السنة المئة والستين صعد الاسكندر الشهير ابن انطيوكس وفتح بطلمايس فقبلوه فملك هناك.**
2. And king Demetrius heard of it, and assembled a very large army, and went forth against him to fight.	**2 فسمع ديمتريوس الملك فجمع جيوشا كثيرة جدا وخرج لملاقاته في الحرب.**
3. And Demetrius sent a letter to Jonathan, with peaceable words, to honor him.	**3 وانفذ ديمتريوس الى يوناثان كتبا في معنى السلم متقربا اليه بالإطراء.**
4. For he said: Let us first make a peace with him, before he makes peace with Alexander against us.	**4 لأنه قال لنسبق الى مسالمته قبل ان يسالم الاسكندر علينا.**
5. For he will remember all the evils that we have done against him, and against his brothers, and against his nation.	**5 فانه سيذكر كل ما أنزلنا به وبإخوته وامته من المساوئ.**
6. And he gave him authority to assemble an army, and to make arms, and that he should be his ally: and the hostages that were in the castle, he commanded to be delivered to him.	**6 واذن له ان يجمع جيوشا ويتجهز بالأسلحة ويكون مناصرا له وامر له برد الرهائن الذين في القلعة.**
7. And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.	**7 فجاء يوناثان الى اورشليم وتلا الكتب على مسامع الشعب كله واهل القلعة.**
8. And they were struck with great fear, because they heard that the king had given him authority to assemble an army.	**8 فلما سمع ان الملك اذن له في جمع الجيوش جزعوا جزعا شديداً.**
9. And the hostages were delivered to Jonathan, and he restored them to their parents.	**9 ورد اهل القلعة الرهائن الى يوناثان فردهم الى ذوي قرابتهم.**
10. And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.	**10 واقام يوناثان باورشليم وطفق يبني ويجدد المدينة**
11. He directed those who were doing the work to build the walls and encircle Mount Zion with squared stones, for better fortification; and they did so.	**11 وامر صناع العمل ان يبنوا الاسوار حول جبل صهيون بحجارة منحوتة للتحصين ففعلوا.**
12. Then the strangers that were in the strongholds, which Bacchides had built, fled away.	**12 فهرب الغرباء الذين في الحصون التي بناها بكيديس.**
13. And every man left his place, and departed into his own country:	**13 وترك كل واحد مكانه وذهب الى أرضه.**

14. Only in Beth-zur there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.	**14 غير انه بقي في بيت صور قوم من المرتدين عن الشريعة والرسوم فإنها كانت ملجأ لهم.**
15. Now Alexander the king heard of all the promises, which Demetrius had sent to Jonathan, and men told him of the battles that Jonathan and his brothers had fought, of the brave deeds that they had done, and of the troubles that they had endured.	**15 وسمع الاسكندر الملك بالمواعيد التي عرضها ديمتريوس على يوناثان. وأخبروه بما صنع هو واخوته من الحروب واعمال البأس وما كابدوه من أتعاب.**
16. So he said, “Shall we find another such man? Come now, we will make him our friend and our ally.”	**16 فقال إننا لا نجد رجل مثله، فلنتخذه لنا ولياً ومناصراً.**
17. And he wrote a letter and sent it to him according to these words, saying:	**17 وكتب كتباً وبعث إليه بها في هذا المعنى قائلاً:**
18. King Alexander to his brother, Jonathan, greeting.	**18 من الملك الاسكندر الى أخيه يوناثان، سلام.**
19. We have heard of you, that you are a man of great power, and fit to be our friend:	**19 لقد بلغنا عنك أنك رجل شديد الجبروت وخليق بان تكون لنا ولياً.**
20. Now therefore, we make you this day high priest of your nation, and that you be called the king’s friend, and you are to take our side and keep friendship with us. And he sent him a purple robe, and a crown of gold.	**20 فنحن نقيمك اليوم كاهنا أعظم في أمتك وتسمى ولي الملك وتهتم بما لنا وتبقى في مودتنا. وأرسل اليه ارجوانا وتاجاً من ذهب.**
21. So Jonathan put on the holy garments in the seventh month of the one hundred and sixtieth year, at the feast of tabernacles, and he recruited troops and equipped them with arms in abundance.	**21 فلبس يوناثان الحلة المقدسة في الشهر السابع من السنة المئة والستين في عيد المظال وجمع الجيوش وتجهز بأسلحة كثيرة.**
22. When Demetrius heard these words, he was grieved and said:	**22 وذكر ذلك لديمتريوس فشق عليه وقال:**
23. What is this that we have done? Alexander has gotten ahead of us in forming a friendship with the Jews to strengthen himself.	**23 ماذا فعلنا؟ أنه سبقنا الاسكندر ليمسك صداقة اليهود لتحصينه.**
24. I also will write them words of encouragement and promise them honor and gifts, that I may have their help.	**24 فاكتب انا ايضا إليهم بكلام ملاطفة وتعظيم واعدهم بعطايا ليكونوا من مناصري.**
25. So he sent a message to them in the following words: King Demetrius to the nation of the Jews, greeting.	**25 وكاتبهم بقوله من الملك ديمتريوس الى امة اليهود سلام.**
26. Since you have kept your agreement with us and have continued your friendship with us, and have not sided with our enemies, we have heard of it and rejoiced.	**26 لقد بلغنا انكم محافظون على عهودكم لنا، ثابتون في مودتنا، ولم تتقربوا الى اعدائنا فسرنا ذلك.**

27. And now continue still to keep faith with us, and we will repay you with good for what you do for us.	**27 فاثبتوا في المحافظة على وفائكم لنا فنحسن ثوابكم على ما تفعلون في حقنا.**
28. We will grant you many immunities and give you gifts.	**28 ونرفع عنكم كثيراً مما لنا عليكم ونصلكم بالعطايا.**
29. And now I free you, and exempt all the Jews from payment of tributes, and salt tax, and crown levies and the thirds of the seed:	**29 والآن فاني اعفيكم وارفع عن جميع اليهود كل جزية ومكس الملح والاكاليل وثلث الزرع.**
30. And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Judah, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and forever:	**30 ونصف اتاء الشجر الذي يحق لي اخذه اعفيكم من هذه الاشياء من اليوم فصاعد في ارض يهوذا وفي المدن الثلاث الملحقة بها من ارض السامرة والجليل من هذا اليوم على طول الزمان.**
31. And let Jerusalem be holy and free, with the borders thereof: and let the tithes, and tributes be for itself.	**31 ولتكن اورشليم مقدسة وحرة هي وتخومها وارفع عنها العشور والضرائب.**
32. I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to guard it.	**32 واتخلى عن القلعة التي بأورشليم واعطيها للكاهن الاعظم يقيم فيها من يختاره من الرجال لحراستها.**
33. And every soul of the Jews that has been carried captive from the land of Judah in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.	**33 وجميع النفوس التي سبيت من اليهود من ارض يهوذا في مملكتي بأسرها أطلقها حرة بلا ثمن وليكن الجميع معفيين من اتاوة المواشي.**
34. And all the feasts, and the Sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom:	**34 ولتكن الاعياد كلها والسبوت ورؤوس الشهور والايام المخصصة والايام الثلاثة التي قبل العيد والايام الثلاثة التي بعد العيد ايام ابراء وعفو لجميع اليهود الذين في مملكتي.**
35. And no man shall have power to do anything against them, or to trouble them, in any matter.	**35 فلا يكون لأحد ان يرافع احداً منهم او يثقل عليه في أي امر كان.**
36. Let Jews be enrolled in the king's forces to the number of thirty thousand men, and let the maintenance be given them that is due to all the forces of the king.	**36 وليكتتب من اليهود في جيوش الملك الى ثلاثين ألف رجل تعطى لهم وظائف كما يحق لسائر جنود الملك.**
37. Let some of them be stationed in the great strongholds of the king, and let some of them be put in positions of trust in the kingdom. Let their officers and leaders be of their own number, and let them live by their own laws, just as the king has commanded in the land of Judah.	**37 فيجعل منهم في حصون الملك العظيمة ويفوض الى البعض منهم النظر في مهام المملكة التي تقتضي الامانة ورؤساؤهم ومدبروهم يكونون من جملتهم ويسلكون بحسب سننهم كما امر الملك لأرض يهوذا.**

38. As for the three districts that have been added to Judea from the country of Samaria, let them be so annexed to Judea that they are considered to be under one ruler and obey no other authority but the high priest.	**38 واما المدن الثلاث الملحقة باليهودية من بلاد السامرة فلتبق ملحقة باليهودية فتكون معها خاضعة لواحد ولا تطيع سلطانا اخر الا سلطان الكاهن الاعظم.**
39. Ptolemais and the land adjoining it I have given as a gift to the sanctuary in Jerusalem, to meet the necessary expenses of the sanctuary.	**39 وقد وهبت بطلمايس وما يتبعها للمقدس الذي بأورشليم لأجل نفقة الاقداس.**
40. I also grant fifteen thousand shekels of silver yearly out of the king's revenues from appropriate places.	**40 وزدت عليها خمسة عشر ألف مثقال فضة كل سنة من دخل الملك من الاماكن التي تختص به.**
41. And all the additional funds, which the government officials have not paid as they did in the first years, they shall give from now on for the service of the temple.	**41 وكل ما بقي مما لم يدفعه وكلاء المال عن السنين السالفة يؤدونه من الان لأعمال البيت.**
42. Moreover, the five thousand shekels of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.	**42 وما عدا ذلك فخمسة الاف مثقال الفضة التي كانت تؤخذ من دخل المقدس في كل سنة تترك رزقا للكهنة القائمين بالخدمة.**
43. And whoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.	**43 واي من لاذ بالمقدس في اورشليم في جميع حدوده وللملك عليه مال او اي حق كان فليعف وليبق له كل ما ملك في مملكتي.**
44. For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:	**44 ونفقة البناء واعمال الترميم في المقادس تعطى من حساب الملك.**
45. For the rebuilding of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.	**45 وبناء اسوار اورشليم وتحصينها على محيطها وبناء الاسوار في سائر اليهودية تعطى نفقته من حساب الملك.**
46. When Jonathan and the people heard these words, they did not believe or accept them, because they remembered the great wrongs, which Demetrius had done in Israel and how he had greatly oppressed them.	**46 فلما سمع يوناثان والشعب هذا الكلام لم يثقوا به ولا قبلوه لأنهم تذكروا ما انزله ديمتريوس بإسرائيل من الشر العظيم والضغط الشديد.**
47. And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.	**47 فاثروا الاسكندر لأنه بداهم بكلام السلام وبقوا على مناصرته كل الايام.**
48. And king Alexander gathered together a great army, and moved his camp near to Demetrius.	**48 وجمع الاسكندر الملك جيوشا عظيمة نزل تجاه ديمتريوس.**

49. And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.	**49 فانتشب القتال بين الملكين فانهزم جيش ديمتريوس فتعقبه الاسكندر وهجم عليهم**
50. And the battle was hard fought, till the sun went down: and Demetrius was slain that day.	**50 واشتد القتال جدا الى ان غابت الشمس وسقط ديمتريوس في ذلك اليوم.**
51. And Alexander sent ambassadors to Ptolemy king of Egypt, with words to this effect, saying:	**51 ثم بعث الاسكندر رسلاً الى بطلماوس ملك مصر بهذا الكلام قائلاً:**
52. Forasmuch as I am returned into my kingdom and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius and possessed our country,	**52 اذ قد رجعت الى ارض مملكتي وجلست على عرش ابائي واستتب لي السلطان وكسرت ديمتريوس واستوليت على بلادنا.**
53. And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:	**53 اذ الحمت عليه القتال فانكسر امامنا هو وجيشه وجلست على عرش ملكه.**
54. Now, therefore, let us make friendship one with another: and give me now your daughter to wife, and I will be your son in law, and will make gifts to you and to her in keeping with your position.	**54 فهلم الان نوال بعضنا بعضا وهب لي ابنتك زوجة فأصاهرك واهدي اليك هدايا تليق بك.**
55. And king Ptolomy answered, saying: Happy is the day wherein you returned to the land of your fathers, and sat in the throne of their kingdom.	**55 فأجاب بطلماوس الملك قائلاً: ما اسعد اليوم الذي رجعت فيه الى ارض آبائك وجلست على عرش ملكهم.**
56. And now I will do to you as you have written but meet me at Ptolemais, that we may see one another, and I may give her to you as you have said.	**56 وأني صانع ما كتبت الى به فهلم الى بطلمايس فنتواجه وأصاهرك كما قلت.**
57. So Ptolemy went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais, in the hundred and sixty-second year.	**57 وخرج بطلماوس من مصر هو وكليوباترة ابنته ودخلا بطلمايس في السنة المئة والثانية والستين.**
58. And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.	**58 فلاقاه الاسكندر الملك فأعطاه كليوباترة ابنته واقام عرسها في بطلمايس على عادة الملوك باحتفال عظيم.**
59. And king Alexander wrote to Jonathan, that he should come and meet him.	**59 وكتب الاسكندر الملك الى يوناثان ان يقدم لملاقاته.**
60. And he went honorably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favor in their sight.	**60 فانطلق الى بطلمايس في موكب مجيد ولقى الملكين وأهدى لهما ولأصحابهما فضة وذهبا وهدايا كثيرة فنال حظوة لديهما.**
61. And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.	**61 واجتمع عليه رجال مفسدون من اسرائيل رجال منافقون ووشوا به فلم يصغ الملك إليهم.**

62. And he commanded that Jonathan's garments should he taken off, and that he should be clothed with purple: and they did so. And the king made him sit by him.	**62 وأمر الملك ان ينزعوا ثياب يوناثان ويلبسوه ارجواناً ففعلوا واجلسه الملك بجانبه.**
63. And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.	**63 وقال لعظمائه اخرجوا معه الى وسط المدينة ونادوا ان لا يتعرض له أحد في امر من الامور ولا يسوءه بشيء من المكروه.**
64. So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.	**64 فلما رأى الذين وشوا به ما هو فيه من المجد وكيف نودي له والبس الارجون هربوا جميعهم.**
65. And the king magnified him, and enrolled him among his chief friends, and made him governor, and partaker of his dominion.	**65 واعزه الملك وجعله من اصدقائه الخواص واقامه قائدا وشريكا في الملك.**
66. And Jonathan returned into Jerusalem with peace and joy.	**66 فعاد يوناثان الى اورشليم سالما مسروراً.**
67. In the year one hundred and sixty-five, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.	**67 وفي السنة المئة والخامسة والستين جاء ديمتريوس بن ديمتريوس الى ارض آبائه.**
68. And king Alexander heard of it, and was much troubled, and returned to Antioch.	**68 فسمع بذلك الاسكندر الملك فاغتم جدا ورجع الى انطاكية.**
69. And king Demetrius made Apollonius his general, who was governor of Coelesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,	**69 وفوض ديمتريوس قيادة الجيش الى ابلونيوس والى بقاع سورية فحشد جيشا عظيما ونزل بيمنيا وراسل يوناثان الكاهن الاعظم قائلاً:**
70. Saying: You are the only one to rise up against us, and I have become a laughingstock and reproach because of you. Why do you assume authority against us in the hill country?	**70 انه ليس لنا من مقاوم الا انت وبسببك قد اصبحت عرضة للسخرية والتعيير فعلام انت تناهضنا في الجبال.**
71. Now, therefore, if you trust in your forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.	**71 فالان ان كنت واثقاً بجيوشك فانزل الينا في السهل فنتبارز هناك فان معي قوة الامصار.**
72. Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for your fathers have twice been put to flight in their own land:	**72 سل واعلم من انا ومن الذين يؤازرونني فانه يقال انكم لا تستطيعون الثبات امامنا لان ابائك قد انكسروا في ارضهم مرتين.**
73. And now how will you be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?	**73 فلست تطيق الثبات امام الفرسان وجيش في كثرة جيشي في سهل لا حجر فيه ولا حصاة ولا ملجا تهربون اليه.**
74. Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and	**74 فلما سمع يوناثان كلام ابلونيوس اضطرب غيظاً واختار عشرة الاف رجل وخرج من اورشليم ولحق به سمعان اخوه لمظاهرته.**

Simon, his brother, met him to help him.	
75. And he encamped before Joppa, but the men of the city closed its gates for Apollonius had a garrison in Joppa.	**75 ونزل تجاه يافا فاغلقوا في وجهه ابواب المدينة لأن حرس ابلونيوس كان فيها فحاصرها.**
76. And they that were in the city being afraid, opened the gates to him: so Jonathan took Joppa.	**76 فخاف الذين في المدينة وفتحوا له فاستولى يوناثان على يافا.**
77. And Apollonius heard of it, and he took three thousand horsemen, and a great army.	**77 وسمع ابلونيوس فتقدم في ثلاثة الاف فارس وجيش كثير.**
78. And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.	**78 وسار نحو أشدود كأنه عابر سبيل ثم عطف بغتة الى السهل اذ كان معه كثيرون من الفرسان الذين يعتمد عليهم. فتعقبه يوناثان الى أشدود والتحم القتال بين الفريقين.**
79. And Apollonius left privately in the camp a thousand horsemen behind them.	**79 وكان ابلونيوس قد خلف ألف فارس وراءهم في خفية.**
80. And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.	**80 إلا ان يوناثان كان عالمً ان وراءه كمينا ولم يلبثوا ان احدقوا بجيشه يرمون الشعب بالسهام من الصبح الى المساء.**
81. But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.	**81 اما الشعب فبقي في مواقفه كما امر يوناثان حتى اعيت خيل أولئك.**
82. Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were crushed by him, and fled.	**82 حينئذ برز سمعان بجيشه والحم القتال على الفرقة لان الخيل كانت قد وهنت فكسرهم فهربوا.**
83. And they that were scattered about the plain fled into Azotus, and went into Beth-dagon, their idol's temple, there to save themselves.	**83 وتبددت الخيل في السهل وفروا الى أشدود ودخلوا بيت داجون معبد صنمهم لينجوا بنفوسهم.**
84. But Jonathan burned Azotus and the surrounding towns and plundered them; and the temple of Dagon, and those who had taken refuge in it he burned with fire.	**84 فأحرق يوناثان اشدود والمدن التي حولها وسلب غنائمهم واحرق هيكل داجون والذين انهزموا اليه بالنار.**
85. So they that were slain by the sword, with them that were burned, were almost eight thousand men.	**85 وكان الذين قتلوا بالسيف مع الذين احرقوا ثمانية الاف رجل.**
86. And Jonathan, departed from there and encamped against Askalon: and the men of the city came out to meet him with great honor.	**86 ثم سار يوناثان من هناك ونزل تجاه اشقلون فخرج اهل المدينة للقائه بإجلال عظيم.**
87. And Jonathan returned into Jerusalem with his people, having many spoils.	**87 ورجع يوناثان بمن معه الى اورشليم ومعهم غنائم كثيرة**
88. And it came to pass, when Alexander, the king heard these words, that he honored Jonathan yet	**88 ولما سمع الاسكندر الملك بهذه الحوادث زاد يوناثان مجداً.**

more.	
89. And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Ekron, and all the borders thereof, in possession.	**89 وبعث اليه بعروة من ذهب كما كان يعطى لأنسباء الملوك ووهب له عقرون وتخومها ملكاً.**

First Maccabees 11
مكابيين الأول 11

1. And the king of Egypt gathered together an army, like the sand that lies upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.	1 وجمع ملك مصر جيوشاً كثيرة كالرمل الذي على ساحل البحر وسفناً عديدة وحاول الاستيلاء على مملكة الاسكندر بالمكر والحاقها بمملكته.
2. And he went out into Syria with peaceable words and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.	2 فقدم سورية إلى متظاهراً بالسلم. ففتح له اهل المدن ولاقوه اذ كان الاسكندر الملك قد امر بلقائه لأنه صهره.
3. Now when Ptolemy entered into the cities, he put garrisons of soldiers in every city.	3 وكان بطلماوس عند دخوله المدن يبقي في كل مدينة حرساً من الجند.
4. When he approached Azotus, they showed him the temple of Dagon burned down, and Azotus and its suburbs destroyed, and the corpses lying about, and the charred bodies of those whom Jonathan had burned in the war, for they had piled them in heaps along his route.	4 ولما وصل الى أشدود اروه هيكل داجون المحرق وأشدود وضواحيها المهدومة والجثث المطروحة والذين كان يوناثان قد احرقهم في الحرب وكانوا قد جعلوا روابي المقتولين عند الطريق.
5. And they told the king that Jonathan had done these things, to throw blame on him; but the king kept silent.	5 وحدثوا الملك بما فعل يوناثان ليغضبوه عليه، فسكت الملك.
6. And Jonathan came to meet the king at Joppa with glory, and they saluted one another, and they lodged there.	6 ولاقى يوناثان الملك في يافا بإجلال وسلم بعضهما على بعض وناما هناك.
7. And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.	7 ثم شيع يوناثان الملك الى النهر الذي يقال له الوتارس ورجع الى اورشليم.
8. And king Ptolemy got the dominion of the cities by the seaside, even to Seleucia, and he devised evil designs against Alexander.	8 فاستحوذ الملك بطلماوس على مدن الساحل الى سلوكية الساحلية وكان مضمراً للإسكندر السوء.
9. And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give you my daughter whom Alexander has, and you shall reign in the kingdom of your father.	9 ثم انفذ رسلاً الى ديمتريوس الملك قائلاً: هلم فنعقد عقدا بيني وبينك واهب لك ابنتي التي عند الاسكندر وتملك ملك ابيك.
10. For I repent that I have given him my daughter: for he has sought to kill me.	10 فإني قد ندمت على اعطائي ابنتي له لأنه أراد قتلي.
11. And he slandered him, because he coveted his kingdom,	11 وتجنى عليه طمعاً في ملكه.

12. And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.	**12 ثم استرد ابنته واعطاها لديمتريوس وتغير على الاسكندر وظهرت عداوتهما.**
13. And Ptolemy entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.	**13 ثم ان بطلماوس دخل انطاكية ووضع على رأسه تاجين تاج اسيا وتاج مصر.**
14. Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.	**14 وكان الاسكندر الملك اذ ذاك في كيليكية لان اهل تلك البلاد كانوا قد تمردوا.**
15. And when Alexander heard of it, he came against him in battle. Ptolemy marched out and met him with a strong force, and put him to flight.	**15 فلما سمع الاسكندر قدم لمقاتلته فاخرج بطلماوس جيشه ولاقاه بعسكر شديد فكسره.**
16. So Alexander fled into Arabia to find protection there. And king Ptolemy was exalted.	**16 فهرب الاسكندر الى ديار العرب مستجيراً بهم. وعظم أمر بطلماوس الملك.**
17. And Zabdiel the Arabian cut off Alexander's head, and sent it to Ptolemy.	**17 فقطع زبديئيل العربي رأس الاسكندر وبعث به الى بطلماوس.**
18. But King Ptolemy died three days later, and his troops in the strongholds were killed by the inhabitants of the strongholds.	**18 وفي اليوم الثالث مات بطلماوس الملك فاهلك رجال الجند الحراس الذين في الحصون.**
19. So Demetrius reigned in the one hundred and sixty-seventh year.	**19 وملك ديمتريوس في السنة المئة والسابعة والستين.**
20. In those days Jonathan assembled the men of Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.	**20 في تلك الايام جمع يوناثان رجال اليهودية لفتح القلعة التي باورشليم ونصب عليها مجانيق كثيرة.**
21. Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.	**21 فانطلق قوم من مبغضي أمتهم من الرجال المنافقين الى الملك وأخبروه بان يوناثان يحاصر القلعة.**
22. And when he heard it, he was angry: and immediately came to Ptolemais, and wrote to Jonathan that he should not besiege the castle, but should come to him in haste, and speak to him.	**22 فلما سمع استشاط غضباً وسار من ساعته قاصدا بطلمايس وكتب الى يوناثان ان يكف عن محاصرة القلعة وان يبادر الى ملاقاته في بطلمايس للمواجهة.**
23. When Jonathan heard this, he gave orders to continue the siege; and he chose some of the elders of Israel and some of the priests, and put himself in danger.	**23 فلما بلغ ذلك يوناثان أمر بان يستمروا على الحصار واختار بعضاً من شيوخ اسرائيل والكهنة وخاطر بنفسه.**
24. And he took gold, and silver, and clothing, and many other presents, and went to the king to Ptolemais and he found favor in his sight.	**24 واخذ من الفضة والذهب والحلل وسائر الهدايا شيئاً كثيراً وانطلق الى الملك في بطلمايس فنال حظوة لديه.**
25. And certain wicked men of his nation made complaints against him.	**25 ووشى به قوم من الامة من اهل النفاق.**

26. But the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.	**26 الا ان الملك عامله كما كان اسلافه يعاملونه وعظمه لدى اصحابه جميعاً.**
27. And he confirmed him in the high priesthood and all the honors he had before, and he made him as one of his chief friends.	**27 وأقره في الكهنوت الاعظم وفي كل ما كان له من الاختصاصات وجعله من اول أصدقائه.**
28. Then Jonathan asked the king to free Judea and the three districts of Samaria from tribute, and promised him three hundred talents.	**28 وسأل يوناثان الملك ان يعفي اليهودية والمدن الثلاث وارض السامرة من كل جزية ووعده بثلاث مئة قنطار.**
29. And the king consented: and he wrote letters to Jonathan of all these things, to this effect.	**29 فارتضى الملك وكتب ليوناثان كتباً في ذلك كله وهذه صورتها.**
30. King Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.	**30 من ديمتريوس الملك الى يوناثان اخيه وامة اليهود سلام.**
31. We send you here a copy of the letter, which we have written to Lasthenes, our kinsman, concerning you, that you might know it.	**31 نسخة الكتاب الذي كتبناه في حقكم الى لسطانيس قريبنا، كتبنا بها اليكم لتقفوا على مضمونها.**
32. King Demetrius to Lasthenes, his father, greetings.	**32 من ديمتريوس الملك الى لسطانيس ابيه، سلام.**
33. We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will, which they bear towards us.	**33 لقد رأينا ان نحسن الى امة اليهود اوليائنا المحافظين على ما يحق لنا وفاء بما سبق من برهم لنا.**
34. We have confirmed as their possession both the territory of Judea and the three districts of Aphairema and Lydda and Rathamin; the latter, with all the region bordering them, were added to Judea from Samaria. To all those who offer sacrifice in Jerusalem, we have granted release from the royal taxes which the king formerly received from them each year, from the crops of the land and the fruit of the trees.	**34 فجعلنا لهم تخوم اليهودية والمدن الثلاث وهي افيرمة ولدة والرامتائيم التي الحقت باليهودية من ارض السامرة وجميع توابعها فتكون لجميع الذين يذبحون في اورشليم بدل الضرائب الملكية التي كان الملك يستخرجها منهم قبلاً في كل سنة من اتاء الارض وثمر الأشجار.**
35. And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.	**35 وسائر ما يحق لنا من العشور والوضائع ووهاد الملح والاكاليل.**
36. We give all to them, and nothing hereof shall be revoked from this time forth and forever.	**36 هذا كله قد أنعمنا عليهم به تبرعا ومن الان لا يلغى شيء من هذا الانعام ما طال الزمان.**
37. Now, therefore, see that you make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.	**37 فالان اكتبوا نسخة من هذا الرسم ولتسلم الى يوناثان ولتوضع في الجبل المقدس في موضع مشهود.**

38. And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.	**38 ورأى ديمتريوس الملك ان الارض قد اطمأنت لديه لا ينازعه منازع فسرح جميع جيوشه كل واحد الى موضعه ما خلا الجنود الغرباء الذين جاء بهم من جزائر الأمم، فمقته جيوش ابائه كلهم.**
39. Now there was one Trypho who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Imalkue, the Arabian, who brought up Antiochus, the son of Alexander:	**39 وكان تريفون من احزاب الاسكندر قبلاً، فلما رأى ان الجيوش جميعها تتذمر على ديمتريوس انطلق الى ايملكوئيل العربي وكان يربي انطيوكس بن الاسكندر.**
40. And insistently urged him to hand Antiochus over to him, to become king in place of his father. He also reported what Demetrius had done and told of the hatred, which the troops of Demetrius had for him; and he stayed there many days.	**40 فالح عليه ان يسلمه اليه لكي يملك مكان ابيه وأخبره بما فعل ديمتريوس وبما له في الجيوش من العداوة ومكث هناك اياما كثيرة.**
41. And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strongholds: because they fought against Israel.	**41 وأرسل يوناثان الى ديمتريوس الملك ان يخرج الجنود الذين في القلعة من اورشليم والذين في الحصون لأنهم كانوا يحاربون إسرائيل.**
42. And Demetrius sent to Jonathan, saying: I will not only do this for you, and for your people, but I will greatly honor you, and your nation, when opportunity shall serve.	**42 فأرسل ديمتريوس الى يوناثان قائلاً: سأفعل ذلك لك ولامتك بل سأعظمك انت وأمتك تعظيما متى وافقتني فرصة.**
43. Now, therefore, you shall do well if you send me men to help me: for all my army is gone from me.	**43 والان فإنك تحسن الصنيع إذا ارسلت الى رجالاً يكونون في نجدتي فاني قد خذلتني جيوشي كلها.**
44. And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.	**44 فوجه يوناثان ثلاث الاف رجل اشداء البأس الى انطاكية فوافوا الملك ففرح الملك بقدومهم.**
45. And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.	**45 واجتمع اهل المدينة في وسط المدينة وكانوا مئة وعشرين ألف رجل يحاولون قتل الملك.**
46. And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.	**46 فهرب الملك الى داره فاستولى اهل المدينة على طرق المدينة وشرعوا في القتال.**
47. And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city. And they slew in that day a hundred thousand men.	**47 فدعا الملك اليهود لنجدته فاجتمعوا اليه كلهم ثم تفرقوا بجملتهم في المدينة فقتلوا في المدينة في ذلك اليوم مئة ألف رجل.**
48. And they set fire to the city, and got many spoils that day, and delivered the king.	**48 واحرقوا المدينة واخذوا غنائم كثيرة في ذلك اليوم وخلصوا الملك.**

49. And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying:	**49 فلما رأى اهل المدينة ان اليهود قد استولوا على المدينة يفعلون ما شاءوا انخلعت قلوبهم وصرخوا الى الملك متضرعين وقالوا:**
50. Grant us peace, and let the Jews cease from assaulting us, and the city.	**50 عاقدنا وليكف اليهود عن الايقاع بنا وبالمدينة.**
51. And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.	**51 فألقوا السلاح وعقدوا المصالحة فعظم امر اليهود عند الملك وعند جميع اهل مملكته ثم رجعوا الى اورشليم بغنائم كثيرة.**
52. So king Demetrius sat on the throne of his kingdom: and the land was quiet before him.	**52 وجلس ديمتريوس الملك على عرش ملكه وهدأت الارض امامه.**
53. But he broke his word about all that he had promised; and he became estranged from Jonathan and did not repay the favors, which Jonathan had done him, but oppressed him greatly.	**53 فاخلف في جميع ما وعد وتغير على يوناثان وكافاه بخلاف ما صنع اليه من المعروف وضيق عليه جداً.**
54. And after this Trypho returned, and with him Antiochus, the young boy, who was made king, and put on the crown.	**54 وبعد ذلك رجع تريفون ومعه انطيوكس وهو غلام صغير فملك انطيوكس ولبس التاج.**
55. And there assembled unto him all the troops, which Demetrius had sent away, and they fought against Demetrius who turned his back and fled.	**55 فاجتمع اليه جميع الجيوش التي سرحها ديمتريوس وقاتلوا ديمتريوس ففر منهم منهزماً.**
56. And Trypho captured the elephants and gained control of Antioch.	**56 فاستولى تريفون على الفيلة ثم فتح انطاكية.**
57. Then the young Antiochus wrote to Jonathan, saying, “I confirm you in the high priesthood and set you over the four districts and make you one of the friends of the king.”	**57 وكتب انطيوكس الصغير الى يوناثان قائلاً: أنى اقرك في الكهنوت الاعظم واقيمك على المدن الاربع واتخذك من اصدقاء الملك.**
58. And he sent him gold plate and a table service, and granted him the right to drink from gold cups and dress in purple and wear a gold buckle.	**58 وأرسل اليه انية من الذهب لخدمته واباح له ان يشرب في الذهب ويلبس الارجوان بعروة الذهب.**
59. And he made Simon his brother governor from the Ladder of Tyre to the borders of Egypt.	**59 واقام سمعان اخاه قائدا من عقبة صور الى حدود مصر.**
60. Then Jonathan set forth and traveled beyond the river and among the cities, and all the army of Syria gathered to him as allies. When he came to Askalon, the people of the city met him and paid him honor.	**60 وخرج يوناثان وطاف في عبر النهر وفي المدن فاجتمعت لمظاهرته جميع جيوش سورية وجاء إلى اشقلون فلاقاه اهل المدينة باحتفال.**
61. From there he departed to Gaza, but the men of Gaza shut him out. So he besieged it and burned its suburbs with fire and plundered them.	**61 وانصرف من هناك الى غزة فاغلق اهل غزة الابواب في وجهه فحاصرها واحرق ضواحيها بالنار ونهبها.**

62. Then the people of Gaza pleaded with Jonathan, and he made peace with them, and took the sons of their rulers as hostages and sent them to Jerusalem. And he passed through the country as far as Damascus.	**62 فسأل اهل غزة يوناثان الامان فعاقدهم واخذ ابناء رؤسائهم رهائن وارسلهم الى اورشليم ثم جال في البلاد الى دمشق.**
63. Then Jonathan heard that the officers of Demetrius had come to Kadesh in Galilee with a large army, intending to remove him from office.	**63 وسمع يوناثان ان قواد ديمتريوس قد بلغوا الى قادش الجليل في جيش كثيف يريدون ان يعزلوه عن الولاية.**
64. He went to meet them, but left his brother Simon in the country.	**64 فزحف لملاقاتهم وخلف سمعان اخاه في البلاد.**
65. Simon encamped before Beth-zur and fought against it for many days and hemmed it in.	**65 فحاصر سمعان بيت صور وحاربها اياما كثيرة واحاط بها.**
66. Then they asked him to grant them terms of peace, and he did so. He removed them from there, took possession of the city, and set a garrison over it.	**66 فسألوه المعاقدة فعاقدهم واخرجهم من هناك وفتح المدينة واقام فيها حرساً.**
67. Jonathan and his army encamped by the waters of Gennesaret. Early in the morning, they marched to the plain of Hazor.	**67 واما يوناثان وجيشه فنزلوا على ماء جناسر وقبل الفجر زحفوا الى سهل حاصور.**
68. And behold, the army of the foreigners met him in the plain; they had set an ambush against him in the mountains, but they themselves met him face to face.	**68 فاذا بجيش الاجانب يلاقيهم في السهل وقد اقاموا عليهم كميناً في الجبال فبينما هم يتقدمون تجاههم.**
69. Then the men in ambush emerged from their places and joined battle.	**69 ثار الكمين من مواضعهم والحموا القتال.**
70. All the men with Jonathan fled; not one of them was left except Mattathias the son of Absalom and Judas the son of Chalphi, commanders of the forces of the army.	**70 ففر رجال يوناثان جميعاً ولم يبق منهم أحد الا متثيا ابن ابشالوم ويهوذا بن حلفي قائدا الجيوش.**
71. Jonathan rent his garments and put dust on his head, and prayed.	**71 فمزق يوناثان ثيابه وحثا التراب على رأسه وصلى.**
72. Then he turned back to the battle against the enemy and routed them, and they fled.	**72 ثم عاد إليهم يقاتلهم فانهزموا وهربوا.**
73. When his men who were fleeing saw this, they returned to him and joined him in the pursuit as far as Kadesh, to their camp, and there they encamped.	**73 ولما رأى ذلك الذين هربوا من رجاله رجعوا وتعقبوا العدو معه الى قادش الى معسكرهم ونزلوا هناك.**
74. As many as three thousand of the foreigners fell that day. And Jonathan returned to Jerusalem.	**74 فسقط من الاجانب في ذلك اليوم ثلاثة ألف رجل ورجع يوناثان الى اورشليم.**

First Maccabees 12
مكابيين الأول 12

1. Now when Jonathan saw that the time was favorable for him, he chose men, and sent them to Rome to confirm and to renew the friendship with them:	1 ورأى يوناثان ان له فرصة ملائمة فاختار رجالاً وسيرهم الى رومية ليقروا الموالاة بينهم ويجددوها.
2. He also sent letters to the same effect to the Spartans and to other places.	2 وأرسل معهم الى اسبرطة واماكن اخرى كتباً في هذا المعنى.
3. So they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the friendship and alliance, as it was before.	3 فانطلقوا الى رومية ودخلوا الشورى وقالوا اننا مرسلون من قبل يوناثان الكاهن الاعظم وامة اليهود لنجدد ما بينكم وبينهم من الموالاة والمناصرة كما كان من قبل.
4. And the Romans gave them letters to the people in every place, asking them to provide for the envoys safe conduct to the land of Judah.	4 فأعطى الرومان رسائل للعمال في الاقاليم حتى يشيعوهم إلى أرض يهوذا بسلام.
5. And this is a copy of the letters which Jonathan wrote to the Spartans:	5 وهذه نسخة الكتب التي كتبها يوناثان الى اهل اسبرطة.
6. Jonathan, the high priest, and the elders of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.	6 من يوناثان الكاهن الاعظم وشيوخ الامة ومن الكهنة وسائر شعب اليهود الى اهل اسبرطة اخوتهم سلام.
7. There were letters sent long ago to Onias the high priest, from Arius, who reigned then among you to signify that you are our brethren, as the copy here underwritten shows.	7 ان اريوس المالك فيكم كان قديماً قد انفذ كتباً الى اونيا الكاهن الاعظم يشهد انكم اخوتنا على ما هو في نسختها.
8. And Onias received the ambassador with honor and received the letters, wherein there was mention made of the alliance and friendship.	8 فتلقى اونيا الرسول بإكرام واخذ الكتب المصرح فيها بالمناصرة والموالاة.
9. Therefore, though we have no need of these things, since we have as encouragement the holy books which are in our hands,	9 فنحن وان لم تكن بنا حاجة الى ذلك بما لنا من التعزية في الاسفار المقدسة التي في أيدينا.
10. We have undertaken to send to renew our brotherhood and friendship with you, so that we may not become estranged from you, for considerable time has passed since you sent your letter to us.	10 قد آثرنا مراسلتكم لنجدد الاخاء والموالاة لئلا نعد من الاجانب عندكم اذ قد مضى على مكاتبتكم لنا زمان مديد.
11. We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren.	11 وإننا في كل حين في الاعياد وسائر الايام المفروضة لا نزال نذكركم في الذبائح التي نقدمها وفي الصلوات كما ينبغي ويليقان بذكر الاخوة.

12. And we rejoice at your glory.	**12 ويسرنا ما أنتم عليه من الاعتزاز.**
13. But we have had many troubles and wars on every side; and the kings that are round about us have fought against us.	**13 اما نحن فقد احاطت بنا مضايقات كثيرة وحروب عديدة وقاتلنا الملوك الذين من حولنا.**
14. But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.	**14 لكنا كرهنا ان نثقل عليكم وعلى سائر مناصرينا واوليائنا في تلك الحروب.**
15. For we have had help from heaven, and we have been delivered, and our enemies were humbled.	**15 فان لنا من السماء مددا يمدنا وقد تخلصنا من اعدائنا واذللناهم.**
16. We have chosen, therefore, Numenius the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former friendship and alliance.	**16 والان فقد اخترنا نومانيوس بن انطيوكس وانتيباتير بن ياسون وارسلناهما الى الرومانيين لنجدد ما كان بيننا قبلا من الموالاة والمناصرة.**
17. And we have commanded them to go also to you, and salute you, and to deliver you our letters, concerning the renewing of our brotherhood.	**17 وامرناهما بان يقدما اليكم ويقرئاكم السلام ويسلما اليكم الكتب من قبلنا في تجديد اخائنا.**
18. And now you shall do well to give us an answer hereto.	**18 ولكم جميل الصنع ان اجبتمونا الى ذلك.**
19. And this is the copy of the letter which he had sent to Onias:	**19 وهذه نسخة الكتب التي ارسلها الى اونيا.**
20. Arius, king of the Spartans, to Onias, the high priest, greeting.	**20 من اريوس ملك الاسبرطيين الى اونيا الكاهن الاعظم سلام.**
21. It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the family of Abraham.	**21 وبعد فقد وجد في بعض الكتب ان الاسبرطيين واليهود اخوة من نسل ابراهيم.**
22. And now since this has come to our knowledge, you do well to write to us of your prosperity.	**22 واذ قد علمنا ذلك فلكم جميل الصنع ان راسلتمونا فيما أنتم عليه من السلام.**
23. And we also have written back to you, that our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.	**23 والان فان جوابنا اليكم ان مواشيكم واملاككم هي لنا وان ما لنا هو لكم. هذا ما اوصينا بان تبلغوه.**
24. Now Jonathan heard that the generals of Demetrius had returned with a greater army than before to fight against him.	**24 وبلغ يوناثان ان قواد ديمتريوس قد عادوا لمحاربته بجيش يزيد على جيشه الاول.**
25. So he marched away from Jerusalem, and met them in the land of Hamath: for he gave them no time to enter into his country.	**25 فخرج من اورشليم ووافاهم في ارض حماة ولم يمهلهم ان يطأوا ارضه.**
26. And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.	**26 ثم أرسل جواسيس الى محلتهم فرجعوا وأخبروه انهم مزمعون ان يهجموا عليهم في الليل.**

27. And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.	**27 فلما غربت الشمس امر يوناثان الذين معه بان يسهروا تحت السلاح الليل كله استعداداً للقتال وفرق الحرس حول المحلة.**
28. And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.	**28 وسمع العدو بان يوناثان والذين معه متأهبون للقتال فدخل قلوبهم الرعب والرعدة فأضرموا النيران في محلتهم وهربوا.**
29. But Jonathan, and they that were with him, knew it not till the morning: for they saw the fires burning.	**29 الا ان يوناثان والذين معه لم يعلموا بما كان الا عند الصبح لأنهم كانوا يرون ضوء النيران.**
30. And Jonathan pursued them, but did not overtake them: for they had passed the river Eleutherus.	**30 فتعقبهم يوناثان فلم يدركهم لأنهم كانوا قد قطعوا نهر الوطارس.**
31. And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.	**31 فارتد يوناثان الى العرب المسمين بالزبديين وضربهم وسلب غنائمهم.**
32. And he went forward, and came to Damascus, and passed through all that country.	**32 ثم ارتحل واتى دمشق وجال في البلاد كلها.**
33. Simon also went forth, and came as far as Askalon, and the neighboring fortresses, and he turned aside to Joppa, and took possession of it,	**33 واما سمعان فخرج وبلغ الى اشقلون والحصون التي بالقرب منها ثم ارتد الى يافا واستحوذ عليها.**
34. For he had heard that they were ready to hand over the stronghold to the men whom Demetrius had sent. And he put a garrison there to guard it.	**34 لأنه سمع انهم يريدون ان يسلموا الحصن الى احزاب ديمتريوس. واقام هناك حرساً يحافظون على المدينة.**
35. When Jonathan returned, he convened the elders of the people and planned with them to build strongholds in Judea,	**35 ثم رجع يوناثان وجمع شيوخ الشعب واتفق معهم ان يبني حصوناً في اليهودية.**
36. And to build the walls of Jerusalem still higher, and to erect a high barrier between the castle and the city to separate it from the city, in order to isolate it so that its garrison could neither buy nor sell.	**36 ويرفع اسوار اورشليم ويشيد حائطاً عالياً بين القلعة والمدينة ليفصلها عن المدينة وتبقى منفردة حتى لا يشترون ولا يبيعون.**
37. So they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphenatha:	**37 فاتفقوا على ان يبنوا المدينة وتقدم إليهم ان يبنوا سور الوادي شرقاً ورمموا السور المسمى كافيناطا.**
38. And Simon built Adida in Shephelah, fortified it, and set up gates and bars.	**38 وابتنى سمعان حاديد في السهل وحصنها بالأبواب والمزاليج.**
39. Now when Trypho had conceived a design to make himself king of Asia and to take the crown, and to stretch out his hand against king Antiochus:	**39 وحاول تريفون ان يملك على اسيا ويلبس التاج ويلقي يده على انطيوكس الملك.**

40. Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Beth-shan.	**40 لكنه خشي من يوناثان ان يمنعه ويحاربه فطلب سبيلا لان يقبض على يوناثان ويهلكه فسار واتى الى بيت شان.**
41. And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Beth-shan.	**41 فخرج يوناثان لملاقاته في اربعين ألف رجل منتخبين للقتال واتى الى بيت شان.**
42. Now when Trypho saw that Jonathan came with a great army, he did not dare not stretch forth his hand against him.	**42 فلما رأى تريفون ان يوناثان قد اقبل في جيش كثيف لم يجسر ان يمد يده اليه.**
43. But received him with honor, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.	**43 فتلقاه بإكرام واوصى به جميع اصحابه وأهدى اليه هدايا وامر جيوشه بان يطيعوه طاعتهم لنفسه.**
44. And he said to Jonathan: Why have you troubled all the people, whereas we have no war?	**44 وقال ليوناثان لم ثقلت على هؤلاء الشعب كلهم وليس بيننا حرب.**
45. Now, therefore, send them back to their own houses: and you choose a few men that may be with you, and come with me to Ptolemais, and I will deliver it to you, and the rest of the strongholds, and the army, and all that have any charge, and I will return and go away. For this is the cause of my coming.	**45 أطلقهم الى بيوتهم وانتخب لك نفرا قليلا يكونون معك وهلم معي الى بطلمايس فاسلمها اليك هي وسائر الحصون ومن بقي من الجيوش وجميع المقلدين على الامور ثم انصرف راجعاً فاني لهذا جئت.**
46. And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Judah.	**46 فصدقه وفعل كما قال وأطلق الجيوش فانصرفوا الى ارض يهوذا.**
47. But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.	**47 واستبقى لنفسه ثلاثة الاف رجل ترك الفين منهم في الجليل وصحبه ألف.**
48. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.	**48 فلما دخل يوناثان بطلمايس اغلق اهل بطلمايس الابواب وقبضوا عليه وقتلوا جميع الذين دخلوا معه بالسيف.**
49. Then Trypho sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan's soldiers.	**49 وأرسل تريفون جيشاً وفرساناً الى الجليل والصحراء الواسعة لإهلاك جميع رجال يوناثان.**
50. But they realized that Jonathan had been seized and had perished along with his men, and they encouraged one another and kept marching in close formation, ready for battle.	**50 لكنهم لما علموا ان يوناثان والذين معه قد قبض عليهم وهلكوا، شجعوا أنفسهم وتقدموا وهم متضامنون متأهبون للقتال.**
51. Then they that had come after them, seeing that they stood for their lives, returned back.	**51 واذ رأى طالبوهم انهم مستبسلون، رجعوا عنهم.**

52. So they all reached the land of Judah safely, and they mourned for Jonathan and his companions and were in great fear; and all Israel mourned deeply.	**52 فوفدوا جميعهم بالسلام الى ارض يهوذا وناحوا على يوناثان والذين معه واشتد خوفهم وكانت عند جميع اسرائيل مناحة عظيمة.**
53. And all the nations round about them tried to destroy them, for they said:	**53 وطلب كل الامم الذين حولهم ان يدمروهم لأنهم قالوا:**
54. They have no leader or helper. Now therefore let us make war on them and blot out the memory of them from among men.	**54 انهم لا رئيس لهم ولا ناصر فلنقاتلهم ولنمح ذكرهم من البشر.**

First Maccabees 13
مكابيين الأول 13

1. Simon heard that Trypho had assembled a large army to invade the land of Judah and destroy it.	1 وبلغ سمعان ان تريفون قد جمع جيشا عظيما ليغير على ارض يهوذا ويدمرها.
2. And he saw that the people were trembling and fearful. So he went up to Jerusalem, and assembled the people.	2 ورأى ان شعبه قد داخله الرعب والرعدة فصعد الى اورشليم وجمع الشعب.
3. And exhorted them, saying: You know what great battles I and my brothers, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:	3 وشجعهم وقال لهم قد علمتم ما فعلت انا واخوتي واهل بيت ابي من اجل السنن والاقداس وما لقينا من الحروب والشدائد.
4. By reason of this, all my brothers have lost their lives for Israel’s sake, and I am left alone.	4 وقد كان في ذلك هلاك اخوتي جميعاً لأجل اسرائيل وبقيت انا وحدي.
5. And now far be it from me to spare my life in any time of trouble: for I am not better than my brothers.	5 والان فحاش لي ان أضن بنفسي في كل موقع ضيق فاني لست خيرا من اخوتي.
6. I will avenge then my nation and the sanctuary, and our children, and wives: for all the nations are gathered together to destroy us out of mere hatred.	6 بل انتقم لأمتي وللأقداس ولنسائنا واولادنا لان الامم باسرها قد اجتمعت لتدميرنا بغضاً.
7. And the spirit of the people was enkindled as soon as they heard these words:	7 فلما سمع الشعب هذا الكلام ثارت نفوسهم.
8. And they answered with a loud voice, saying: You are our leader in the place of Judas, and Jonathan, your brother:	8 واجابوا بصوت عظيم قائلين: انت قائد لنا مكان يهوذا ويوناثان اخيك.
9. Fight our battles, and we will do whatever you shall say to us.	9 فحارب حربنا ومهما قلت لنا فإننا نفعله.
10. So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.	10 فحشد جميع رجال القتال وجد في اتمام اسوار اورشليم وحصنها مما حولها.
11. He sent Jonathan the son of Absalom to Joppa, and with him a considerable army; he drove out its occupants and remained there.	11 ثم وجه يوناثان بن ابشالوم الى يافا في عدد واف من الجيش فطرد الذين كانوا فيها واقام هناك.
12. And Trypho departed from Ptolemais with a great army, to invade the land of Judah, and Jonathan was with him in custody.	12 وزحف تريفون من بطلمايس في جيش عظيم قاصداً ارض يهوذا ومعه يوناثان تحت الحفظ.
13. And Simon encamped in Adida, facing the plain.	13 وكان سمعان حالاً بحاديد قبالة السهل.
14. And when Trypho understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent	14 وعلم تريفون ان سمعان قد قام في موضع يوناثان اخيه وانه مزمع ان يلحم الحرب معه فانفذ اليه رسلاً.

messengers to him,	
15. Saying: We have detained your brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.	**15 يقول: اننا انما قبضنا على يوناثان اخيك لمال كان عليه للملك فيما باشره من الامور.**
16. But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.	**16 فالان أرسل مئة قنطار فضة وابنيه رهينة لئلا يغدر بنا إذا أطلقناه وحينئذ نطلقه.**
17. Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:	**17 وعلم سمعان انهم انما يكلمونه بمكر الا انه أرسل المال والولدين مخافة ان يجلب على نفسه عداوة عظيمة من قبل الشعب ويقولوا:**
18. Because Simon did not send him the money and the sons, he perished.	**18 لسبب انه لم يرسل اليه المال والولدين هلك.**
19. So he sent the sons and the hundred talents, but Trypho broke his word and did not release Jonathan.	**19 فوجه الولدين ومئة القنطار الا ان تريفون اخلف ولم يطلق يوناثان.**
20. After this Trypho came to invade the country and destroy it, and he circled around by the way to Adora. But Simon and his army kept marching along opposite him to every place he went.	**20 وجاء تريفون بعد ذلك ليغير على البلاد ويدمرها ودار في الطريق الى ادورا وكان سمعان وجيشه يقاومونه حيثما تقدم.**
21. Now the men in the castle kept sending envoys to Trypho urging him to come to them by way of the wilderness and to send them food.	**21 وانفذ الذين في القلعة رسلاً الى تريفون يلحون عليه ان يأتيهم في طريق البرية وينفذ إليهم طعام.**
22. So Trypho got all his cavalry ready to go, but that night a very heavy snow fell, and he did not go because of the snow. He marched off and went into the land of Gilead.	**22 فجهز تريفون جميع فرسانه للمسير في ذلك الليل لكن اذ تكاثر الثلج جداً، منعهم الثلج من المسير فارتحل واتى الى ارض جلعاد.**
23. When he approached Baskama, he killed Jonathan, and he was buried there.	**23 ولما قارب بسكاما، قتل يوناثان ودفنوه هناك.**
24. Then Trypho turned back, and departed to his own land.	**24 ثم رجع تريفون وانصرف الى ارضه.**
25. And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.	**25 فأرسل سمعان واخذ عظام يوناثان اخيه ودفنها في مودين مدينة ابائه.**
26. And all Israel bewailed him with great lamentation: and they mourned for him many days.	**26 وناح عليه كل اسرائيل نوحا عظيما وندبوه اياما كثيرة.**
27. And Simon built a monument over the tomb of his father and his brothers; he made it high that it might be seen, with polished stone at the front and back.	**27 وشيد سمعان على قبر ابيه واخوته بناء عالياً منظوراً بحجارة نحتت من وراء ومن امام.**

28. He also erected seven pyramids, opposite one another, for his father and mother and four brothers.	**28 ونصب على القبور سبعة اهرام واحدا بإزاء واحد لأبيه وأمه واخوته الاربعة.**
29. And for the pyramids, he devised an elaborate setting, erecting about them great columns, and upon the columns, he put suits of armor for a permanent memorial, and beside the suits of armor carved ships, so that they could be seen by all who sail the sea.	**29 وزينها بفنون ونقوش وجعل حولها اعمدة عظيمة مرسوماً على الاعمدة اسلحة تخليداً لذكرهم وبجانب الاسلحة سفن منقوشة وكانت منظورة لجميع ركاب البحر.**
30. This is the tomb, which he built in Modin; it remains to this day.	**30 هذا هو القبر الذي صنعه بمودين باقياً الى هذا اليوم.**
31. But Trypho, when he was upon a journey with the young king, Antiochus, treacherously slew him.	**31 وسلك تريفون بالغدر مع انطيوكس الملك الصغير وقتله.**
32. And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.	**32 وملك مكانه ولبس تاج اسيا وضرب الارض ضربة عظيمة.**
33. And Simon built up the strongholds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored food in the strongholds.	**33 وبنى سمعان حصون اليهودية وعززها بالبروج الرفيعة والاسوار العظيمة والابواب والمزاليج وادخر طعاماً في الحصون.**
34. And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Trypho did, was to spoil.	**34 وانتخب سمعان رجالا وأرسل الى ديمتريوس الملك ان يعفي البلاد لان كل ما فعله تريفون انما كان اختلاساً.**
35. And king Demetrius, in answer to this request, wrote a letter in this manner:	**35 فبعث اليه ديمتريوس الملك بهذا الكلام واجابه وكتب اليه كتاباً هذه صورته.**
36. King Demetrius to Simon, the high priest and friend of kings, and to the elders and nation of the Jews, greeting:	**36 من ديمتريوس الملك الى سمعان الكاهن الاعظم وصديق الملوك والى الشيوخ وشعب اليهود، سلام.**
37. We have received the gold crown and the palm branch, which you sent, and we are ready to make a general peace with you and to write to our officials to grant you release from tribute.	**37 قد وصل الينا اكليل الذهب والسعفة التي بعثت بها الينا وفي عزمنا ان نعقد معكم سلماً وثيقاً ونكاتب ارباب الامور ان يعفوكم مما عليكم.**
38. All the grants that we have made to you remain valid, and let the strongholds that you have built be your possession.	**38 وكل ما رسمنا لكم يبقى مرسوماً والحصون التي بنيتموها تكون لكم.**
39. And as for any oversight or fault committed unto this day, we forgive it: and the crown, which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.	**39 ولكن ما فرط من هفوة وخطأ الى هذا اليوم، نتجاوز عنه. والاكليل الذي لنا عليكم وكل جزية اخرى على اورشليم، نعفيكم منها.**
40. And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace	**40 وان كان فيكم اهل للاكتتاب في جندنا فليكتتبوا.**

between us.	**وليكن بيننا سلام.**
41. In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.	**41 وفي السنة المئة والسبعين خلع نير الامم عن اسرائيل.**
42. And the people of Israel began to write in their documents and public records, “The first year under Simon, the high priest, the great commander, and leader of the Jews.”	**42 وبدا شعب اسرائيل يكتب في توقيع الصكوك والعقود: "في السنة الاولى لسمعان الكاهن الاعظم قائد اليهود ورئيسهم."**
43. In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.	**43 في تلك الايام نزل سمعان على غزة وحاصرها بجيوشه وصنع دبابات وادناها من المدينة وضرب أحد البروج واستولى عليه.**
44. And they that were within the engine leapt into the city: and there was a great uproar in the city.	**44 وهجم الذين في الدبابة على المدينة فوقع اضطراب عظيم في المدينة.**
45. And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.	**45 وصعد الذين في المدينة مع النساء الى السور ممزقة ثيابهم وصرخوا بصوت عظيم الى سمعان يسألونه الامان.**
46. And they said: Deal not with us according to our evil deeds, but according to your mercy.	**46 وقالوا لا تعاملنا بحسب مساوئنا بل بحسب رأفتك.**
47. And Simon being moved, did not destroy them but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:	**47 فرق لهم سمعان وكف عن قتالهم واخرجهم من المدينة وطهر البيوت التي كانت فيها اصنام ثم دخلها بالتسبيح والشكر.**
48. And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.	**48 وازال منها كل رجاسة واسكن هناك رجالاً من المتمسكين بالشريعة وحصنها وبنى له فيها منزلاً.**
49. But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.	**49 واما الذين في قلعة اورشليم فاذ كانوا قد منعوا من الخروج ودخول البلد ومن البيع والشراء، اشتدت مجاعتهم ومات كثير منهم.**
50. And they cried to Simon for peace, and he granted it to them: and he cast them out from there and cleansed the castle from uncleanness.	**50 فصرخوا الى سمعان يسألون الأمان. فآمنهم واخرجهم من هناك وطهر القلعة من النجاسات.**
51. And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.	**51 ودخلها في اليوم الثالث والعشرين من الشهر الثاني في السنة المئة والحادية والسبعين بالحمد والسعف والكنارات والصنوج والعيدان والتسابيح والاناشيد من أجل أنه انسحق عدو شديد من اسرائيل.**
52. And he ordained that these days should be kept every year with gladness.	**52 ورسم ان يعيد ذلك اليوم بسرور كل سنة.**

53. And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.	**53 ثم حصن جبل الهيكل الذي بجانب القلعة وسكن هناك هو والذين معه.**
54. And Simon saw that John, his son, was a valiant man for war: and he made him commander of all the forces: and he dwelt in Gazara.	**54 ورأى سمعان ان يوحنا ابنه رجل بأس فجعله قائداً على جميع الجيوش واقام بجازر.**

First Maccabees 14
مكابيين الأول 14

1. In the year one hundred and seventy-two, king Demetrius assembled his army, and went into Media to get help to fight against Trypho.	**1 وفي السنة المئة والثانية والسبعين جمع ديمتريوس الملك جيوشه وسار الى مادي يستمد نجدة لمحاربة تريفون.**
2. And Arsaces, the king of Persia and Media, heard that Demetrius had entered within his borders, and he sent one of his commanders to take him alive, and bring him to him.	**2 وبلغ ارساكيس ملك فارس ومادي ان ديمتريوس قد دخل تخومه فأرسل بعض رؤسائه ليقبض عليه حياً.**
3. And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.	**3 فذهب وضرب جيش ديمتريوس وقبض عليه واتى به ارساكيس فجعله في السجن.**
4. And all the land of Judah was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.	**4 فهدأت ارض يهوذا كل ايام سمعان وجعل همه مصلحة امته فكانوا مبتهجين بسلطانه ومجده كل الأيام.**
5. And with all his glory, he took Joppa for a harbor, and opened a way to the isles of the sea.	**5 وفضلا عن ذلك المجد كله جعل يافا مرسى وفتح مجازاً لجزائر البحر.**
6. And he extended the borders of his nation, and gained full control of the country.	**6 ووسع تخوم امته واستحوذ على البلاد.**
7. And he gathered host of captives, and had the dominion of Gazara, and of Beth-zur, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.	**7 وجمع أسري كثيرين وامتلك جازر وبيت صور والقلعة واخرج منها النجاسات ولم يكن من يقاومه.**
8. And every man tilled his land with peace, and the land of Judah yielded her increase, and the trees of the fields their fruit.	**8 وكانوا يفلحون ارضهم بسلام والارض تعطي اتاءها واشجار الحقول اثمارها.**
9. Old men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.	**9 وكان الشيوخ يجلسون في الساحات يتفاوضون جميعا في مصالح الامة والشبان متسربلين بالبهاء وعليهم حلل الحرب.**
10. And Simon provided food for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.	**10 وكان سمعان يمد المدن بالطعام ويهيئ فيها اسباب التحصين حتى صار ذكر مجده الى اقاصي الأرض.**
11. He established peace in the land, and Israel rejoiced with great joy.	**11 وقرر السلم في ارضه فلبث اسرائيل في فرح عظيم.**
12. And every man sat under his vine, and under his fig tree: and there was none to make them afraid.	**12 وجلس كل واحد تحت كرمته وتينته ولم يكن من يذعرهم.**

13. There was none left in the land to fight against them. And the kings were crushed in those days.	**13 ولم يبق في الارض من يحاربهم وقد انكسرت الملوك في تلك الأيام.**
14. And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.	**14 وقوى كل من كان ضعيفا في شعبه وغار على الشريعة واستأصل كل اثيم وشرير.**
15. He glorified the sanctuary, and multiplied the vessels of the holy places.	**15 وعظم الاقداس وأكثر من الانية المقدسة.**
16. And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.	**16 وبلغ خبر وفاة يوناثان الى رومية واسبرطة فاسفوا اسفاً شديداً.**
17. But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:	**17 واذ بلغهم ان سمعان اخاه قد تقلد الكهنوت الاعظم مكانه وصارت البلاد وما بها من المدن تحت سلطانه.**
18. They wrote to him in tablets of brass to renew the friendship and alliance, which they had made with Judas and with Jonathan, his brothers.	**18 كتبوا اليه على الواح من نحاس يجددون معه ما كانوا قد قرروه مع يهوذا ويوناثان اخويه من الموالاة والمناصرة.**
19. And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.	**19 فقرئت الالواح بمشهد الجماعة في اورشليم وهذه صورة الكتب التي انفذها الاسبرطيون.**
20. The princes and the cities of the Spartans, to Simon, the high priest, and to the elders, and the priests, and the rest of the people of the Jews, our brethren, greeting.	**20 من رؤساء الاسبرطيين ومن المدينة الى سمعان الكاهن الاعظم والى الشيوخ والكهنة وسائر شعب اليهود اخوتنا، سلام.**
21. The ambassadors that were sent to our people, have told us of your glory, and honor, and joy: and we rejoiced at their coming.	**21 لقد أخبرنا الرسل الذين انفذتموهم الى شعبنا بما أنتم فيه من العزة والكرامة فسررنا بوفدهم.**
22. And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.	**22 ودونا ما قالوه في دواوين الشعب هكذا: قد قدم علينا نومانيوس بن انطيوكس وانتيباتير ابن ياسون رسولا اليهود ليجددا ما بيننا من الموالاة.**
23. And it pleased the people to receive the men honorably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.	**23 فحسن لدى الشعب ان يلتقي الرجلين بإكرام ويثبت صورة كلامهما في سجلات الشعب المخصصة لتكون تذكاراً عند شعب الاسبرطيين وقد كتبنا بنسختها الى سمعان الكاهن الاعظم.**
24. And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the alliance with them.	**24 وبعد ذلك أرسل سمعان نومانيوس الى رومية ومعه ترس عظيم من الذهب وزنه ألف منا ليقرر المناصرة بينه وبينهم.**
25. And when the people of Rome had heard these words, they said: What thanks shall we give to	**25 فلما سمع أهل رومية ذلك الكلام قالوا: بماذا نكافئ سمعان وبنيه.**

Simon, and his sons?	
26. For he and his brothers and the house of his father have stood firm; they have fought and repulsed Israel's enemies and established its freedom. So they made a record on bronze tablets and put it upon pillars on Mount Zion.	**26 على ثباته هو واخوته وبيت ابيه ودفعه عن اسرائيل اعداءه وتمتيعه له بالحرية. وكتب في الواح من نحاس جعلوها على انصاب في جبل صهيون.**
27. And this is a copy of the writing. The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,	**27 أما صورته فهي: في اليوم الثامن عشر من شهر ايلول في السنة المئة والثانية والسبعين وهي السنة الثالثة لسمعان الكاهن الاعظم في سرمال.**
28. In a great assembly of the priests, and of the people, and the leaders of the nation, and the elders of the country, these things were notified: Forasmuch as there have often been wars in our country,	**28 في مجمع عظيم من الكهنة والشعب ورؤساء الامة وشيوخ البلاد ثبت عندنا انه قد وقعت حروب كثيرة في البلاد.**
29. And Simon, the son of Mathathias, of the children of Jarib, and his brothers, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to a great glory.	**29 وان سمعان بن متتيا من بني ياريب واخوته قد القوا بأنفسهم في المخاطر وناهضوا اعداء أمتهم صيانة لأقداسهم والشريعة واولوا أمتهم مجداً كبيراً.**
30. And Jonathan rallied the nation, and became their high priest, and was gathered to his people.	**30 وان يوناثان جمع شمل امته وتقلد فيهم الكهنوت الاعظم ثم انضم الى قومه.**
31. And when their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places,	**31 فهم اعداؤهم بالغارة على ارضهم ليدمروا بلادهم ويلقوا ايديهم على اقداسهم.**
32. Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.	**32 حينئذ نهض سمعان وقاتل عن امته وأنفق كثيرا من امواله وسلح رجال الباس من امته وأجرى عليهم الارزاق.**
33. And he fortified the cities of Judea and Beth-zur that lies in the borders of Judea, where the armor of the enemies was before: and he placed there a garrison of Jews.	**33 وحصن مدن اليهودية وبيت صور التي عند حدود اليهودية حيث كانت اسلحة الاعداء من قبل وجعل هناك حرسا من رجال اليهود.**
34. And he fortified Joppa, which lies by the sea: and Gazara, which borders upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.	**34 وحصن يافا التي على البحر وجازر التي عند حدود اشدود حيث كان الاعداء مقيمين من قبل واسكن هناك يهوداً وجعل فيهما كل ما يؤدي الى اعزاز شانهما.**
35. And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their leader and high priest, because he had done all these things, and for the justice and faith, which he	**35 فلما رأى الشعب ما فعل سمعان والمجد الذي شرع في انشائه لامته اقاموه قائداً لهم وكاهناً أعظم لما صنعه من ذلك كله ولأجل عدله والوفاء الذي حفظه لامته والتماسه اعزاز شعبه بجميع**

kept to his nation, and for that, he sought by all means to advance his people.	**الوجوه.**
36. And in his days things prospered in his hands, so that the nations were taken away out of their country, and they also that were in the city of David, in Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.	**36 وفي ايامه تم النجاح على يديه بإجلاء الامم عن البلاد وطرد الذين في مدينة داود بأورشليم وكانوا قد بنوا لأنفسهم قلعة يخرجون منها وينجسون ما حول الاقداس ويفسدون الطهارة افسادا عظيماً.**
37. And he placed therein Jews for the defense of the country, and of the city, and he raised up the walls of Jerusalem.	**37 واسكن فيها رجالا من اليهود وحصنها لصيانة البلاد والمدينة ورفع اسوار اورشليم.**
38. And king Demetrius confirmed him in the high priesthood.	**38 وأقره الملك ديمتريوس في الكهنوت الأعظم.**
39. According to these things, he made him his friend, and glorified him with great glory.	**39 وجعله من اصدقائه وعظمه جداً.**
40. For he had heard that the Romans had called the Jews their friends, and allies, and brethren, and that they had received Simon's ambassadors with honor.	**40 اذ بلغه ان الرومانيين يسمون اليهود اولياء لهم ومناصرين واخوة وقد تلقوا رسل سمعان بإكرام.**
41. And that the Jews, and their priests, had consented that he should be their prince and high priest forever, till there should arise a faithful prophet:	**41 وان اليهود وكهنتهم قد حسن لديهم ان يكون سمعان رئيسا وكاهنا أعظم مدى الدهر الى ان يقوم نبي امين.**
42. And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armor, and over the strongholds.	**42 ويكون قائدا لهم ويهتم بالأقداس ويقيم منهم اناسا على الاعمال والبلاد والاسلحة والحصون.**
43. And that he should have care of the holy places; and that he should be obeyed by all, and that all the writings in the country should be made in his name; and that he should be clothed with purple and gold.	**43 ويتولى امر الاقداس وان يطيعه الجميع وتكتب باسمه جميع الصكوك في البلاد ويلبس الارجوان والذهب.**
44. And that it should not be lawful for any of the people, or of the priests, to nullify any of these things, or to oppose his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.	**44 ولا يحل لاحد من الشعب والكهنة ان ينقض شيئا من ذلك او يخالف شيئا مما يأمر به او يجمع مجمعا بدونه في البلاد او يلبس الارجوان وعروة الذهب.**
45. And whosoever shall do otherwise, or shall make void any of these things, shall be punished.	**45 ومن فعل خلاف ذلك ونقض شيئاً منه يكون مجرماً.**
46. And it pleased all the people to establish Simon, and to do according to these words.	**46 وقد رضي الشعب كله بان يقلد سمعان جميع ما ذكر.**

47. And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be commander, and leader of the nation of the Jews, and of the priests, and to be chief over all.	**47 وقبل سمعان ورضي ان يكون كاهنا أعظم وقائدا ورئيسا لامة اليهود وللكهنة وحاكما على الجميع.**
48. And they commanded that this writing should be put in tablets of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:	**48 ورسموا بان تدون هذه الكتابة في الواح من نحاس توضع في رواق الاقداس في موضع مشهود.**
49. And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.	**49 وتوضع صورها في الخزانة حتى تبقى لسمعان وبنيه.**

First Maccabees 15
مكابيين الأول 15

1. And king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and to all the people:	**1 وانفذ انطيوكس بن ديمتريوس الملك كتباً من جزائر البحر الى سمعان الكاهن رئيس امة اليهود والى الشعب اجمع.**
2. And the contents were these: King Antiochus to Simon, the high priest, and to the nation of the Jews, greeting.	**2 وهذه محتواها: من انطيوكس الملك الى سمعان الكاهن الأعظم رئيس الأمة والى شعب اليهود، سلام.**
3. Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to claim the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of war.	**3 انه اذ كان قوم من ذوي الفساد قد تسلطوا على مملكة آبائنا، كان من همي الآن ان أخلص المملكة حتى اعيدها الى ما كانت عليه من قبل وقد حشدت جيوشاً كثيرة وجهزت اسطولاً للحرب.**
4. And I intend to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my kingdom.	**4 وانا عازم ان اتقدم على البلاد لانتقم من الذين أفسدوا في بلادنا وخربوا مدناً كثيرة في المملكة.**
5. Now, therefore, I confirm to you all the oblations which all the kings before me remitted to you, and any other gifts that were remitted to you:	**5 فالآن اثبت لك جميع النذورات التي تركوها لك الملوك الذين قبلي وكل ما اعفوك منه من العطايا.**
6. And I permit you to mint your own coins as money in your country:	**6 واذن لك أن تصنع ضرب الدراهم المختصة بما في بلادك.**
7. And let Jerusalem be holy and free, and all the armor that has been made, and the fortresses which you have built, and which you keep in your hands, let them remain to you.	**7 وان تكون اورشليم والاقداس حرة وكل ما جهزته من الاسلحة وبنيته من الحصون التي في يدك فليبق لك.**
8. And all that is due to the king, and what should be the king's hereafter, from this present time and forever, is cancelled.	**8 وكل ضريبة ملكية كانت فيما سلف او تكون فيما يأتي تعفى منها من الان وإلى طول الزمان.**
9. And when we gain control of our kingdom, we will glorify you, and your nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.	**9 وإذا فزنا بمملكتنا اعززناك انت وأمتك والهيكل اعزازاً عظيماً حتى يتلألأ مجدكم في الأرض كلها.**
10. In the year one hundred and seventy-four, Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Trypho.	**10 وفي السنة المئة والرابعة والسبعين خرج انطيوكس الى أرض آبائه فاجتمع اليه جميع الجيوش حتى لم يبق مع تريفون الا نفر يسير.**
11. And king Antiochus pursued after him, and he fled along by the seacoast and came to Dora.	**11 فتعقبه انطيوكس الملك فانطلق هارباً الى دورا التي على البحر.**

12. For he perceived that evils were gathered together upon him, and his troops had forsaken him.	**12 إذ أيقن انه قد تراكم عليه الشر وخذلته الجيوش.**
13. And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:	**13 فنزل انطيوكس على دورا ومعه مئة وعشرون الفاً من رجال الحرب وثمانية آلاف فارس.**
14. And he surrounded the city, and the ships drew near by sea: and pressed the city hard by land, and by sea, and suffered none to come in, or to go out.	**14 واحاط بالمدينة وتقدم الاسطول من البحر فضايق المدينة براً وبحراً ولم يدع احدا يدخل او يخرج.**
15. Then Numenius and his companions arrived from Rome with letters to the kings and countries, in which the following was written:	**15 وقدم نومانيوس والذين معه من رومية كتباً الى الملوك والبلاد كتب فيها هكذا:**
16. Lucius, the consul of the Romans, to king Ptolemy, greeting.	**16 من لوكيوس وزير الرومانيين الى بطلماوس الملك، سلام.**
17. The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.	**17 لقد اتانا رسل اليهود اوليائنا ومناصرينا يجددون قديم الموالاة والمناصرة مرسلين من قبل سمعان الكاهن وشعب اليهود.**
18. And they brought also a shield of gold of a thousand pounds.	**18 ومعهم ترس من ذهب وزنه ألف منا.**
19. It has seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.	**19 فلذلك رأينا ان نكتب الى الملوك والبلاد ان لا يطلبوهم بسوء ولا يقيموا عليهم حرباً ولا على شيء من مدنهم وبلادهم ولا يناصروا من يحاربهم.**
20. And it has seemed good to us to receive the shield of them.	**20 وحسن لدينا ان نقبل منهم الترس.**
21. If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.	**21 فان فر اليكم من بلادهم بعض من رجال الفساد فاسلموهم الى سمعان الكاهن الاعظم لينتقم منهم على مقتضى شريعتهم.**
22. These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces.	**22 وكتب مثل ذلك الى ديمتريوس الملك واتالس واريارا‌طيس وارساكيس.**
23. And to all the countries: and to Lampsacus and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.	**23 وإلى جميع البلاد إلى لمساكس واسبرطة وديلس ومندس وسيكيون وكارية وسامس وبمفيلية وليكية واليكرنسس ورودس وفسيليس وكوس وسيدن وارادس وجرتينة وكنيدس وقبرس والقيروان.**
24. And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.	**24 وكتبوا بنسخة تلك الكتب الى سمعان الكاهن الأعظم.**

25. But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Trypho, that he could not go out.	**25 وعاد انطيوكس الملك فحاصر دورا ولم يزل يضايقها وينصب عليها المجانيق واحاط بالتريفون لئلا يدخل ويخرج.**
26. And Simon sent to him two thousand chosen men to aid him, and silver and gold, and much military equipment.	**26 فأرسل اليه سمعان الفي رجل منتخبين نصرة له وفضة وذهباً وانية كثيرة.**
27. And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.	**27 فأبى انطيوكس ان يقبلها ونقض كل ما كان عاهده به من قبل وتغير عليه.**
28. And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppa and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:	**28 وأرسل اليه أثينوبيوس أحد اصحابه ليفاوضه قائلاً: انكم مستولون على يافا وجازر والقلعة التي باورشليم وهي من مدن مملكتي.**
29. You have devastated their territory, you have done great damage in the land, and you have taken possession of many places in my kingdom.	**29 وقد خربتم تخومها وضربتم الارض ضربة عظيمة وتسلطتم على اماكن كثيرة في مملكتي.**
30. Now then, hand over the cities, which you have seized, and the tribute money of the places, which you have conquered outside the borders of Judea.	**30 فالان أسلموا المدن التي استحوذتم عليها وجزية الاماكن التي تسلطتم عليها في خارج تخوم اليهودية.**
31. Or else give me for them five hundred talents of silver, and for the destruction that you have caused and the tribute money of the cities, five hundred talents more. Otherwise, we will come and conquer you.	**31 والا فأعطوا عنها خمس مئة قنطار فضة وعن الاتلاف الذي اتلفتموه وعن جزية المدن خمس مئة قنطار أخرى. والا وفدنا عليكم مقاتلين.**
32. So Athenobius, the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.	**32 فجاء أثينوبيوس صاحب الملك الى اورشليم وشاهد مجد سمعان وخزانة انيته الفضية والذهبية واثاثاً وافراً فبهت وأخبره بكلام الملك.**
33. And Simon answered him, and said: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.	**33 فأجاب سمعان وقال له: اننا لم نأخذ ارضاً لغريب ولم نستول على شيء لأجنبي ولكنه ميراث ابائنا الذي كان اعداؤنا قد استولوا عليه ظلماً حيناً من الدهر.**
34. Now that we have the opportunity, we are firmly holding the inheritance of our fathers.	**34 فلما أصبنا الفرصة استرددنا ميراث آبائنا.**
35. And as to your complaints concerning Joppa and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.	**35 فأما يافا وجازر اللتان تطالب بهما فانهما كانتا تجلبان على الشعب في بلادنا نكبات شديدة غير اننا نؤدي عنهما مئة قنطار. فلم يجبه اثينوبيوس بكلمة.**

36. But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was greatly angered.	**36 ورجع الى الملك مغضباً وأخبره بهذا الكلام وبمجد سمعان وكل ما شاهده فغضب الملك غضباً شديداً.**
37. Now Trypho fled away by a ship to Orthosia.	**37 وركب تريفون في سفينة وفر الى ارطوسياس.**
38. Then the king made Cendebeus commander-in-chief of the coastal country, and gave him troops of infantry and cavalry.	**38 ففوض الملك قيادة الساحل الى كندباوس وجعل تحت يده جنوداً من المشاة وفرساناً.**
39. He commanded him to encamp against Judea, and commanded him to build up Kedron and fortify its gates, and to make war on the people; but the king pursued Trypho.	**39 وامره ان يزحف على اليهودية واوعز اليه ان يبني قدرون ويحصن الابواب ويقاتل الشعب. وأما الملك فتعقب تريفون.**
40. So Cendebeus came to Jamnia and began to provoke the people and invade Judea and take the people captive and kill them.	**40 فبلغ كندباوس الى يمنيا وجعل يرغم الشعب ويغير على اليهودية ويسبي في الشعب ويقتل.**
41. He built up Kedron and stationed there horsemen and troops, so that they might go out and make raids along the highways of Judea, as the king had ordered him.	**41 وبني قدرون وجعل فيها فرساناً وجنوداً ليخرجوا وينتشروا في طرق اليهودية كما رسم له الملك.**

First Maccabees 16
مكابيين الأول 16

1. Then John came up from Gazara, and told Simon, his father, what Cendebeus had done.	**1 فصعد يوحنا من جازر وأخبر سمعان أباه بما صنع كندباوس.**
2. And Simon called his two eldest sons, Judas and John, and said to them: I and my brothers, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel many times.	**2 فدعا سمعان ابنيه الاكبرين يهوذا ويوحنا وقال لهما: انى انا واخوتي وبيت ابي حاربنا حروب اسرائيل منذ صغرنا الى هذا اليوم وقد نجح على ايدينا خلاص اسرائيل مراراً كثيرة.**
3. But now I have grown old, and you by His mercy are mature in years. Take my place and my brother's, and go out and fight for our nation, and may the help, which comes from Heaven be with you.	**3 والان فاني قد شخت وانتما برحمة الله قد بلغتما اشدكما فقوما مقامي ومقام اخي واخرجا وقاتلا عن امتكما وليؤازركما النصر من السماء.**
4. Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.	**4 وانتخب من البلاد عشرين الفاً من رجال الحرب والفرسان فزحفوا على كندباوس وباتوا بمودين.**
5. And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.	**5 ثم قاموا في الغد وانطلقوا الى السهل وإذا بجيش عظيم من المشاة والفرسان مقبلين للقائهم وكان نهر فاصلاً بينهم.**
6. And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.	**6 فنزل يوحنا بازائهم هو وشعبه واذ رأى الشعب خائفاً من عبور النهر، عبر هو اولاً فلما رآه الرجال عبروه وراءه.**
7. And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.	**7 ففرق الشعب وجعل الفرسان في وسط المشاة وكانت فرسان العدو كثيرة جداً.**
8. And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded and fell, and the rest fled into the stronghold.	**8 ثم نفخوا في الابواق المقدسة فانكسر كندباوس وجيشه وسقط منهم قتلى كثيرين وفر الباقون الى الحصن.**
9. At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Kedron, which he had built:	**9 حينئذ جرح يهوذا أخو يوحنا وتعقبهم يوحنا حتى بلغ كندباوس الى قدرون التي بناها.**
10. And they fled even to the towers that were in the fields of Azotus, and he burned them with fire. And there fell of them two thousand men, and he returned into Judea in peace.	**10 ففروا الى البروج التي بأرض أشدود فاحرقها بالنار فسقط منهم ألفي رجل ثم رجع الى ارض يهوذا بسلام.**

11. Now Ptolemy, the son of Abubus, was appointed leader in the plain of Jericho, and he had abundance of silver and gold.	**11 وكان بطلماوس بن ابوبس قد اقيم قائداً في بقعة اريحا وكان عنده من الفضة والذهب شيء كثير.**
12. For he was son in law of the high priest.	**12 وكان صهر الكاهن الأعظم.**
13. And his heart was lifted up, and he determined to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.	**13 فتشامخ في قلبه وطلب ان يستولي على البلاد وقد نوى الغدر بسمعان وبنيه حتى يهلكهم.**
14. Now Simon was visiting the cities of the country and attending to their needs, and he went down to Jericho with Mattathias and Judas his sons, in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat.	**14 وكان سمعان يجول في مدن البلاد ينظر في مهامها فنزل الى اريحا هو ومتثا ويهوذا ابناه في السنة المئة والسابعة والسبعين في شهر شباط.**
15. And the son of Abubus received them deceitfully into a little fortress, that is called Dok, which he had built: and he made them a great feast, and hid men there.	**15 فانزلهم ابن ابوبس بحصن كان قد بناه يقال له دوق وهو يضمر لهم الغدر وصنع لهم مأدبة عظيمة واخفى هناك رجالاً.**
16. And when Simon and his sons had drunk plentifully, Ptolemy and his men rose up, and took their weapons, and entered into the banquet hall, and slew him, and his two sons, and some of his servants.	**16 فلما سكر سمعان وبنوه قام بطلماوس ومن معه واخذوا سلاحهم ووثبوا على سمعان في المأدبة وقتلوه هو وابنيه وبعضاً من غلمانه.**
17. And he committed a great treachery in Israel, and rendered evil for good.	**17 وخان خيانة فظيعة وكافأ الخير بالشر.**
18. Then Ptolemy wrote a report about these things and sent it to the king, asking him to send troops to aid him and to turn over to him the cities and the country.	**18 ثم كتب بطلماوس بذلك وأرسل الى الملك ان يوجه اليه جيشاً لنصرته فيسلم اليه البلاد والمدن.**
19. He sent other men to Gazara to kill John. He sent letters to the captains asking them to come to him so that he might give them silver and gold and gifts.	**19 ووجه قوماً الى جازر لإهلاك يوحنا وانفذ كتباً الى رؤساء الالوف ان يأتوه حتى يعطيهم فضة وذهبا وهدايا.**
20. And he sent others to take Jerusalem, and the mountain of the temple.	**20 وأرسل اخرين ليستولوا على اورشليم وجبل الهيكل.**
21. But someone ran ahead and reported to John at Gazara that his father and brothers had perished, and that “he has sent men to kill you also.”	**21 فسبق واحد وأخبر يوحنا في جازر بهلاك أبيه واخويه وان بطلماوس قد بعث من يقتله.**
22. When he heard this, he was greatly shocked; and he seized the men who came to destroy him and killed them, for he had found out that they were seeking to destroy him.	**22 فلما سمع ذلك ذهل جداً وقبض على الرجال الذين اتوا ليقتلوه وقتلهم لعلمه انهم يريدون اهلاكه.**

23. The rest of the acts of John and his wars and the brave deeds which he did, and the building of the walls which he built, and his achievements,	**23 وبقية اخبار يوحنا وحروبه وما ابداه من الحماسة وبناؤه الاسوار التي بناها والأعمال التي عملها،**
24. Behold, they are written in the chronicles of his high priesthood, from the time that he became high priest after his father.	**24 مكتوبة في كتاب ايام كهنوته الاعظم منذ تقلد الكهنوت الاعظم بعد ابيه.**

Second Book of Maccabees
سفر المكابيين الثاني

Second Maccabees 1
مكابيين الثاني 1

1. To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.	**1 الى الاخوة اليهود الذين في مصر: سلام اليكم من الاخوة اليهود الذين في اورشليم وبلاد اليهودية اطيب السلام.**
2. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants.	**2 ليباركم الله ويذكر عهده مع ابراهيم واسحق ويعقوب عبيده الأمناء.**
3. And give you all a heart to worship Him, and to do His will with a great heart, and a willing mind.	**3 وليؤتيكم جميعاً قلباً لان تعبدوه وتصنعوا مشيئته بصدر مشروح ونفس راضية.**
4. May He open your heart in His law, and in His commandments, and send you peace.	**4 ويفتح قلوبكم لشريعته ووصاياه ويجعلكم في سلام.**
5. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.	**5 ويستجيب لصلواتكم ويصالحكم عليكم ولا يخذلكم في أوان السوء.**
6. We are now praying for you here.	**6 ونحن ههنا نصلي من أجلكم.**
7. When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.	**7 كنا نحن اليهود قد كتبنا اليكم في عهد ديمتريوس في السنة المئة والتاسعة والستين حين الضيق والشدة التي نزلت بنا في تلك السنين بعد انصراف ياسون والذين معه من الارض المقدسة والمملكة.**
8. They burned the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.	**8 فإنهم احرقوا الباب وسفكوا الدم الزكي، فابتهلنا الى الرب فاستجاب لنا وقربنا الذبيحة والسميذ واوقدنا السرج وقدمنا الخبز.**
9. And now see that you celebrate the days of tabernacles in the month of Casleu.	**9 فالآن عليكم ان تعيدوا أيام المظال التي في شهر كسلو.**
10. In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobulus, the preceptor of king Ptolemy, who is of the family of the anointed priests, and to the Jews that are in Egypt, health and welfare.	**10 في السنة المئة والثامنة والثمانين من سكان اورشليم واليهودية والشيوخ ويهوذا الى ارسطوبولس معلم بطلماوس الملك الذي من ذرية الكهنة المسحاء والى اليهود الذين في مصر: سلام وعافية.**
11. Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.	**11 نشكر الله الشكر الجزيل على انه خلصنا من اخطار جسيمة عند مناصبتنا للملك.**
12. For he drove out those who fought against us in the holy city.	**12 ودحر الذين يقاتلوننا في المدينة المقدسة.**
13. For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests	**13 فانه اذ كان الملك في فارس يقود جيشاً لا يثبت امامه أحد، نكبوا في هيكل النايا بحيلة احتالها عليهم كهنة نايا.**

of Nanea.	
14. For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.	**14 وذلك انه جاء انطيوكس ومن معه من اصحابه الى هناك متظاهراً بأنه يريد ان يقارنها وفي نفسه ان يأخذ الاموال على سبيل الصداق.**
15. And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple.	**15 فأبرز كهنة نايا الاموال ودخل هو مع نفر يسير الى داخل المعبد ثم اغلقوا الهيكل.**
16. When Antiochus had come in, and opening a secret entrance of the temple, they cast stones and slew the leader and his men, and dismembered them; and cut off their heads and threw them to the people outside.	**16 فلما دخل انطيوكس فتحوا باباً خفياً كان في ارض الهيكل وقذفوا حجارة رجموا بها القائد ثم قطعوهم قطعاً وحزوا رؤوسهم وألقوها الى الذين كانوا في الخارج.**
17. Blessed be God in all things, who has delivered up the wicked.	**17 ففي كل شيء تبارك الهنا الذي أسلم المنافقين.**
18. Therefore, whereas we purpose to keep the purification of the temple on the twenty-fifth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of tabernacles, and the day of the fire, that was given when Nehemiah offered sacrifice, after the temple and the altar was built.	**18 وبعد فإذ كنا مزمعين ان نعيد عيد تطهير الهيكل في اليوم الخامس والعشرين من شهر كسلو رأينا من الواجب ان نعلن اليكم ان تعيدوا أنتم ايضا عيد المظال والنار التي ظهرت حين بنى نحميا الهيكل والمذبح وقدم الذبيحة.**
19. For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.	**19 فانه حين أجلى اباؤنا الى فارس اخذ بعض اتقياء الكهنة من نار المذبح سراً وخبأوها في جوف بئر لا ماء فيها وحافظوا عليها بحيث بقي الموضع مجهولاً عند الجميع.**
20. But when many years had passed, and it pleased God that Nehemiah should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.	**20 وبعد انقضاء سنين كثيرة حين شاء الله أرسل ملك فارس نحميا الى هنا فبعث اعقاب الكهنة الذين خبأوا النار لالتماسها الا انهم كما حدثونا لم يجدوا ناراً بل ماء خاثراً.**
21. Then he ordered them to draw it up, and bring it to him: and the priest, Nehemiah, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.	**21 فأمرهم ان يغرفوا ويأتوا به ولما احضرت الذبائح امر نحميا الكهنة ان ينضحوا بهذا الماء الخشب والموضوع عليه.**
22. And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.	**22 فصنعوا كذلك ولما برزت الشمس وقد كانت محجوبة بالغيم اتقدت نار عظيمة حتى تعجب الجميع.**
23. And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and	**23 وعند احراق الذبيحة كان الكهنة كلهم يصلون وكان يوناثان يبدا والباقون يجيبونه.**

the rest answering.	
24. And the prayer of Nehemiah was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone are the good king,	**24 وهذا ما صلى به نحميا: ايها الرب الاله خالق الكل المرهوب القوي العادل الرحيم يا من هو وحده الملك والبار.**
25. Who alone are gracious, who alone are just, and almighty, and eternal, who delivers Israel from all evil, who chose the fathers, and sanctified them:	**25 يا من هو وحده المتفضل العادل القدير الازلي مخلص اسرائيل من كل شر الذي اختار اباءنا وقدسهم.**
26. Receive the sacrifice for all Your people Israel, and preserve Your own portion, and sanctify it.	**26 تقبل الذبيحة من اجل جميع شعبك اسرائيل وصن ميراثك وقدسه.**
27. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and rejected: that the Gentiles may know that You are our God	**27 واجمع شتاتنا وأعتق المستعبدين عند الامم وانظر الى الممتهنين والممقوتين ولتعلم الامم أنك انت الهنا.**
28. Punish them that oppress us, and that treat us injuriously with pride.	**28 وعاقب الظالمين والقاذفين بتجبر.**
29. Establish Your people in Your holy place, as Moses has spoken.	**29 واغرس شعبك في مكانك المقدس كما قال موسى.**
30. And the priests sung hymns till the sacrifice was consumed.	**30 وكان الكهنة يرنمون بالأناشيد.**
31. And when the sacrifice was consumed, Nehemiah commanded the water that was left to be poured out upon the great stones.	**31 ولما احرقت الذبيحة امر نحميا بان يسكبوا ما بقي من الماء على الحجارة الكبيرة.**
32. Which being done, there was kindled a flame from them: but it was consumed by the light that shone from the altar.	**32 فلما صنعوا ذلك اتقد اللهيب فأطفاه النور المنبعث من المذبح.**
33. And when this matter became public, it was told to the king of Persia that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemiah and they that were with him had purified the sacrifices.	**33 فشاع ذلك وأخبر ملك فارس ان الموضع الذي خبا فيه الكهنة النار حين جلائهم قد ظهر فيه ماء وبه طهر الذين مع نحميا الذبيحة.**
34. And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.	**34 فسيجه الملك وصيره مقدساً بعد الفحص عن الأمر.**
35. And when he had proved it, he gave the priests many goods, and excellent gifts, and he took and distributed them to them with his own hand.	**35 وانعطف الملك إليهم واخذ عطايا كثيرة ووهبها لهم.**
36. And Nehemiah called this place Nephthar, which is interpreted purification. But many call it “Naphtha”.	**36 وسماه الذين مع نحميا نفطار اي تطهيراً ويعرف عند كثيرين بنفطاي.**

Second Maccabees 2
مكابيين الثاني 2

1. One finds in the records of Jeremiah the prophet, that he ordered those who were being deported, to take some of the fire, as has been told.	**1 قد جاء في السجلات ان ارميا النبي امر اهل الجلاء ان يأخذوا النار كما ذكر وكما امر النبي اهل الجلاء.**
2. And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and their ornaments.	**2 اذ اوصاهم ان لا ينسوا وصايا الرب ولا تغوى قلوبهم إذا راوا تماثيل الذهب والفضة وما عليها من الزينة.**
3. And with other such like speeches, he exhorted them that they would not remove the law from their hearts.	**3 وحرضهم بمثل هذا الكلام على ان لا يزيلوا الشريعة من قلوبهم.**
4. It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.	**4 وجاء في هذه الكتابة ان النبي بمقتضى وحي سار اليه امر ان يذهب معه بالمسكن والتابوت حتى يصل الى الجبل الذي صعد اليه موسى ورأى ميراث الله.**
5. And when Jeremiah came and found a cave, he brought there the tabernacle, and the ark, and the altar of incense, and he sealed up the entrance.	**5 ولما وصل ارميا وجد كهفاً فادخل اليه المسكن والتابوت ومذبح البخور ثم سد المدخل.**
6 .Then some of them that followed him, came up to mark the place: but they could not find it.	**6 فاقبل بعض من كانوا معه ليسموا الطريق فلم يستطيعوا ان يجدوه.**
7. And when Jeremiah perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.	**7 فلما اعلم بذلك ارميا لامهم وقال ان هذا الموضع سيبقى مجهولا الى ان يجمع الله شمل الشعب ويرحمهم.**
8. And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, and he showed it when Solomon prayed that the place should be specially consecrated.	**8 وحينئذ يبرز الرب هذه الاشياء ويبدو مجد الرب والغمام كما ظهر في ايام موسى وحين سال سليمان ان يقدس الموضع تقديسا بهياً.**
9. For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication and completion of the temple.	**9 اذ اشتهر وابدى حكمته بتقديم الذبيحة لتدشين الهيكل وتتميمه.**
10. And as Moses prayed to the Lord, and fire came down from heaven, and consumed the sacrifices: so also Solomon prayed, and fire came down from heaven and consumed the whole burnt offerings.	**10 فكما دعا موسى الرب فنزلت النار من السماء وافنت الذبيحة كذلك دعا سليمان فنزلت النار من السماء وافنت المحرقات.**
11. And Moses said: “They were consumed because the sin offering had not been eaten.”	**11 وقال موسى انما افنيت ذبيحة الخطيئة لأنها لم تؤكل.**

12. So Solomon also celebrated the dedication eight days.	**12 وكذلك عيد سليمان للتدشين ثمانية الايام.**
13. And these same things were reported in the records, and memoirs of Nehemiah: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the letters of the kings, and concerning the holy gifts.	**13 وقد شرح ذلك في السجلات والتذاكر التي لنحميا وكيف أنشأ مكتبة جمع فيها اخبار الملوك والانبياء وكتابات داود ورسائل الملوك في العطايا.**
14. And in like manner, Judas also gathered together all such things as were lost by the war we had, and they are in our possession.	**14 وكذلك جمع يهوذا كل ما فقد منا في الحرب التي حدثت لنا وهو عندنا.**
15. Wherefore, if you want these things, send some that may fetch them to you.	**15 فان كانت لكم حاجة بذلك فأرسلوا من يأخذه اليكم.**
16. As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.	**16 واذ قد ازمعنا ان نعيد عيد التطهير كتبنا اليكم وأنكم لتحسنون الصنع إذا عيدتم هذه الايام.**
17. And we hope that God, who has delivered His people, and has rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,	**17 والله الذي خلص جميع شعبه ورد على الجميع الميراث والملك والكهنوت والمقدس.**
18. As He promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.	**18 كما وعد في الشريعة نرجو منه ان يرحمنا قريبا ويجمعنا مما تحت السماء الى الموضع المقدس.**
19. For He has delivered us out of great perils, and has cleansed the place.	**19 فانه قد أنقذنا من شرور عظيمة وطهر الموضع.**
20. Now as concerning Judas Maccabees, and his brethren, and the purification of the great temple, and the dedication of the altar:	**20 ان الحوادث التي وقعت ليهوذا المكابي واخوته وتطهير الهيكل العظيم وتدشين المذبح.**
21. As also the wars against Antiochus, the Illustrious, and his son, Eupator:	**21 والحروب التي وقعت مع انطيوكس الشريف وابنه اوباطور.**
22. And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:	**22 والآيات التي ظهرت من السماء في حقل الذين تحمسوا لدين اليهود حتى انهم مع قلتهم تسلطوا على البلاد بجملتها وطردوا جماهير الاعاجم.**
23. And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them.	**23 واستردوا الهيكل الذي اشتهر ذكره في المسكونة باسرها وحرروا المدينة واحيوا الشرائع التي كادت تضمحل لان الرب عطف عليهم بكثرة مراحمه.**
24. And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.	**24 تلك الامور التي شرحها ياسون القيرواني في خمسة كتب قد اقبلنا نحن على اختصارها في درج واحد.**

25. For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,	**25 ولما رأينا تكاثر الحوادث والصعوبة التي تعترض من اراد الخوض في اخبار التاريخ لكثرة المواد.**
26. We have aimed to please those who wish to read, to make it easy for those who are inclined to memorize, and to profit all readers.	**26 كان من همنا ان نجعل فيما كتبناه تنعم للمطالع وسهولة للحافظ وفائدة للجميع.**
27. For us who have undertaken the toil of abbreviating, it is no light matter but calls for sweat and loss of sleep.	**27 فلم يكن تكلفنا لهذا الاختصار امراً سهلاً وانما تم بالعرق والسهر.**
28. Just as it is not easy for one who prepares a banquet and seeks the benefit of others. However, to secure the gratitude of many we will gladly endure the uncomfortable toil.	**28 كما ان الذي يعد مأدبة ويبتغي بها منفعة الناس لا يكون الامر عليه سهلا غير اننا لأجل مرضاة الكثيرين سنتحمل هذا النصب عن طيبة نفس.**
29. Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.	**29 تاركين التدقيق في تفاصيل الحوادث لأصحاب التاريخ وملتزمين في الاختصار استقراء اهم الوقائع.**
30. For as the master builder of a new house must have care of the whole building: but he that takes care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.	**30 فانه كما ينبغي لمن يبني بيتاً جديداً ان يهتم بجميع اجزاء البنيان ولمن يباشر الرسم والتصوير ان يتطلب اسباب الزينة هكذا ما نحن فيه على ما ارى.**
31. For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:	**31 فان التبحر والكلام على كل امر والبحث عن جزء فجزء من شان مصنف التاريخ.**
32. But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that makes an abridgment.	**32 واما الملخص فيقتضي له ان يسوق الحديث باختصار مع اجتناب التدقيق في المباحث.**
33. Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the narration itself.	**33 وههنا نشرع في ايراد الحوادث مقتصرين من التمهيد على ما ذكرناه اذ ليس من الاصابة الاطناب فيما قبل التاريخ والايجاز في التاريخ.**

Second Maccabees 3
مكابيين الثاني 3

1. While the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and his hatred of wickedness,	**1 حين كانت المدينة المقدسة عامرة امنة والشرائع محفوظة غاية الحفظ لما كان عليه اونيا الكاهن الاعظم من الورع والبغض للشر.**
2. It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honor, and glorified the temple with very great gifts:	**2 كان الملوك أنفسهم يعظمون المقدس ويكرمون الهيكل بأفخر العطايا.**
3. So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.	**3 حتى ان سلوقس ملك اسيا كان يؤدي من دخله الخاص جميع النفقات المختصة بتقديم الذبائح.**
4. But a man named Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.	**4 وان رجلاً اسمه سمعان من سبط بنيامين كان مقلداً الوكالة على الهيكل وقعت مخاصمة بينه وبين الكاهن الاعظم لأجل ظلم جناه على المدينة.**
5. And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Coelesyria, and Phoenicia:	**5 واذ لم يمكنه التغلب على اونيا انطلق الى ابلونيوس بن ترساوس وكان اذ ذاك قائداً في بقاع سورية وفينيقية.**
6. And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.	**6 وأخبره ان الخزانة التي في اورشليم مشحونة من الاموال بما لا يستطاع وصفه حتى ان الدخل لا يحصى لكثرته وان ذلك ليس بمختص بنفقة الذبائح فيتهيأ للملك ادخال ذلك كله في حوزته.**
7. Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the aforesaid money.	**7 ففاوض ابلونيوس الملك واعلمه بالأموال التي وصفت له فاختار هليودورس قيم المصالح وارسله وامره بجلب الاموال المذكورة.**
8. So Heliodorus at once set out his journey, under a color of visiting the cities of Coelesyria and Phoenicia, but indeed to fulfil the king's purpose.	**8 فتوجه هليودورس لساعته قاصداً في الظاهر التطوف في مدن بقاع سورية وفينيقية وكان في الواقع يقصد انفاذ مرام الملك.**
9. And when he had arrived to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he had come: and asked if these things were so indeed.	**9 فلما جاء اورشليم أحسن الكاهن الاعظم استقباله، فحدثه بما أُخبروا به وكشف له سبب قدومه وسأله: هل الامر في الحقيقة كما ذُكر له.**
10. Then the high priest told him that these were sums deposited, and provisions for the survival of the widows and the fatherless:	**10 فذكر له الكاهن الاعظم ان المال هو ودائع للأرامل واليتامى.**

11. And that some part of that which wicked Simon had given intelligence of belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.	**11 وان قسماً منه لهركانس بن طوبيا أحد عظماء الاشراف ثم ان الامر ليس على ما وشى به سمعان المنافق وانما المال كله اربعون قنطار فضة ومئتا قنطار ذهب.**
12. But that to deceive them who had trusted to the place and temple which is honored throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.	**12 فلا يجوز بوجه من الوجوه هضم الذين ائتمنوا قداسة الموضع ومهابة وكرامة الهيكل المكرم في المسكونة كلها.**
13. But Heliodorus, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.	**13 لكن هليودورس بناء على امر الملك أصر على حمل الاموال الى خزانة الملك.**
14. So he set a day and went in to direct the inspection of these funds. There was no little distress throughout the whole city.	**14 وعين يوما دخل فيه للفحص عن ذلك فكان في جميع المدينة ارتعاش شديد.**
15. And the priests prostrated themselves before the altar in their priestly garments, and called upon Him from heaven, who made the law concerning things given to be kept, that He would preserve them safe, for those who had deposited them.	**15 وانطرح الكهنة امام المذبح بحللهم الكهنوتية يبتهلون نحو السماء الى الذي سن في الودائع ان تصان لمستودعها.**
16. Now whoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his color, declared the inward sorrow of his mind.	**16 وكان من رأى وجه الكاهن الأعظم، يشعر بجرح في قلبه لأن وجه الكاهن الأعظم ولونه المتغير كانا يدلان علي ألم النفس الداخلي.**
17. For terror and bodily trembling had come over the man, which plainly showed to those who looked at him the pain lodged in his heart.	**17 اذ كان الرجل قد اشتمل عليه الرعب والقشعريرة فكانا يدلان للناظرين على ما في قلبه من الكآبة.**
18. Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.	**18 وكان الناس يتبادرون من البيوت افواجاً ليصلوا صلاة عامة لسبب الهوان المشرف على الموضع.**
19. Women, girded with sackcloth under their chests, thronged the streets. Some of the maidens who were kept indoors ran together to the gates, and some to the walls, while others peered out of the windows.	**19 وكانت النساء يزدحمن في الشوارع وصدورهن مشدودات بالمسوح. بل والعذارى المحتجبات بعضاً منهن كن يجرين نحو الأبواب وبعضاً نحو الأسوار وبعضاً كن يتطلعن من الكوى.**
20. And holding up their hands to heaven, they all made supplication.	**20 وكلهن باسطات ايديهن الى السماء يتضرعن بالابتهال.**
21. For the expectation of the mixed multitude, and of the high priest, who was in an agony, would have moved any one to pity.	**21 فكان انكسار الجمهور وانتظار الكاهن الاعظم وهو في ارتعاش شديد مما يصدع القلب رحمة.**
22. And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that had committed them.	**22 وكانوا يتضرعون الى الاله القدير ان يحفظ الودائع موفورة لمستودعيها.**

23. But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.	**23 اما هليودورس فكان اخذاً في اتمام ما قضى به وقد حضر هناك مع شرطه في الخزانة.**
24. But the spirit of the Almighty God gave a great evidence of His presence, so that all that had presumed to obey him, fell down by the power of God, and were struck with fainting and dread.	**24 فصنع رب ابائنا وسلطان كل قدرة آية عظيمة حتى ان جميع الذين اجترأوا على الدخول صرعتهم قدرة الله واخذهم الانحلال والرعب.**
25. For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armor of gold.	**25 وذلك انه ظهر لهم فرس عليه راكب مخيف وجهازه فاخر فوثب وضرب هليودورس بحوافر يديه وكانت عدة الراكب كأنها من ذهب.**
26. Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.	**26 وتراءى ايضا لهليودورس شابان عجيبا القوة، بديعا البهاء، حسنا اللباس، فوقفا على جانبيه يجلدانه جلداً متواصلاً حتى اثخناه بالضرب.**
27. And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.	**27 فسقط لساعته على الارض وغشيه ظلام كثيف فرفعوه وجعلوه على محمل.**
28. So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.	**28 فاذا به بعد ان دخل الخزانة المذكورة في موكب حافل وجند كثير قد أصبح محمولاً لا مغيث له وقد تجلت لهم قدرة الله علانية.**
29. And he indeed, by the power of God, lay speechless, and without any hope of recovery.	**29 فكان مطروحاً بالقوة الالهية أبكم منقطع الرجاء من الخلاص.**
30. But they praised the Lord, because He had glorified His place: and the temple, that a little while before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.	**30 واليهود يباركون الرب الذي مجد مقدسه وقد امتلأ الهيكل ابتهاجاً وتهللاً اذ تجلى فيه الرب القدير بعدما كان قبل ذلك مملوءاً خوفاً واضطراباً.**
31. Then some of the friends of Heliodorus asked and begged Onias to call upon the Most High to grant him his life, who was lying quite at his last breath.	**31 فبادر بعض من اصحاب هليودورس وسألوا اونيا ان يبتهل الى العلي ويمن عليه بالحياة اذ كان قد أصبح على اخر رمق.**
32. And the high priest, fearing that the king might get the notion that some foul play had been perpetrated by the Jews with regard to Heliodorus, offered sacrifice for the man’s recovery.	**32 فخالج قلب الكاهن الاعظم ان الملك ربما اتهم اليهود بمكيدة كادوها لهليودورس فقدم الذبيحة من اجل خلاص الرجل.**
33. While the high priest was making the offering of atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, “Be very grateful to Onias the high priest, since for his sake the Lord has granted you	**33 وبينما الكاهن الاعظم يقدم الكفارة اذ عاد ذانك الشابان فظهرا لهليودورس بلباسهما الأول ووقفا وقالا: عليك بجزيل الشكر لاونيا الكاهن الاعظم فان الرب قد من عليك بالحياة من اجله.**

your life.”	
34. And you having been scourged by God, declare unto all men the great works and the power of God. And having said this, they appeared no more.	**34 وانت ايها المجلود فأخبر الجميع بقدرة الله العظيمة. قالا ذلك وغابا عن النظر.**
35. So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.	**35 فقدم هليودورس ذبيحة للرب وصلى اليه صلوات عظيمة على انه مَنَ عليه بالحياة وشكر اونيا ورجع بجيشه الى الملك.**
36. And he testified to all men the works of the great God, which he had seen with his own eyes.	**36 وكان يعترف امام الجميع بما عاينه من اعمال الله العظيم.**
37. And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:	**37 وسال الملك هليودورس من ترى يكون اهلاً لان نعود فنرسله الى اورشليم فقال.**
38. If you have any enemy or plotter against your kingdom, send him there, for you will get him back thoroughly scourged, if he escapes at all, for there certainly is about the place some power of God.	**38 ان كان لك عدو او صاحب دسيسة في المملكة، فأرسله الى هناك فيرجع اليك مجلوداً ان نجا. فإن في ذلك الموضع قدرة إلهية لا محالة.**
39. For He who has His dwelling in heaven watches over that place Himself and brings it aid, and He strikes and destroys those who come to do it injury.	**39 لان الذي مسكنه في السماء هو يراقب الموضع ويدافع عنه فيضرب الذين يقصدون بالشر ويهلكهم.**
40. This was the outcome of the episode of Heliodorus and the protection of the treasury.	**40 هذا ما كان من أمر هليودورس وحماية الخزانة.**

Second Maccabees 4
مكابيين الثاني 4

1. But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:	**1 وكان سمعان المذكور الذي وشى في امر الاموال والوطن يقذف اونيا كأنه هو اغرى هليودورس بذلك وجلب عليه ذلك الشر.**
2. He dared to call as a traitor to the kingdom, the man who provided for the city, and defended his nation, and was zealous for the law of God.	**2 وبلغ من شره انه وصف المحسن الى المدينة والقائم بمصلحة اهل وطنه والغيور على الشريعة بانه صاحب دسيسة.**
3. But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:	**3 فاشتدت العداوة حتى ان أحد أصحاب سمعان شرع في القتل.**
4. Onias, considering the danger of this contention, and that Apollonius, who was the governor of Coelesyia, and Phoenicia, was outrageous, which increased the malice of Simon, went to the king,	**4 فلما تبين اونيا ما في ذلك الخصام من الخطر مع حماقة ابلونيوس قائد بقاع سورية وفينيقية الذي كان يمد سمعان في خبثه، فأتي إلي الملك.**
5. Not to be an accuser of his countrymen, but with view to the common good of all the people.	**5 لا ليشكي أهل وطنه، ولكن من أجل الصالح العام للشعب.**
6. For he saw that without the king's attention, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.	**6 لأنه رأى انه بغير عناية الملك لا يمكن ان تكون الاحوال في سلام ولا ان يقلع سمعان عن رعونته.**
7. But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:	**7 وكان انه بعد وفاة سلوقس واستيلاء انطيوكس، الملقب بالشريف، على الملك طمع ياسون أخو اونيا في الكهنوت الأعظم.**
8. And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues eighty talents.	**8 فوفد على الملك ووعده بثلاث مئة وستين قنطار فضة وبثمانين قنطاراً من دخل اخر.**
9. In addition to this, he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to enroll the men of Jerusalem as citizens of Antioch.	**9 وما عدا ذلك ضمن له مئة وخمسين قنطاراً غيرها ان رخص له بسلطة الملك في اقامة مدرسة للتروض وموضع للغلمان وان يكتتب اهل اورشليم في رعوية انطاكية.**
10. When the king assented and Jason came to office, he at once shifted his countrymen to the fashion of the gentiles.	**10 فأجابه الملك الى ذلك فتقلد الرئاسة وما لبث ان صرف شعبه الى عادات الأمم.**
11. He set aside the existing royal concessions to the Jews, secured through John the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans; and he destroyed the lawful ways of living and introduced new customs contrary to the law.	**11 وألغي الاختصاصات التي انعم بها الملوك على اليهود على يد يوحنا ابي ابولاموس الذي قلد السفارة الى الرومانيين في عقد الموالاة والمناصرة وأبطل رسوم الشريعة وادخل سننا تخالف الشريعة.**

12. For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.	**12 وبادر فأقام مدرسة للتروض تحت القلعة وساق نخبة الغلمان فجعلهم في المزاني.**
13. Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.	**13 فكان هذا بدء معاشرة الأمم ومداخلة الغرباء لسبب الاثم القبيح المكروه سماعه، الذي لياسون المنافق لا الكاهن.**
14. Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.	**14 حتى ان الكهنة لم يعودوا يحرصون على خدمة المذبح، ولكنهم اهانوا الهيكل واهملوا الذبائح لينالوا حظاً في جوائز الملعب المحرمة بعد المباراة في رمي المطاث (طبق الرياضة).**
15. Disdaining the honors prized by their fathers and putting the highest value upon Greek forms of prestige.	**15 وكانوا يستخفون بمآثر ابائهم ويتنافسون بمفاخر اليونان.**
16. For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.	**16 فلذلك احاقت بهم مخاصمة شديدة فان الذين اولعوا برسومهم وحرصوا على التشبه بهم هم صاروا اعداء لهم ومنتقمين.**
17. For acting wickedly against the laws of God does not pass unpunished: but this the time following will declare.	**17 لان النفاق في الشريعة الالهية لا يذهب سدى كما يشهد بذلك الزمان المزمع.**
18. Now when the game that was used every fifth year was kept at Tyre, the king being present,	**18 ولما جرت في صور المصارعة التي تجري كل سنة خامسة والملك حاضر،**
19. The wicked Jason sent from Jerusalem sinful men, to carry three hundred drachmas of silver for the sacrifice of Hercules. Those who carried the money, however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose.	**19 انفذ ياسون الخبيث من اورشليم رجالاً انطاكيين، ومعهم ثلاث مئة درهم فضة لذبيحة هرقل. ولكن هؤلاء طلبوا ان لا تنفق على الذبيحة لان ذلك كان غير لائق بل تنفق في شيء اخر.**
20. So this money was intended by the sender for the sacrifice to Hercules, but by the decision of its carriers it was applied to the construction of triremes.	**20 فكان هذا المال في قصد مرسله لذبيحة هركليس لكنه بسعي الذين حملوه أنفق في بناء سفن ثلاثية.**
21. When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.	**21 وأرسل ابولنيوس بن منستاوس الى مصر لمبايعة بطلماوس فيلوماتور الملك. فعلم انطيوكس انه قد نحي عن تدبير الأمور، فوجه اهتمامه الى تحصين نفسه ورجع الى يافا ثم سار الى اورشليم.**
22. He was welcomed magnificently by Jason and the city, and ushered in with a blaze of torches and with shouts. Then he marched into Phoenicia.	**22 فاستقبله ياسون واهل المدينة استقبالاً جليلاً ودخل بين المشاعل والهتاف ثم انصرف من هناك بالجيش الى فينيقية.**

23. Three years later Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.	**23 وبعد مدة ثلاث سنين وجه ياسون منلاوس، اخا سمعان المذكور، ليحمل اموالاً للملك ويفاوضه في امور هامة.**
24. But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.	**24 فتمثل أمام الملك ومدحه معظماً سلطانه واحال الكهنوت الاعظم الى نفسه بان زاد ثلاث مئة قنطار فضة على ما اعطى ياسون.**
25. So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.	**25 ثم رجع ومعه اوامر الملك ولم يكن على شيء مما يليق بالكهنوت الاعظم وانما كانت له اخلاق غاشم عنيف واحقاد وحش ضار.**
26. Then Jason, who had undermined his own brother, being himself undermined, was driven out as a fugitive into the country of the Ammonites.	**26 وهكذا فان ياسون الذي مكر بأخيه، مكر به آخر فطرد وفر الى ارض بني عمون.**
27. And Menelaus held the office, but he did not pay regularly any of the money promised to the king.	**27 واستولى منلاوس على الرئاسة الا انه لم يوف شيئاً من الاموال التي كان وعد بها الملك.**
28. When Sostratus the captain of the citadel kept requesting payment, for the collection of the revenue was his responsibility, the two of them were summoned by the king on account of this issue.	**28 فكان سستراتس رئيس القلعة يطالبه لأنه كان مولي امر الجباية ولهذا السبب استدعيا كلاهما الى الملك.**
29. And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus alas made governor of the Cyprians.	**29 فاستخلف منلاوس ليسيماكس اخاه على الكهنوت الاعظم واستخلف سستراتس كراتيس والي القبرصيين.**
30. While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king's concubine.	**30 وحدث بعد ذلك ان اهل طرسوس وملو تمردوا لأنهم جعلوا هبة لانطيوكيس سرية الملك.**
31. The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.	**31 فبادر الملك لإطفاء الفتنة واستخلف مكانه اندرونكس أحد ذوي المناصب.**
32. But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities.	**32 فرأى منلاوس انه قد اصاب فرصة فسرق من الهيكل انية من الذهب أهدي بعضها الى اندرونكس وباع بعضها في صور والمدن التي بجوارها.**
33. When Onias became fully aware of these acts he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch.	**33 ولما تيقن اونيا ذلك، وبخه. وكان وقتها يمكث في مكان أمين للحماية في دفنا قرب انطاكية.**
34. Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth	**34 فخلا منلاوس باندرونكس واغراه ان يقبض على اونيا فصار الى اونيا وخدعه بمكره وعاقده بقسم حتى حمله على الخروج من الحماية. وان كان غير واثق به ثم اغتاله من ساعته ولم يرع**

out of the sanctuary, and immediately slew him, without any regard to justice.	**للعدل اعتباراً.**
35. For this reason, not only Jews but many also of other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.	**35 فوقع ذلك موقع المقت عند اليهود بل عند كثير من سائر الامم وشق عليهم قتل الرجل بغياً.**
36. And when the king returned from the region of Cilicia, the Jews in the city and also the Greeks, went to him: complaining of the unjust murder of Onias.	**36 فلما رجع الملك من نواحي قيليقية رفع اليه يهود المدينة واليونانيين أيضاً معهم وكانوا يشتكون إليه من قتل اونيا بغير حق.**
37. Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.	**37 فحزن انطيوكس حزناً قلبياً وتعطف وافاض دموعه ذاكراً قناعة المقتول ودعته.**
38. And being inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his garments, and led him about the whole city to that very place where he had committed the outrage against Onias, and there he dispatched the bloodthirsty fellow. The Lord thus repaid him with the punishment he deserved.	**38 واضطرم غضبا ولساعته نزع الارجوان عن اندرونكس ومزق حلله واطافه في المدينة كلها ثم اباد ذلك القاتل في الموضع الذي فتك فيه باونيا فانزل به الرب العقوبة التي استحقها.**
39. When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus, and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen.	**39 وكان ليسيماكس في المدينة قد سلب بإغراء منلاوس كثيراً من مال الاقداس فذاع الخبر في الخارج بانه قد اخذ كثير من الذهب فاجتمع الجمهور على ليسيماكس.**
40. And since the crowds were becoming aroused and filled with anger, Lysimachus armed about three thousand men and launched an unjust attack, under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly.	**40 فلما رأى ليسيماكس هيجان الجموع وشدة غضبهم سلح ثلاثة الاف رجل واعمل ايدي الظلم تحت قيادة رجل عات قد تناهى في السن والحماقة جميعاً.**
41. But when the Jews became aware of Lysimachus' attack, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying about, and threw them in wild confusion at Lysimachus and his men.	**41 فلما راوا ما عزم عليه ليسيماكس تناول بعضهم حجارة وبعضهم هراوى وبعضهم رمادا حثوه من كل جانب على اصحاب ليسيماكس.**
42. As a result, they wounded many of them, and killed some, and put them all to flight; and the temple robber himself they killed close by the treasury.	**42 فجرحوا كثيرين منهم وصرعوا بعضاً وهزموهم بأجمعهم وقتلوا سالب الاقداس عند الخزانة.**
43. Charges were brought against Menelaus about this incident.	**43 واقيم الحكم في هذه الامور على منلاوس.**
44. When the king came to Tyre, three men sent by the senate presented the case before him.	**44 فلما قدم الملك الى صور، ارسلت المشيخة ثلاثة رجال فرفعوا عليه الدعوى.**

45. But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king.	**45 واذ رأى منلاوس انه مغلوب وعد بطلماوس بن دوريمانس بمال جزيل ليستميل الملك.**
46. Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind.	**46 فدخل بطلماوس على الملك وهو في بعض الاروقة يتنسم الهواء وصرفه عن رايه.**
47. So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.	**47 فحكم لمنلاوس الذي هو علة الشر كله بالبراءة مما شكي به وقضى بالموت على اولئك المساكين الذين لو رفعوا دعواهم الى الاسكوتيين لحكم لهم بالبراءة.**
48. Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.	**48 ولم يلبث اولئك المحاجون عن المدينة والشعب والاقداس ان حل بهم العقاب الجائر.**
49. Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.	**49 فشق هذا التعدي حتى على الصوريين وبذلوا نفقات دفنهم بسخاء.**
50. And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.	**50 واستقر منلاوس في الرئاسة بشره ذوي الاحكام وكان لا يزداد الا خبثاً ولم يزل لأهل وطنه كمينا مهلكاً.**

Second Maccabees 5
مكابيين الثاني 5

1. About this time Antiochus prepared for a second invasion of Egypt.	**1 في ذلك الزمان تجهز انطيوكس لغزو مصر ثانية.**
2. And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords.	**2 فحدث انه ظهر في المدينة كلها مدة اربعين يوماً فرسان تعدو في الجو وعليهم ملابس ذهبية وفي ايديهم رماح ومصطفين في كتائب.**
3. And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armor, and of harnesses of all sorts.	**3 وجري خيول بصفوفهم والمبادرات من قرب وحركات الأتراس وجماعة ذوي سيوف مسلولة ورمي سهام وبريق أسلحة ذهبية وكل أجناس الدروع.**
4. Wherefore all men prayed that these prodigies might turn to good.	**4 فكان الجميع يصلون ان يكون مآل هذه الآية خيراً.**
5. Now when a false rumor arose that Antiochus was dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.	**5 ولما شاع خبراً كاذباً أن انطيوكس قد مات، فأخذ ياسون جيشاً ليس بأقل من ألف رجل وهجم على المدينة بغتة وحاصرها. وأما المدينة صعدوا إلى فوق السور. وأخيراً أخذت المدينة وهرب منلاوس الى القلعة.**
6. But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.	**6 فطفق ياسون يذبح اهل وطنه بغير رحمة ولم يفطن ان الظفر بالإخوان هو عين الخذلان حتى كان نصرته هذه انما كانت على اعداء لا على بني امته.**
7. Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.	**7 لكنه لم يحز الرئاسة وانما احاق به اخيراً خزي كيده فهرب ثانية الى ارض بني عمون.**
8. Finally he met a miserable end. Accused before Aretas the ruler of the Arabs, fleeing from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was cast ashore in Egypt.	**8 وكانت خاتمة امره منقلباً سيئاً لان ارتاس زعيم العرب طرده فجعل يفر من مدينة الى مدينة والجميع ينبذونه ويبغضونه بغضة من ارتد عن الشريعة ويمقتونه مقت من هو قتال لأهل وطنه حتى دحر الى مصر.**
9. And he who had driven many from their own country into exile died in exile, having embarked to go to the Lacedaemonians in hope of finding protection because of their kinship.	**9 فكان ان الذي غرب كثيرين هلك في الغربة في ارض لاكيديمون اذ لجأ الى هناك بوسيلة القرابة.**
10. He who had cast out many to lie unburied had no one to mourn for him; he had no funeral of any sort and no place in the tomb of his fathers.	**10 والذي طرح كثيرين بغير قبر، أصبح لم يبك عليه ولم يدفن ولم يكن له قبر في وطنه.**

11. When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm.	**11 فلما بلغت الملك هذه الحوادث اتهم اليهود بالانتقاض عليه فزحف من مصر وقد تنمر في قلبه واخذ المدينة عنوة.**
12. And he commanded his soldiers to cut down relentlessly every one they met and to slay those who went into the houses.	**12 وامر الجنود ان يقتلوا كل من صادفوه دون رحمة ويذبحوا المختبئين في البيوت.**
13. Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants.	**13 فطفقوا يهلكون الشبان والشيوخ ويبيدون الرجال والنساء والاولاد ويذبحون العذارى والاطفال.**
14. Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain.	**14 فهلك ثمانون ألف نفس في ثلاثة أيام، منهم اربعون الفا في المعركة وبيع منهم عدد ليس بأقل من القتلى.**
15. Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country.	**15 ولم يكتف بذلك بل اجترأ ودخل الهيكل الذي هو أقدس موضع في الارض كلها وكان دليله منلاوس الخائن للشريعة والوطن.**
16. He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings which other kings had made to enhance the glory and honor of the place.	**16 واخذ الانية المقدسة بيديه الدنستين مع ما اهدته ملوك الاجانب لزينة الموضع وبهائه وكرامته وقبض عليها بيديه النجستين ومضى.**
17. Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little while because of the sins of those who dwelt in the city, and that therefore he was disregarding the holy place.	**17 فتشامخ انطيوكس في نفسه ولم يفطن الى ان الله غضب حيناً لأجل خطايا سكان المدينة وانه لذلك أهمل الموضع المقدس.**
18. 18- But if it had not happened that they were involved in many sins, this man would have been scourged and turned back from his rash act as soon as he came forward, just as Heliodorus was, whom Seleucus the king sent to inspect the treasury.	**18 ولولا انهم انهمكوا بخطايا كثيرة لجلد حال دخوله وردع عن جسارته كما وقع لهليودورس الذي بعثه سلوقس الملك لافتقاد الخزانة.**
19. But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation.	**19 ولكن الرب لم يختار الشعب لأجل الموضع بل الموضع لأجل الشعب.**
20. And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.	**20 ولذلك بعدما اشترك الموضع في مصائب الشعب، عاد فاشترك في نعم الرب. وبعدما خذله القدير في غضبه، سيرجع إلى مصالحة السيد الرب بكل مجد.**
21. So Antiochus carried off eighteen hundred talents from the temple, and hurried away to Antioch, thinking in his arrogance that he could sail on the	**21 وحمل انطيوكس من الهيكل الفا وثماني مئة قنطار وبادر الرجوع الى انطاكية وقد خيلت اليه كبرياؤه وتشامخ نفسه انه يقطع البر بالسفن**

land and walk on the sea, because his mind was elated.	**والبحر بالقدم.**
22. And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him.	**22 وترك عمالاً يراغمون الامة منهم فيلبس في اورشليم وهو فريجي الاصل وكان أشرس اخلاقاً من الذي نصبه.**
23. And at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did.	**23 واندرونكس في جرزيم وايضا منلاوس الذي كان اشد جوراً على الرعية من كليهما.**
24. And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of twenty-two thousand men, commanding him to kill all that were of perfect age, and to sell the women and boys as slaves.	**24 ثم حمله ما كان عليه من المقت لرعايا اليهود على ان أرسل ابلونيوس الرئيس البغيض في اثنين وعشرين ألف جندي وامره ان يذبح كل بالغ منهم ويبيع النساء والصبيان كعبيد.**
25. When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy Sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.	**25 فلما وفد الى اورشليم اظهر السلام وتربص الى يوم السبت المقدس حتى إذا دخل اليهود في عطلتهم امر اصحابه بان يتسلحوا.**
26. He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.	**26 وذبح جميع الخارجين للتفرج ثم اقتحم المدينة بالسلاح واهلك خلقاً كثيراً.**
27. But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.	**27 وان يهوذا المكابي كان قد انصرف الى البرية وهو عاشر عشرة فلبث مع اصحابه في الجبال يعيشون عيشة الوحوش ويأكلون العشب لئلا يشتركوا في النجاسة.**

Second Maccabees 6
مكابيين الثاني 6

1. Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God.	**1 وبعد ذلك بيسير أرسل الملك شيخاً اثينياً ليلزم اليهود ان يرتدوا عن شريعة ابائهم ولا يتبعوا شريعة الله.**
2. And also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.	**2 وليدنس هيكل اورشليم ويجعله على اسم زوس الاولمبي ويجعل هيكل جرزيم على اسم زوس مأوي الغرباء لان اهل الموضع كانوا غرباء.**
3. And very bad was this invasion of evils, and grievous to all.	**3 فاشتد انفجار الشر وعظم على الجماهير.**
4. For the temple was full of the riot and reveling of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.	**4 وامتلأ الهيكل عمرا وقصوفا واخذ الامم يفسقون بالمأبونين ويضاجعون النساء في الدور المقدسة ويدخلون اليها ما لا يحل.**
5. The altar also was filled with unlawful things, which were forbidden by the laws.	**5 وكان المذبح مغطى بالمحارم التي نهت الشريعة عنها.**
6. And neither were the Sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.	**6 ولم يكن لاحد ان يعيد السبت ولا يحفظ اعياد الاباء ولا يعترف بانه يهودي اصلاً.**
7. On the monthly celebration of the king’s birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession to honor him, wearing wreaths of ivy.	**7 وكانوا كل شهر يوم مولد الملك يساقون قسراً للتضحية وفي عيد ديونيسيوس يضطرون الى الطواف اجلالاً له وعليهم اكاليل من اللبلاب.**
8. At the suggestion of Ptolemy, a decree was issued to the neighboring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices.	**8 وصدر امر الى المدن اليونانية المجاورة بإغراء البطالمة ان يلزموا اليهود بمثل ذلك وبالتضحية.**
9. And should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.	**9 وان من ابى ان يتخذ السنن اليونانية يقتل فذاقوا بذلك امر البلاء.**
10. For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.	**10 فان امرأتين سعي بهما انهما ختنتا اولادهما فعلقوا اطفالهما في ثديهما وطافوا بهما في المدينة علانية ثم طرحوهما من فوق السور.**
11. Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their	**11 ولجأ قوم الى مغاور كانت بالقرب منهم لإقامة السبت سراً فوشي بهم الى فيلبس فاحرقهم بالنار وهم لا يجترئون ان يدافعوا عن أنفسهم اجلالاً لهذا**

piety kept them from defending themselves, in view of their regard for that most holy day.	**اليوم العظيم.**
12. Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.	**12 وأنى لأرجو من مطالعي هذا الكتاب ان لا يستوحشوا من هذه الضربات وان يحسبوا هذه النقم ليست للهلاك بل لتأديب جنسنا.**
13. For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.	**13 فانه إذ لم يترك الخطاة أن يعملوا زمناً طويلاً حسب رأيهم، بل عجل عليهم بالعقاب فذلك دليل على رحمة عظيمة.**
14. For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but He does not deal in this way with us.	**14 لان الرب لا يمهل عقابنا بالأناة الى ان يستوفى كيل الآثام كما يفعل مع سائر الأمم.**
15. In order that He may not take vengeance on us afterward when our sins have reached their height.	**15 فقد قضى فينا بذلك لئلا تبلغ آثامنا غايتها وينتقم منا اخيراً.**
16. And therefore, He never withdraws His mercy from us: but though He chastise His people with adversity, He forsakes them not.	**16 فهو لا يزيل عنا رحمته ابداً وإذا أدب شعبه بالشدائد فلا يخذله.**
17. Let what we have said serve as a reminder; we must go on briefly with the story.	**17 نقول هذا على سبيل التذكرة ونرجع الى تتمة الحديث بكلام موجز.**
18. Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.	**18 كان رجل يقال له العازار من متقدمي الكتبة طاعن في السن رائع المنظر في الغاية فاكرهوه بفتح فيه على اكل لحم الخنزير.**
19. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment, spitting out the flesh.	**19 فاختار ان يموت مجيداً على ان يحيا ذميماً وانقاد الى العذاب طائعاً وقذف لحم الخنزير من فيه.**
20. Now, considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.	**20 ثم تقدم كما يليق بمن يتمنع بشجاعة عما لا يحل ذوقه رغبة في الحياة.**
21. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice.	**21 فتحنن عليه الموكلون بأمر الضحايا النجسة لما كان بينهم وبينه من قديم المعرفة. وجعلوا يحثونه ان يأتي بما يحل له تناوله من اللحم مهيأ بيده، ويتظاهر بانه يأكل من لحم الضحايا التي امر بها الملك.**
22. That by so doing, he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.	**22 لينجو من الموت إذا فعل ذلك، وينال منهم الجميل لأجل مودته القديمة لهم.**
23. But he began to consider the dignity of his age, and his ancient years, and the inbred honor of his grey head, and his good life and conversation from a child; and he answered without delay, according to	**23 لكنه عول على الراي النزيه الجدير بسنه وكرامة شيخوخته وما بلغ اليه من جلالة المشيب وبكمال سيرته الحسنة منذ حداثته بلب الشريعة المقدسة الالهية واجاب بغير توقف وقال بل اسبق**

the ordinances of the holy law made by God, saying, that he would rather be sent into Hades.	**الى الجحيم.**
24. “Such pretense is not worthy of our time of life,” he said, "lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion	**24 لأنه لا يليق بسننا الرياء لئلا يظن كثير من الشبان ان العازار وهو ابن تسعين سنة قد انحاز الى مذهب الأجانب.**
25. And through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age.	**25 ويضلوا بسببي لأجل ريائي وحبي لحياة قصيرة فانية فاجلب على شيخوختي الرجس والفضيحة.**
26. For even if for the present I should avoid the punishment of men, yet whether I live or die, I shall not escape the hands of the Almighty.	**26 فاني ولو نجوت الان من نكال البشر لا أفلت من يدي القدير لا في هذه الحياة ولا بعد الممات.**
27. Therefore, by manfully giving up my life now, I will show myself worthy of my old age.	**27 ولكن إذا فارقت الحياة ببسالة فقد وفيت بحق شيخوختي.**
28. And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honorable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.	**28 وابقيت للشبان قدوة شهامة ليتلقوا المنية ببسالة وشهامة في سبيل الشريعة الجليلة المقدسة. ولما قال هذا انطلق من ساعته الى عذاب التوتير والضرب.**
29. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogance.	**29 فتحول اولئك الذين أبدوا له الرأفة قبيل ذلك الى القسوة لحسبانهم ان كلامه كان عن كبر.**
30. But when be was now ready to die with the stripes, he groaned: and said: O Lord, who has the holy knowledge, You know manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear You.	**30 ولما أشرف على الموت من الضرب تنهد وقال: يعلم الرب وهو ذو العلم المقدس أنى وانا قادر على التخلص من الموت اكابد في جسدي عذاب الضرب الاليم واما في نفسي فاني احتمل ذلك مسروراً لأجل مخافته.**
31. Thus did this man die, leaving not only to young men, but also to the whole people, the memory of his death, for an example of virtue and fortitude.	**31 وهكذا توفى هذا الرجل تاركاً موته قدوة شهامة وتذكار فضيلة، ليس للشبان فقط بل أيضاً لكل الشعب أجمعين.**

Second Maccabees 7
مكابيين الثاني 7

1. It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.	**1 وقبض على سبعة اخوة مع امهم فاخذ الملك يُكرههم على تناول لحوم الخنزير المحرمة ويعذبهم بالسياط وأعصاب البقر.**
2. But one of them, who was the eldest, said thus: What would you ask, or learn of us? We are ready to die, rather than to transgress the laws of God, received from our fathers.	**2 فأحدهم وهو الأول قال هكذا: ماذا تريد أن تسأل وتعلم منا؟ فإننا مستعدين أن نموت من أن نخالف شريعة آبائنا.**
3. Then the king being angry, commanded frying pans and brazen caldrons to be heated.	**3 فحنق الملك وامر بإحماء المقالى والقدور.**
4. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.	**4 ولما حميت، امر لساعته بان يقطع لسان أول متكلم منهم ثم ينزع جلده وتقطع أطرافه بمرأي اخوته الآخرين وأمهم.**
5. When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying:	**5 وإذ صار عادم الجدوى في الجميع، أمر أن يقرب إلي النار ويقلى في المقلى ما دام فيه رمق. وإذ كان يعذب في المقلى طويلاً، كانوا الأخرون وامهم يحض بعضهم بعضاً ان يقدموا على الموت بشجاعة، قائلين:**
6. The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; "And in his servants he will take pleasure."	**6 ان الرب الاله ناظر وهو يتمجد بنا كما صرح موسى في شهادة التسبحة، اذ قال: وفي عبيده يتعزى.**
7. So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.	**7 ولما مات الأول على هذه الحال، ساقوا الثاني الى الهوان ونزعوا جلد راسه مع شعره ثم سألوه هل يأكل قبل ان يعاقب في جسده عضواً عضواً؟**
8. But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:	**8 فأجاب بلغة ابائه وقال لا. فأذاقوه بقية العذاب كالأول.**
9. And when he was at the last gasp, he said thus: you indeed, O most wicked man, destroyed us out of this present life: but the King of the world will raise us up, who die for His laws, in the resurrection of eternal life.	**9 وفيما كان على اخر رمق، قال: إنك ايها الفاجر تسلبنا الحياة الدنيا ولكن ملك العالم، إذا متنا في سبيل شريعته، فسيقيمنا لحياة ابدية.**

10. After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:	**10 وبعده شرعوا يستهينون بالثالث وامروه أن يخرج لسانه، فأخرجه سريعاً وبسط يديه بقلب جليد.**
11. And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from Him.	**11 وقال أنى من الرب السماء اوتيت هذه الاعضاء ولأجل شريعته ابذلها واياه ارجو ان استردها من بعد.**
12. So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.	**12 فبهت الملك والذين معه من بسالة قلب ذلك الغلام الذي لم يبال بالعذاب شيئاً.**
13. And after he was thus dead, they tormented the fourth in the like manner.	**13 ولما مات عذبوا الرابع ونكلوا به بمثل ذلك.**
14. And when he was now ready to die, he said: It is better, being put to death by men, to look for hope from God, to be raised up again by Him; for, as to you, you shall have no resurrection unto life.	**14 ولما أشرف على الموت قال: حبذا ما يتوقعه الذي يقتل بأيدي الناس من رجاء اقامة الله له، اما انت فلا تكون لك قيامة للحياة.**
15. And when they had brought the fifth, they tormented him. But he, looking upon the king, said:	**15 ثم ساقوا الخامس وعذبوه فالتفت الى الملك وقال:**
16. Whereas you have power among men though you are corruptible, you do what you will but do not think that God has forsaken our people.	**16 إنك بما لك من السلطان على البشر مع كونك فانياً تفعل ما تشاء ولكن لا تظن ان الله قد خذل ذريتنا.**
17. But stay patiently a while, and you shall see His great power, in what manner He will torment you and your seed.	**17 اصبر قليلا فترى بأسه الشديد وكيف يعذبك انت ونسلك.**
18. After him they brought forward the sixth. And when he was about to die, he said, "Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened.	**18 وبعده ساقوا السادس فلما قارب ان يموت قال: لا تغتر بالباطل فاننا نحن جلبنا على أنفسنا هذا العذاب لأننا أخطأنا الى الهنا ولذلك وقع لنا ما يقضي بالعجب.**
19. But do not think that you will go unpunished for having tried to fight against God.	**19 لكنك لا تظن إنك تكون بلا عقاب إذ تجاسرت أن تحارب الله.**
20. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:	**20 وكانت امهم أجدر الكل بالعجب والذكر الحميد فإنها عاينت بنيها السبعة يهلكون في مدة يوم واحد وصبرت على ذلك بنفس طيبة ثقة بالرب.**
21. And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,	**21 وكانت تحرض كلا منهم بلغة آبائها وهي ممتلئة من الحكمة السامية وقد القت على كلامها الانثوي بسالة رجلية.**
22. She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of	**22 قائلة لهم: أنى لست اعلم كيف نشاتم في احشائي ولا انا منحتكم الروح والحياة ولا احكمت**

every one of you.	**تركيب اعضائكم.**
23. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in His mercy, both breath and life, as now you despise yourselves for the sake of His laws.	**23 على ان خالق العالم الذي جبل تكوين الانسان وأبدع لكل شيء تكوينه سيعيد اليكم برحمته الروح والحياة لأنكم الان تبذلون انفسكم في سبيل شريعته.**
24. Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.	**24 وان انطيوكس اذ تخيل انه يستخف به وخشي صوت معير يعيره، اخذ يحرض بالكلام أصغرهم الباقي بل أكد له بالإيمان انه يغنيه ويسعده إذا ترك شريعة آبائه ويتخذه خليلاً له ويقلده المناصب.**
25. Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.	**25 ولما لم يصخ الغلام لذلك البتة، دعا الملك امه وحثها ان تشير على الغلام بما يبلغ الي خلاصه.**
26. After much urging on his part, she undertook to persuade her son.	**26 والح عليها حتى وعدت بانها تشير على ابنها.**
27. But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: “My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you.	**27 ثم انحنت اليه واستهزأت بالملك العنيف وقالت بلغة آبائها: يا بني ارحمني انا التي حملتك في جوفها تسعة أشهر وارضعتك ثلاث سنين وعالتك وبلغتك الى هذه السن وربتك.**
28. I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.	**28 انظر يا ولدي الى السماء والارض وإذا رأيت كل ما فيهما فاعلم ان الله صنع الجميع من العدم وكذلك وجد جنس البشر.**
29. Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God’s mercy I may get you back again with your brothers.”	**29 فلا تخف من هذا الجلاد لكن كن مستأهلاً لإخوتك واقبل الموت لأتلقاك مع اخوتك بالرحمة.**
30. While she was still speaking, the young man said, “What are you waiting for? I will not obey the king’s command, but I obey the command of the law that was given to our fathers through Moses.	**30 وفيما هي تتكلم قال الغلام: ماذا أنتم منتظرون إني لا اطيع امر الملك وانما اطيع امر الشريعة التي ألقيت الى آبائنا على يد موسى.**
31. But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God.	**31 وانت ايها المخترع كل شر على العبرانيين إنك لن تنجو من يدي الله.**
32. For we are suffering because of our sins.	**32 فنحن انما نعاقب على خطايانا.**
33. And if our living Lord is angry for a little while, to rebuke and discipline us, He will again be reconciled with His own servants.	**33 وربنا الحي وان سخط علينا حينا يسيراً لتوبيخنا وتأديبنا، سيصالحنا نحن عبيده.**

34. But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven.	**34 واما انت ايها المنافق، يا أخبث كل بشر، فلا تتشامخ باطلاً وتتنمر بآمالك الكاذبة وانت رافع يدك على عبيده.**
35. You have not yet escaped the judgment of the almighty, all-seeing God.	**35 لأنك لن تنج من دينونة الله القدير الرقيب.**
36. For our brothers after enduring a brief suffering have drunk of ever-flowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.	**36 ولقد صبر اخوتنا على الم ساعة ثم فازوا بحياة ابدية وهم في عهد الله واما انت فسيحل بك بقضاء الله العقاب الذي تستوجبه بكبريائك.**
37. I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that He alone is God.	**37 وانا كإخوتي ابذل جسدي ونفسي في سبيل شريعة آبائنا وابتهل الى الله ان لا يبطئ في تحننه على امتنا وان يجعلك بالمحن والضربات تعترف بانه هو الاله وحده.**
38. And through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation."	**38 وفي اخوتي يخف غضب الضابط الكل المجلوب جميع جنسنا بالعدل.**
39. The king fell into a rage, and handled him worse than the others, being exasperated at his scorn.	**39 فحنق الملك ولم يحتمل ذلك الاستهزاء فزاده نكالاً على اخوته.**
40. So he died in his integrity, putting his whole trust in the Lord.	**40 وهكذا مات هذا الغلام طاهراً وقد وكل الى الرب كل امره.**
41. Last of all, the mother died, after her sons.	**41 وفي اخر الامر هلكت الام على أثر بنيها.**
42. Let this be enough, then, about the eating of sacrifices and the extreme tortures.	**42 وبما اوردناه عن الضحايا والتعذيبات المبرحة كفاية.**

Second Maccabees 8
مكابيين الثاني 8

1. But Judas Maccabees, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.	**1 وكان يهوذا المكابي ومن معه يتسللون الى القرى ويدعون الأقرباء والأصدقاء ويضمون الذين ثبتوا في سنن اليهود فجمعوا إلى أنفسهم ستة آلاف.**
2. And they called upon the Lord, that He would look upon His people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:	**2 وكانوا يدعون الرب ان ينظر الى الشعب المداس من كل الجميع وأن يترأف على الهيكل الذي كان ينجسونه الناس المنافقون.**
3. That He would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to Him:	**3 ويرحم المدينة المتهدمة التي اشرفت على الامحاء ويصغي الى صوت الدماء الصارخة اليه.**
4. That He would remember also the most unjust deaths of innocent children, and the blasphemies offered to His name, and would show His indignation on this occasion.	**4 ويذكر اهلاك الاطفال الأبرياء ظلماً والتجاديف على اسمه ويجهر ببغضته للشر.**
5. Now when Maccabees had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.	**5 ولما أصبح المكابي في جيش لم تعد الامم تثبت امامه اذ كان سخط الرب قد تحول الى رحمة.**
6. So coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy.	**6 فكان يأتي ويهجم على القرى والمدن ويحرقها بالنار وكان يأخذ الأماكن الواجبة وكان يهلك من الاعداء عددا ليس بقليل.**
7. He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.	**7 وكان أكثر غاراته ليلاً. فذاع خبر شجاعته في كل مكان.**
8. When Philip saw that the man was gaining ground by little and little, and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, for aid to the king's affairs.	**8 فلما رأى فيلبس ان الرجل اخذ في التقدم شيئاً فشيئاً وقد اوتي الفوز في أكثر اموره، كتب الى بطلماوس قائد بقاع سورية وفينيقية يسأله المساعدة لصيانة مصالح الملك.**
9. And Ptolemy promptly appointed Nicanor the son of Patroclus, one of the king's chief friends, and sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea. He associated with him Gorgias, a general and a man of experience in military service.	**9 فاختار لساعته نكانور بن بتركلس من خواص اصدقاء الملك وجعل تحت يده لفيفاً من الامم يبلغ عشرين الفاً ليستأصل ذرية اليهود عن اخرهم وضم اليه جرجياس وهو من القواد المحنكين في امر الحرب.**
10. Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Jews into slavery	**10 فرسم نكانور ان يؤخذ من مبيع سبي اليهود ألفي القنطار التي كانت للرومانيين على الملك.**

11. And he immediately sent to the cities on the seacoast, inviting them to buy Jewish slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.	**11 وأرسل في الحال الى مدن الساحل يدعو لشراء اليهود المسبيين مسعراً كل تسعين شخص بقنطار ولم يخطر له ما سيحل به من نقمة القدير.**
12. Word came to Judas concerning Nicanor's invasion; and when he told his companions of the arrival of the army.	**12 ووصل يهوذا خبر مقدم نكانور، فأخبر الذين معه بمجيء الجيش.**
13. Those who were cowardly and distrustful of God's justice ran off and got away.	**13 فبدأ الذين خافوا ولم يثقوا بعدل الله ينسابون كل واحد من مكانه.**
14. Others sold all their remaining property, and at the same time besought the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them.	**14 وباع اخرون كل ما كان باقياً لهم وكانوا يبتهلون الى الرب ان ينقذهم من نكانور الشرير الذي باعهم قبل أن يقترب.**
15. If not for their own sake, yet for the sake of the covenants made with their fathers, and because He had called them by His holy and glorious name.	**15 وإن لم يكن من اجلهم، فمن اجل عهوده مع ابائهم ومن أجل من دعاهم باسمه القدوس العظيم.**
16. But Maccabees calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:	**16 فحشد المكابي اصحابه وهم ستة الاف وحرضهم ان لا يرتاعوا من الاعداء ولا يخافوا من كثرة الامم المجتمعة عليهم بغياً وان يقاتلوا ببأس.**
17. keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.	**17 جاعلين نصب عيونهم الاهانة التي الحقوها بالموضع المقدس عدواناً وما انزلوه بالمدينة من القهر والعار مع نقض سنن الاباء.**
18. "For they trust to arms and acts of daring," he said, "but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even the whole world."	**18 وقال ان هؤلاء انما يتوكلون على سلاحهم وجسارتهم واما نحن فنتوكل على الله القدير الذي يستطيع في لمحة ان يبيد الثائرين علينا بل العالم باسره.**
19. Moreover, he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished.	**19 ثم ذكر لهم النجدات التي امد بها اباؤهم وما كان من ابادة المئة والخمسة والثمانين الفا على عهد سنحاريب.**
20. And the time of the battle with the Galatians, that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much goodness.	**20 والواقعة التي كانت لهم في بابل مع الغلاطيين كيف برزوا للقتال وهم ثمانية الاف رجل ومعهم اربعة الاف من المكدونيين وكيف حين وهل المكدونيين اهلك اولئك الثمانية الالاف مئة وعشرين الفا بالنجدة التي أعطيت لهم من السماء وعادوا بخير جزيل.**

21. With these words he filled them with good courage and made them ready to die for their laws and their country; then he divided his army into four parts.	**21 وبعدما شددهم بهذا الكلام حتى أضحوا مستعدين للموت في سبيل الشريعة والوطن فقسمهم أربع فرق.**
22. He appointed his brothers also, Simon and Joseph and Jonathan, each to command a division, putting fifteen hundred men under each.	**22 واقام كل واحد من اخوته سمعان ويوسف ويوناثان قائداً على فرقة وجعل تحت يده الفاً وخمس مئة.**
23. Besides, he appointed Eleazar to read aloud from the holy book, and gave the watchword, “God’s help”; then, leading the first division himself, he joined battle with Nicanor.	**23 ثم امر العازار ان يتلو عليهم الكتاب المقدس وجعل لهم كلمة السر "نصرة الله" ثم اتخذ قيادة الكتيبة الاولى وحارب نكانور.**
24. With the Almighty as their ally, they slew more than nine thousand of the enemy, and wounded and disabled most of Nicanor’s army, and forced them all to flee.	**24 فأيدهم القدير. فقتلوا من الاعداء ما يزيد على تسعة الاف وتركوا أكثر جيش نكانور مجروحين ومجدعي الاعضاء وألجأوا الجميع الى الهزيمة.**
25. They captured the money of those who had come to buy them as slaves.	**25 وغنموا اموال الذين جاءوا لشرائهم كعبيد.**
26. After pursuing them for some distance, they were obliged to return because the hour was late for it was the day before the Sabbath: and therefore they did not continue the pursuit.	**26 ثم تعقبوهم مسافة غير قصيرة الى ان حضرت الساعة. فامسكوا وعادوا وقد أدركوا السبت ولذلك لم يطيلوا تعقبهم.**
27. But when they had gathered together their arms and their spoils, they kept the Sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.	**27 وجمعوا اسلحة الاعداء واخذوا اسلابهم ثم حفظوا السبت وهم يباركون الرب كثيراً ويعترفون له اذ أنقذهم ليعيدوا ذلك اليوم ومَنَ عليهم باستئناف رحمته.**
28. Then after the Sabbath, they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their children.	**28 ولما انقضى السبت وزعوا على الضعفاء والارامل واليتامى نصيبهم من الغنائم واقتسموا الباقي بينهم وبين اولادهم.**
29. When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to His servants unto the end.	**29 وبعدما فرغوا من ذلك اقاموا صلاة عامة سائلين الرب الرحيم ان يعود ويعفو عن عبيده.**
30. In encounters with the forces of Timothy and Bacchides, they killed more than twenty thousand of them and got possession of some exceedingly high strongholds, and they divided very much plunder, giving to those who had been tortured and to the orphans and widows, and also to the aged, shares equal to their own.	**30 وقتلوا ما يزيد على عشرين الفاً من جيوش تيموثاؤس وبكيديس واستولوا على حصون مشيدة واقتسموا كثيراً من الاسلاب وجعلوها سهاماً متساوية لهم وللضعفاء واليتامى والارامل والشيوخ.**
31. And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:	**31 ولما جمعوا اسلحة العدو رتبوا كل شيء في موضعه اللائق به وحملوا ما بقي من الغنائم الى اورشليم.**

32. They slew also Philarches, the commander of Timothy’s forces, a most unholy man, and one who had greatly troubled the Jews.	**32 وقتلوا فيلارخس رئيس جيش تيموثاؤس وكان رجلا شديد النفاق الحق باليهود اضراراً كثيرة.**
33. While they were celebrating the victory in the city of their fathers, they burned those who had set fire to the sacred gates, Callisthenes and some others, who had fled into one little house; so these received the proper recompense for their impiety.	**33 وبينما هم يحتفلون بالظفر في وطنهم احرقوا كلستانيس وقوماً معه في بيت كانوا قد فروا اليه وكانوا قد احرقوا الابواب المقدسة فنالهم الجزاء الذي استوجبوه بشرهم.**
34. But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,	**34 واما نكانور الشديد الفجور الذي كان قد استصحب معه ألف تاجر لشراء اليهود،**
35. Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.	**35 فلما رأى الذين كان يحتقرهم قد اذلوه بإمداد الرب، خلع ما عليه من الثياب الفاخرة وانساب في كبد البلاد وأتي حده إلى بأنطاكية وهو متفجع غاية التفجع لانقراض جيشه.**
36. And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by Him.	**36 وبعدما كان قد وعد الرومانيين بأن يفيهم الخراج من سبي اورشليم عاد يذيع ان اليهود لهم الله نصير وانهم لذلك لا يغلبون اذ هم متبعون ما رسم لهم من الشرائع.**

Second Maccabees 9
مكابيين الثاني 9

1. About that time, Antiochus returned with dishonor out of Persia.	1 واتفق في ذلك الزمان ان انطيوكس كان منصرفاً عن بلاد فارس بالخزي.
2. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.	2 وكان قد زحف على مدينة اسمها برسابوليس وشرع يسلب الهياكل ويعسف المدينة، فثار الجموع الى السلاح ودفعوه فانهزم انطيوكس منقلباً بالعار.
3. While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timotheus.	3 ولما كان عند احمتا بلغه ما وقع لنكانور واصحاب تيموثاؤس.
4. Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven came with him! For in his arrogance, he said, “When I get there I will make Jerusalem a cemetery of Jews.”	4 فاستشاط غضباً وأزمع ان يحيل على اليهود ما الحقه به الذين هزموه من الشر. فامر سائق عجلته بان يجد في السير بغير انقطاع. وقد جلبه القضاء من السماء فانه قال في تجبره أنه سيأتي إلى أورشليم ويجعلها مقبرة لليهود.
5. But the Lord, the God of Israel, that sees all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.	5 لكن الرب إله اسرائيل البصير بكل شيء ضربه ضربة معضلة غير منظورة فانه لم يفرغ من كلامه ذاك حتى اخذه داء في احشائه لا دواء له ومغص اليم في جوفه.
6. And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.	6 وكان ذلك عين العدل في حقه لأنه عذب احشاء كثيرين بالآلام المتنوعة الغريبة. لكنه لم يكن ليكف عن عتيه.
7. Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.	7 وانما بقي صدره ممتلئا من الكبرياء ينفث نار الحنق على اليهود ويحث على الاسراع في السير حتى انه من شدة الجري سقط من عجلته فترضضت بتلك السقطة الهائلة جميع اعضاء جسمه.
8. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:	8 فأصبح بعدما خيل له بزهوه الذي لم يبلغ اليه انسان انه يحكم على امواج البحر ويجعل قمم الجبال في كفة الميزان مصروعاً على الارض محمولاً في محفة شهادة للجميع بقدرة الله الجليلة.
9. So that worms swarmed out of the body of this man, and while he was still living in sorrow and pain, his flesh fell off, and the filthiness of his smell	9 حتى كانت الديدان تنبع من جسد ذلك المنافق ولحمه يتساقط وهو حي بالآلام والاوجاع وصار الجيش كله يكره نتن رائحته.

was noisome to the army.	
10. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for his intolerable stench.	**10 حتى انه بعدما كان قبيل ذلك يزين له انه يمس كواكب السماء لم يكن أحد يطيق حمله لشدة رائحته التي لا تحتمل.**
11. And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.	**11 فلما رأى نفسه في تلك الحال من تمزق جسمه اخذ ينزل عن كبريائه المفرطة ويتعقل الحق اذ كانت الاوجاع تزداد فيه على الساعات بالضربة الالهية.**
12. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.	**12 حتى انه هو نفسه أمسي لا يطيق نتنه. فقال: حق على الانسان ان يخضع لله وان لا يحمله الكبر وهو فان على ان يحسب نفسه معادلاً لله.**
13. Then this wicked man prayed to the Lord, of whom he was not receive mercy, saying that:	**13 وكان ذلك الفاجر يتضرع الى الرب الذي لم يكن ليرحمه البتة قائلاً هكذا:**
14. The holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free.	**14 ان المدينة المقدسة التي كان يقصدها حثيثا ليمحو اثارها ويجعلها مدفنا سيجعلها حرة.**
15. And the Jews, whom he had not considered worth burying, but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens.	**15 وان اليهود الذين كان قد قضى عليهم بان لا يدفنوا بل يلقوا مع اطفالهم مأكلاً للطيور والوحوش سيسويهم جميعاً بالاثينيين.**
16. And the holy sanctuary, which he had formerly plundered, he would adorn with the finest offerings; and the holy vessels he would give back, all of them, many times over; and the expenses incurred for the sacrifices he would provide from his own revenues.	**16 وان الهيكل المقدس الذي كان قد انتهبه سيزينه بأفخر التحف ويرد الانية المقدسة اضعافاً ويؤدي النفقات المفروضة للذبائح من دخله الخاص.**
17. And in addition to all this, he would also become a Jew and would visit every inhabited place to proclaim the power of God.	**17 بل انه هو نفسه يتهود ويطوف كل معمور في الارض ينادي بقدرة الله.**
18. But his pains not ceasing, (for the just judgment of God was come upon him) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:	**18 واذ لم تسكن الامه لان قضاء الله العادل كان قد حل عليه، يأس من نفسه وكتب الى اليهود رسالة في معنى التوسل وهذه صورتها:**
19. To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity.	**19 من انطيوكس الملك القائد الى رعايا اليهود الافاضل، السلام الكثير والعافية والغبطة.**
20. If you and your children are well and your affairs are as you wish, I am glad. As my hope is in heaven.	**20 إذا كنتم في سلامة وكان اولادكم وكل شيء لكم على ما تحبون فاني اشكر الله شكراً جزيلاً. اما انا فرجائي منوط بالسماء.**
21. I remember with affection your esteem and good will. On my way back from the region of Persia I suffered an annoying illness, and I have deemed it	**21 وبعد فاني منذ اعتللت لم ازل اذكركم بالمودة ناوياً لكم الكرامة والخير، فاني في ايابي من نواحي فارس اصابني داء شديد فرأيت من الواجب ان**

necessary to take thought for the general security of all.	**اصرف العناية الى مصلحة الجميع.**
22. I do not despair of my condition, for I have good hope of recovering from my illness.	**22 ليس لأني يائس من نفسي، فان لي رجاء وثيقاً ان اتخلص من علتي.**
23. But I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor.	**23 ثم إني تذكرت ان ابي حين سار بجيشه الى الاقاليم العليا، عين الولي لعهده.**
24. So that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left.	**24 وانا اخاف ان يقع امر غير منتظر او يذيع خبر مشؤوم فيضطرب مقلدوا الامور في البلاد عند بلوغه إليهم.**
25. Moreover, I understand how the princes along the borders and the neighbors to my kingdom keep watching for opportunities and waiting to see what will happen. So, I have appointed my son to be king, whom I have often entrusted and commended to most of you when I hastened off to the upper provinces. And I have written to him what is written here.	**25 وقد تبين لي ان من حولنا من ذوي السلطان ومجاوري المملكة يترصدون الفرص ويتوقعون حادثاً يحدث فلذلك عينت للملك ابني الذي سلمته مراراً كثيرة إليكم واوصيتكم به عند مسيري الى الاقاليم العليا. وقد كتبت اليه في هذا المعنى.**
26. I therefore urge and beseech you to remember the public and private services rendered to you and to maintain your present good will, each of you, toward me and my son.	**26 فأنشدكم وارغب اليكم ان تذكروا ما اوليتكم من النعم العامة والخاصة وان يبقى كل منكم على ما كان له من الولاء لي ولابني.**
27. For I am sure that he will follow my policy and will treat you with moderation and kindness.	**27 ولي الثقة بانه سيتبع قصدي ويعاملكم بالرفق والمروءة.**
28. So the murderer and blasphemer, having endured the more intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains in a strange land.	**28 ثم مات هذا السفاك الدماء المجدف بعد آلام مبرحة كما كان يفعل بالناس ومات ميتة شقاء على الجبال في ارض غربة.**
29. And Philip, one of his courtiers, took his body home; then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.	**29 فنقل جثته فيلبس رضيعه ثم انصرف الى مصر الى بطلماوس فيلوماتور خوفاً من ابن انطيوكس.**

Second Maccabees 10
مكابيين الثاني 10

1. But Maccabees, and they that were with him, by the protection of the Lord, recovered the temple and the city again.	1 اما المكابي والذين معه فبإمداد الرب استردوا الهيكل والمدينة.
2. And they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts.	2 وهدموا المذابح التي كان الاجانب قد بنوها في الساحة وخربوا المعابد.
3. And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the Showbread.	3 وطهروا الهيكل وصنعوا مذبحاً اخر واقتدحوا حجارة اقتبسوا منها ناراً وقدموا ذبيحة بعد فترة سنتين وهيأوا البخور والسرج وخبز التقدمة.
4. And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.	4 وبعدما اتموا ذلك، ابتهلوا الى الرب وقد خروا بصدورهم ان لا يصابوا بمثل تلك الشرور لكن إذا اخطئوا، يؤدبهم هو برفق ولا يسلمهم الى امم برابرة ومجدفين.
5. Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.	5 واتفق انه في مثل اليوم الذي فيه نجست الغرباء الهيكل في ذلك اليوم عينه تم تطهير الهيكل وهو اليوم الخامس والعشرون من ذلك الشهر الذي هو شهر كسلو.
6. And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.	6 فعيدوا ثمانية ايام بفرح كما في عيد المظال وهم يذكرون كيف قضوا عيد المظال قبل ذلك في الجبال والمغاور مثل وحوش البرية.
7. Therefore, they now carried boughs and green branches and palms, for Him that had given them good success in cleansing His place.	7 ولذلك سبحوا لمن يسر تطهير هيكله وفي ايديهم غصون ذات اوراق واغصان خضر وسعف.
8. And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.	8 ورسموا رسماً عاماً على جميع امة اليهود ان يعيدوا هذه الايام في كل سنة.
9. And this was the end of Antiochus, that was called the Illustrious.	9 هكذا كانت وفاة انطيوكس الملقب بالشريف.
10. But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.	10 ولنشرع الان في خبر انطيوكس اوباطور ابن ذاك المنافق انطيوكس ونذكر ما كان من رزايا الحروب بالإيجاز.

11. For when he has come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phoenicia and Syria.	**11 انه لما استولى هذا على الملك فوض تدبير الامور الى ليسياس قائد القواد في بقاع سورية وفينيقية.**
12. For Ptolemy, who was called Macron, took the lead in showing justice to the Jews because of the wrong that had been done to them, and attempted to maintain peaceful relations with them.	**12 وذلك ان بطلماوس المسمى بمكرون عزم على ان ينصف اليهود مما كانوا فيه من الظلم واجتهد في معاملتهم بالسلم.**
13. But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.	**13 فلذلك سعى به اصحابه الى اوباطور. وكثر كلام الناس فيه بانه خائن لأنه تخلى عن قبرص التي كان فيلوماطور قد استعمله عليها وانحاز الى انطيوكس الشريف واذ ذهبت عنه كرامة السلطان بلغ منه الكمد فقتل نفسه بسم.**
14. But Gorgias, who was governor of the holds, taking with him the foreigners, often fought against the Jews.	**14 فولى جرجياس قيادة البلاد وشرع يجيش من الاجانب وناصب اليهود حرباً متواصلة.**
15. Besides this, the Idumeans, who had control of important strongholds, were harassing the Jews; they received those who were banished from Jerusalem, and endeavored to keep up the war.	**15 وكذلك الادوميون الذين كانت لهم حصون ملائمة كانوا يرغمون اليهود ويقبلون المهاجرين من اورشليم ويتجهزون للحرب.**
16. Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:	**16 فابتهل الذين مع المكابي وتضرعوا الى الله ان يكون لهم نصيراً ثم هجموا على حصون الادوميين.**
17. And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.	**17 واندفعوا عليها بشدة وامتلكوا مواضع منها وصدموا جميع الذين كانوا يقاتلون على السور وكل من اقتحمهم قتلوه فاهلكوا منهم عشرين الفاً.**
18. When no less than nine thousand took refuge in two very strong towers well equipped to withstand a siege,	**18 وفر تسعة الاف منهم الى برجين حصينين جداً مجهزين بكل اسباب الدفاع.**
19. Maccabeus left Simon and Joseph, and also Zacchaeus and his men, a force sufficient to besiege them; and he himself set off for places where he was more urgently needed.	**19 فترك المكابي سمعان ويوسف وزكا وعدداً من اصحابه كافياً لمحاصرتهما وانصرف الى مواضع اخرى كانت اشد اقتضاء له.**
20. But the men with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away.	**20 غير ان الذين كانوا مع سمعان استغواهم حب المال فارتشوا من بعض الذين في البرجين وخلوا سبيلهم بعد ان اخذوا منهم سبعين ألف درهم.**
21. When word of what had happened came to Maccabeus, he gathered the leaders of the people, and accused these men of having sold their brethren for money by setting their enemies free to fight against them.	**21 فلما أخبر المكابي بما وقع جمع رؤساء الشعب وشكا ما فعلوا من بيع اخوتهم بالمال اذ أطلقوا اعدائهم عليهم.**

22. Then he slew these men who had turned traitor, and immediately captured the two towers.	**22 ثم قتل اولئك الخونة ومن فوره استولى على البرجين.**
23. Having success at arms in everything, he undertook and destroyed more than twenty thousand in the two strongholds.	**23 وقرنت اسلحته بكل فوز على يده فاهلك في البرجين ما يزيد على عشرين الفاً.**
24. But Timotheus, who before had been defeated by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.	**24 ثم ان تيموثاؤس الذي كان اليهود قد قهروه من قبل، حشد جيشاً عظيماً من الغرباء وجمع من فرسان اسيا عدداً غير قليل ونزل على اليهودية نزول مستفتح قهراً.**
25. But Maccabees, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with sackcloth,	**25 فعندما اقترب توجه اصحاب المكابي الى الابتهال الى الله وقد حثوا التراب على رؤوسهم وشدوا احقاءهم بالمسوح.**
26. And lying prostrate at the foot of the altar, besought Him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law says.	**26 وخروا عند رجل المذبح وابتهلوا اليه ان يكون راحماً لهم ومعادياً لأعدائهم ومضايقاً لمضايقيهم كما ورد في الشريعة.**
27. And so after prayer taking their arms, they went forth further from the city, and when they have come very near the enemies, they rested.	**27 ولما فرغوا من الدعاء اخذوا السلاح وتقدموا حتى صاروا عن المدينة بمسافة بعيدة ولما قاربوا العدو وقفوا.**
28. But as soon as the sun was risen, both sides joined battle: the one part having, with their valor, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.	**28 وعند طلوع الشمس تلاحم الفريقان وهؤلاء متوكلون على الرب كفيلاً بالفوز والنصر مع بسالتهم. واولئك متخذون البأس قائدهم في الحروب.**
29. But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:	**29 فلما اشتد القتال تراءى للأعداء من السماء خمسة رجال رائعي المنظر على خيل لها لجم من ذهب فجعل اثنان منهم يقدمان اليهود.**
30. Two of them took Maccabees between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.	**30 وهما قد اكتنفا المكابي يحفزانه بأسلحتهما ويقيانه الجراح وهم يرمون بالسهام والصواعق حتى عميت ابصارهم وجعلوا يخبطون ويتصرعون.**
31. And there were slain twenty thousand five hundred, and six hundred horsemen.	**31 فقتل عشرون الفا وخمس مئة ومن الفرسان ست مئة.**
32. And Timotheus fled into Gazara, a strong hold where Chaereas was governor.	**32 وانهزم تيموثاؤس الى الحصن المسمى بجازر وهو حصن منيع وكان تحت امرة كيراوس.**
33. Then Maccabees, and they that were with him cheerfully laid siege to the fortress four days.	**33 فاستبشر اصحاب المكابي وحاصروا المعقل اربعة ايام.**

34. But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.	**34 وان الذين في داخله لثقتهم بمناعة المكان تمادوا في التجديف وافحشوا في الكلام.**
35. But when the fifth day appeared, twenty young men of them that were with Maccabees, inflamed in their minds, because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:	**35 فلما كان صباح اليوم الخامس هجم عشرون فتى من اصحاب المكابي على السور وهم متقدون غيظا من التجاديف وطفقوا يذبحون ببسالة وتنمر كل من عرض امامهم.**
36. Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.	**36 وعطف اخرون فتسلقوا الى الذين في الداخل وأضرموا البرجين واحرقوا اولئك المجدفين احياء في النيران المتقدة.**
37. And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hidden in a certain place: they slew also his brother Chaereas, and Apollophanes.	**37 وكسر اخرون الابواب وادخلوا بقية الجيش فاستحوذوا على المدينة وكان تيموثاؤس مستخفياً في جب فذبحوه هو وكيراوس اخاه وابلوفانيس.**
38. And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.	**38 وبعد ذلك باركوا الرب بالنشيد والاعتراف على احسانه العظيم الى اسرائيل وتأييده لهم بالنصر.**

Second Maccabees 11
مكابيين الثاني 11

1. A short time after this, Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,	**1 وبعد ذلك بزمان يسير، اذ كانت هذه الحوادث قد شقت جداً، ليسياس وكيل الملك وذي قرابته والمقلد تدبير الامور.**
2. Gathered about eighty thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:	**2 جمع نحو ثمانين الفاً والفرسان كلهم وزحف على اليهود زاعماً انه يجعل المدينة مسكناً للأمم.**
3. And to make a gain of the temple, as of the other temples of the Gentiles and to set the high priesthood to sale every year:	**3 ويجعل الهيكل موضعا للكسب كسائر معابد الامم ويعرض الكهنوت الاعظم للبيع سنة فسنة.**
4. Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his eighty elephants.	**4 غير متفكر في قدرة الله لكن متوكلاً برعونة قلبه على ربوات الرجالة والوف الفرسان وفيلته الثمانين.**
5. So he came into Judea, and approaching to Beth-zur, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.	**5 فدخل اليهودية وبلغ الى بيت صور وهي موضع منيع على نحو خمس غلوات من اورشليم وضايقها.**
6. But when Maccabees, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that He would send a good angel to save Israel.	**6 فلما علم اصحاب المكابي انه يحاصر الحصون ابتهلوا الى الرب مع الجموع بالنحيب والدموع ان يرسل ملاكه الصالح لخلاص إسرائيل.**
7. Then Maccabees himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to help their brethren.	**7 ثم اخذ المكابي سلاحه اولاً وحرض الاخرين على الاقتحام معه لنجدة اخوتهم.**
8. And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armor, shaking a spear.	**8 فاندفعوا متحمسين بقلب واحد وفيما هم بعد عند اورشليم تراءى فارس عليه لباس ابيض يتقدمهم وهو يخطر بسلاح من ذهب.**
9. Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.	**9 فطفقوا بأجمعهم يباركون الله الرحيم وتشجعوا في قلوبهم حتى كانوا مستعدين ان يبطشوا بأضري الوحوش فضلاً عن الناس ويخترقوا الاسوار الحديدية.**
10. So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.	**10 واخذوا يتقدمون بانتظام وقد اتتهم السماء نصرة والرب رحمة.**

11. And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:	**11 وحملوا على الاعداء حملة الاسود وصرعوا منهم أحد عشر الفا ومن الفرسان الفا وست مئة.**
12. And put all the rest to flight; and many of them being wounded, escaped naked: and Lysias himself escaped by disgraceful flight.	**12 والجأوا سائرهم الى الفرار وكان أكثر الذين نجوا بأنفسهم جرحى عراة وانهزم ليسياس أقبح هزيمة.**
13. And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:	**13 واذ كان الرجل صاحب دهاء اخذ يفكر فيما اصابه من الخسران وفطن ان العبرانيين قوم لا يقهرون لان الله القدير مناصر لهم فراسلهم.**
14. And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.	**14 ووعد بانه يسلم بكل ما هو حق ويستميل الملك الى موالاتهم.**
15. Then Maccabees consented to the request of Lysias, providing for the common good in all things; and whatsoever Maccabees wrote to Lysias, concerning the Jews, the king allowed of.	**15 فرضي المكابي بكل ما سال ليسياس ابتغاء لما هو انفع وكل ما طلب المكابي من ليسياس بالكتابة ان يقضى لليهود قضاه الملك.**
16. For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting.	**16 وهذا نص الرسائل التي كتبها ليسياس الى اليهود: من ليسياس الى شعب اليهود، سلام.**
17. John, and Absalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.	**17 قد سلم الينا يوحنا وابشالوم الموجهان من قبلكم كتاب جوابكم وسألا أن أكمل الأشياء المحبر بها في يديهما.**
18. Therefore, whatsoever things could be reported to the king, I have presented to him: and he has granted as much as the matter permitted.	**18 فشرحت للملك ما ينبغي انهاؤه اليه فأمضى منه ما تحتمله الحال.**
19. If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavor to be a means of your welfare.	**19 وان بقيتم على الاخلاص فيما بيننا من الامور فاني اتوخى ان اكون لكم فيما يأتي سبباً للخير.**
20. But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.	**20 واما تفصيل الامور فقد اوصيناهما مع من نحن مرسلون من قبلنا ان يفاوضوكم فيه.**
21. Farewell. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.	**21 والسلام. في السنة المئة والثامنة والاربعين في الرابع والعشرين من شهر ديوس كورنتي.**
22. But the king's letter contained these words: King Antiochus to Lysias, his brother, greeting.	**22 وهذه صورة رسالة الملك: من الملك انطيوكس الى اخينا ليسياس، سلام.**
23. Now that our father has gone on to the gods, we desire that the subjects of the kingdom be	**23 اننا منذ انتقل والدنا الى الالهة لم يزل همنا ان يكون اهل مملكتنا بلا اضطراب مجتهدين بأمورهم.**

undisturbed in caring for their own affairs.	
24. We have heard that the Jews do not consent to our father's change to Greek customs but prefer their own way of living and ask that their own customs be allowed them.	**24 واذ قد بلغنا ان اليهود غير راضين بما امرهم والدنا من التحول الى سنن اليونان لكنهم متمسكون بمذهبهم ولذلك يسألون أن نأذن لهم بشرائعهم.**
25. Accordingly, since we choose that this nation also be free from disturbance, our decision is that their temple be restored to them and that they live according to the customs of their ancestors.	**25 ونحن نريد لهذا الشعب ان يكون كغيره بدون اضطراب، فقضينا ان يرد لهم الهيكل ليصنعوا كعوائد آبائهم.**
26. You will do well, therefore, to send word to them and give them pledges of friendship, so that they may know our policy and be of good cheer and go on happily in the conduct of their own affairs.	**26 فتحسن العمل إذا أرسلت إليهم وأعطيتهم الأمان ليعلموا ارادتنا ويكونوا بقلب سليم ويشتغلوا بما ينفعهم.**
27. But the king’s letter to the nation was as follows: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.	**27 وهذه رسالة الملك الى الامة: من الملك انطيوكس الى مشيخة اليهود وسائر اليهود، سلام.**
28. If you are well, it is as we desire. We also are in good health.	**28 ان كنتم في خير، فهذا ما نحب ونحن ايضا في عافية.**
29. Menelaus has informed us that you wish to return home and look after your own affairs.	**29 قد اطلعنا منلاوس انكم تودون ان تنزلوا فتقيموا مع قومكم.**
30. Therefore, those who go home by the thirtieth day of Xanthicus, will have our pledge of friendship and full permission.	**30 فالذين يرتحلون الى اليوم الثلاثين من شهر كسنتكس يكونون في امان.**
31. For the Jews to enjoy their own food and laws, just as formerly, and none of them shall be harmed in any way for what he may have done in ignorance.	**31 وقد سمحنا لليهود اطعمتهم وشرائعهم كما كانوا عليه من قبل وكل من هفا منهم فيما سلف فلا ضرر عليه.**
32. And I have also sent Menelaus to encourage you.	**32 وانا مرسل اليكم منلاوس ليخاطبكم.**
33. Farewell. The one hundred and forty-eighth year, the fifteenth day of the month of Xanthicus..	**33 والسلام. في السنة المئة والثامنة والاربعين في الخامس عشر من شهر كسنتكس.**
34. The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.	**34 وأرسل أيضاً الرومانيون رسالة هذه صورتها: من كونتس مميوس وتيطس منليوس رسولي الرومانيين الى شعب اليهود، سلام.**
35. Whatever Lysias, the king’s cousin, has granted you, we also have granted.	**35 ما رخص لكم فيه ليسياس نسيب الملك، نحن موافقون عليه.**
36. But as to the matters, which he decided are to be referred to the king, as soon as you have considered them, send someone promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.	**36 وما استحسن ان يرفع الى الملك، تشاوروا فيه وبادروا بإرسال واحد لنقضي ما يوافقكم، فإننا متوجهان الى انطاكية.**

37. Therefore make haste and send some men, so that we may have your judgement.	**37 فعجلوا في ارسال من ترسلون لنكون على بصيرة مما تبتغون.**
38. Farewell. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.	**38 والسلام. في السنة المئة والثامنة والاربعين في الخامس عشر من شهر كسنتكس.**

Second Maccabees 12
مكابيين الثاني 12

1. When these covenants were made, Lysias returned to the king, and the Jews went about their farming.	1 وبعد ابرام هذه المواثيق انصرف ليسياس الى الملك، واقبل اليهود على حرث أراضيهم.
2. But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.	2 الا ان القواد الذين في البلاد وهم تيموثاؤس وابلونيوس بن جنايوس وايرونيمس وديمفون وكذلك نكانور حاكم قبرص لم يدعوا لهم راحة ولا سكينة.
3. The men of Joppa also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.	3 واتى اهل يافا جرماً فظيعا وذلك انهم دعوا اليهود الذين كانوا يسكنون معهم ان يركبوا هم ونساؤهم واولادهم قوارب كانوا أعدوها لهم كأنه لم يكن بينهم عداوة.
4. Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.	4 واذ كان ذلك بإجماع اهل المدينة كلهم، رضي به اليهود وهم واثقون منهم بالإخلاص وغير متهمين لهم بسوء. فلما أمعنوا في البحر اغرقوهم وكان عددهم يبلغ المئتين.
5. But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,	5 فلما بلغ يهوذا ما وقع على بني امته من الغدر الوحشي، نادى فيمن معه من الرجال ودعا الله الديان العادل.
6. He came against those murderers of his brethren, and set the harbor on fire in the night, burned the boats, and slew with the sword them that escaped from the fire.	6 وسار على الذين أهلكوا اخوته وأضرم النار في المرفأ ليلاً واحرق القوارب وقتل الذين فروا الى هناك.
7. And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.	7 ولما كانت المدينة مغلقة، انصرف في نية الرجوع ومحو دولة اليافيين من أصلها.
8. But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,	8 لكن لما علم ان اهل يمنيا يريدون ان يفعلوا مثل ذلك مع اليهود الساكنين معهم.
9. He came upon the Jamnites also by night, and set the harbor on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.	9 نزل على اهل يمنيا ليلا واحرق المرفأ مع الاسطول حتى رؤى ضوء النار من اورشليم على بعد مئتين واربعين غلوة.
10. When they had gone more than nine furlongs (a mile) from there, on their march against Timotheus, not less than five thousand Arabs with five hundred horsemen attacked them.	10 ثم ساروا من هناك تسع غلوات زاحفين على تيموثاؤس، فتصدى لهم قوم من العرب يبلغون خمسة الاف ومعهم خمس مئة فارس.

11. After a hard fight, Judas and his men won the victory, by the help of God. The defeated nomads besought Judas to grant them pledges of friendship, promising to give him cattle and to help his people in all other ways.	**11 فاقتتلوا قتالا شديداً وكان الفوز لأصحاب يهوذا بنصرة الله، فانكسر عرب البادية وسألوا يهوذا ان يعاقدهم على ان يؤدوا إليهم مواشي ويمدوهم بمنافع أخرى.**
12. And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.	**12 ولم يشك يهوذا انه يحصل منهم على جدوى طائلة فرضي بمصالحتهم فعاقدهم فانصرفوا الى اخبيتهم.**
13. He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.	**13 ثم اغار على مدينة حصينة مسيجة بجسور وأسوار يسكنها لفيف من الامم اسمها كسفيس.**
14. And those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolently toward Judas and his men, railing at them and even blaspheming and saying unholy things.	**14 واذ كان الذين فيها واثقين بمناعة الاسوار ووفرة الطعام، اخذوا الامر بالتهاون وطفقوا يشتمون اصحاب يهوذا ويجدفون وينطقون بما لا يحل.**
15. But Maccabees calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Joshua, fiercely assaulted the walls.	**15 فدعا اصحاب يهوذا رب العالم العظيم الذي أسقط اريحا على عهد يشوع بغير كباش ولا مجانيق ثم وثبوا على السور كالأسود.**
16. They took the city by the will of God, and slaughtered untold numbers, so that the adjoining lake of two furlongs wide (a quarter of a mile), appeared to be running over with blood.	**16 وفتحوا المدينة بمشيئة الرب وقتلوا من الخلق ما لا يحصى حتى ان البحيرة التي هناك وعرضها غلوتان امتلأت وطفحت بالدماء.**
17. From there, they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.	**17 ثم ساروا من هناك مسيرة سبع مئة وخمسين غلوة حتى انتهوا الى الكرك الى اليهود الذين يعرفون بالطوبيين.**
18. But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:	**18 فلم يظفروا بتيموثاؤس في تلك المواضع لأنه كان قد انصرف عنها دون ان يصنع شيئاً، لكنه ترك في بعض المواضع محرساً منيعاً.**
19. But Dositheus, and Sosipater, who were captains with Maccabees, slew them that were left by Timotheus in the hold, to the number of ten thousand men.	**19 فخرج دوسيثاؤس وسوسيباتير من قواد المكابي واهلكا من الجند الذي تركه تيموثاؤس في الحصن أكثر من عشرة آلاف.**
20. And Maccabees having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.	**20 وقسم المكابي جيشه فرقاً واقامهما على الفرق وحمل على تيموثاؤس وكان معه مئة وعشرون ألف راجل والفان وخمس مئة فارس.**

21. Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the narrowness of the places.	**21 وإذ عرف تيموثاؤس بمجيء يهوذا، فأرسل النساء والاولاد وسائر الثقل الى مكان يسمى قرنيم وكان موضعاً منيعاً يصعب فتحه والاقدام عليه لأنه محاط بالمضايق.**
22. But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who sees all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.	**22 ولما بدت اول فرقة من جيش يهوذا، وقع الخوف على الأعداء من حضرة الله الذي يبصر كل شيء. وانهزموا بعضهم من بعض حتى انهم كانوا ينطرحون بين يدي أصحابهم ويسقطون بضربات سيوفهم.**
23. But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.	**23 وشد يهوذا في آثارهم ليعاقب اولئك النجسين حتى اهلك منهم ثلاثين ألف رجل.**
24. And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers, he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.	**24 ووقع تيموثاؤس في ايدي اصحاب دوسيثاؤس وسوسيباتير، فطفق يتضرع إليهم بكل وسيلة ان يطلقوه حياً بحجة ان بيده كانت آباء وأخوة كثيرون من اليهود الذين يحصل لهم من موته الخيانة عليهم.**
25. And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.	**25 وأكد لهم العهد بضمانات كثيرة انه يطلقهم سالمين فخلوا سبيله لأجل خلاص اخوتهم.**
26. Then Judas went away to Carnion, where he slew twenty-five thousand persons.	**26 ثم اغار يهوذا على قرنيم وهيكل اترجتيس وقتل خمسة وعشرون ألف نفس.**
27. And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of diverse nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.	**27 وبعد انكسار اولئك وهلكتهم زحف يهوذا على عفرون، احدى المدن الحصينة وكان يسكنها ليسياس وامم شتى وكان على اسوارها شبان من ذوي البأس يقاتلون بشدة ومعهم كثير من المجانيق والسهام.**
28. But when they had invocated the Almighty, who with His power breaks the strength of the enemies, they took the city: and slew twenty-five thousand of them that were within.	**28 فدعا اصحاب يهوذا القدير الذي يحطم بأس العدو بشدة، فاخذوا المدينة وصرعوا من الذين في داخلها خمسة وعشرين الفاً.**
29. From there they departed to Scythopolis, which lies six hundred furlongs from Jerusalem.	**29 ثم ارتحلوا من هناك وهجموا على مدينة السكيثيين وهي تبعد ست مئة غلوة من اورشليم.**
30. But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:	**30 الا ان اليهود المقيمين هناك شهدوا بان السكيثيين مصافون لهم وانهم عاملوهم بالإحسان في ازمنة الضيق.**

31. They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.	**31 فشكروهم على صنيعهم واوصوهم ان لا يزالوا معهم على المصافاة ثم جاءوا اورشليم لقرب عيد الأسابيع.**
32. And after Pentecost, they marched against Gorgias, the governor of Idumea.	**32 وبعد العيد المعروف بعيد الخمسين اغاروا على جرجياس قائد ارض ادوم.**
33. And he came out with three thousand footmen and four hundred horsemen.	**33 فبرز إليهم في ثلاثة الاف راجل وأربع مئة فارس.**
34. And when they had joined battle, it happened that a few of the Jews were slain.	**34 وتحارب الفريقان فسقط من اليهود نفر قليل.**
35. But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Marisa.	**35 وكان فيهم فارس ذو باس يقال له دوسيثاؤس من رجال بكينور فأدرك جرجياس وقبض على ثوبه واجتذبه بقوة يريد ان يأسر ذلك المنافق حياً. فعدا عليه فارس من التراكيين وقطع كتفيه وفر جرجياس الى مريشة.**
36. But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:	**36 وتمادى القتال على اصحاب اسدرين حتى كلوا، فدعا يهوذا الرب ليأخذ بنصرتهم ويقاتل في مقدمتهم.**
37. Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.	**37 وجعل يهتف بالأناشيد بلسان ابائه. ثم صرخ وحمل على اصحاب جرجياس بغتة وكسرهم.**
38. So Judas having gathered together his army, came into the city Adullam: and when the seventh day came, they purified themselves according to the custom, and kept the Sabbath in the same place.	**38 ثم جمع يهوذا جيشه وسار به الى مدينة عدلام ولما كان اليوم السابع تطهروا بحسب العادة وقضوا السبت هناك.**
39. On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchers of their fathers.	**39 وفي الغد جاء يهوذا ومن معه على ما تقتضيه السُنة ليحملوا جثث القتلى ويدفنوهم مع ذوي قرابتهم في مقابر آبائهم.**
40. And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbids to the Jews: so that all plainly saw, that for this cause they were slain.	**40 فوجدوا تحت ثياب كل واحد من القتلى انواطاً من اصنام يمنيا مما تحرمه الشريعة على اليهود فتبين للجميع ان ذلك كان سبب قتلهم.**
41. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.	**41 فسبحوا كلهم الرب الديان العادل الذي يكشف الخفايا.**
42. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were	**42 ثم انثنوا يصلون ويبتهلون ان يمحى ذلك الاثم المرتكب كل المحو. وكان يهوذا النبيل يعظ القوم ان ينزهوا أنفسهم عن الخطيئة اذ راوا بعيونهم ما اصاب الذين سقطوا لأجل الخطيئة.**

slain.	
43. And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.	**43 ثم جمع من كل واحد تقدمة فبلغ المجموع الفي درهم من الفضة فأرسلها الى اورشليم ليقدم بها ذبيحة عن الخطيئة وكان ذلك من أحسن الصنيع واتقاه لاعتقاده بقيامة الموتى.**
44. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)	**44 لأنه لو لم يكن مترجياً قيامة الذين سقطوا لكانت صلاته من اجل الموتى باطلاً وعبثاً.**
45. And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.	**45 ولاعتباره ان الذين رقدوا بالتقوى قد ادخر لهم ثواب جميل.**
46. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.	**46 فصالح ومقدس هذا الفكر. ولهذا صنع هذا الفداء لأجل الراقدين لينحلوا من الخطايا.**

Second Maccabees 13
مكابيين الثاني 13

1. In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea.	**1 في السنة المئة والتاسعة والأربعين، بلغ اصحاب يهوذا ان انطيوكس اوباطور قادم على اليهودية بجيش كثيف.**
2. And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with scythes.	**2 ومعه ليسياس الوكيل والوالي على الأمور ومعهما جيش من اليونان مؤلف من مئة وعشرة الاف راجل وخمسة الاف وثلاث مئة فارس واثنين وعشرين فيلا وثلاث مئة مركبة ذات مناجل.**
3. Menelaus also joined them and with utter hypocrisy urged Antiochus on, not for the sake of his country's welfare, but because he thought that he would be established in office.	**3 فانضم إليهم منلاوس وجعل يحرض انطيوكس بكل نوع من الخبث غير مبال بخلاص الوطن بل كان همه ان يصير رئيساً.**
4. But the King of kings aroused the anger of Antiochus against the scoundrel; and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Beroea and to put him to death by the method which is the custom in that place.	**4 ولكن ملك الملوك هيج سخط انطيوكس على ذلك الخبيث. فان ليسياس أخبره أن هذا الرجل هو سبب جميع الشرور. فأمر بان يذهب به الى بيرية ليقتل على عادة البلاد.**
5. Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.	**5 وهناك برج ارتفاعه خمسون ذراعاً مملوء رماداً وفيه آلة مستديرة تهوي براكبها من جميع جهاتها الى الرماد.**
6. From there, he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.	**6 ففي ذلك الموضع اهلك ذلك المختلس للهيكل الذي كان سببا لشرور شتى مدفوعاً اليه بأيدي الجميع.**
7. And by such a law, it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.	**7 وبهذه المنية هلك منلاوس المنافق ولم يحصل على تربة يوارى فيها.**
8. And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.	**8 وكان ذلك بكل عدل فانه اذ كان قد اجترم جرائم كثيرة على المذبح الذي ناره ورماده مطهران ذاق منيته في الرماد.**
9. But the king, with his mind full of rage, came on to show himself worse to the Jews than his father was.	**9 واما الملك فما زال متقدما بعنف وقسوة متوعداً اليهود ببلايا أشر من التي انزلها بهم ابوه.**
10. Which when Judas understood, he commanded the people to call upon the Lord day and night, that as He had always done, so now also He would help them:	**10 فلما علم يهوذا بذلك، أمر الشعب بالابتهال الى الرب نهاراً وليلاً ان ينصرهم في ذلك اليوم كما كان يفعل من قبل.**

11. Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that He would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.	**11 لأنهم كانوا يخشون أن يعدموا الشريعة والوطن والهيكل المقدس. ولئلا يترك أن يستعبد تحت الامم المجدفين الشعب الذي لم يفرج عنه الا من امد يسير.**
12. So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.	**12 ففعلوا كلهم وتضرعوا الى الرب الرحيم بالبكاء والصوم والسجود مدة ثلاثة ايام بلا انقطاع. ثم عزاهم يهوذا وامرهم أن يستعدوا.**
13. But he, with the elders, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.	**13 وخلا بالشيوخ وابرم معهم مشورة ان يخرجوا ويقضوا الامر بتأييد الرب قبل ان يدخل جيش الملك اليهودية ويستحوذ على المدينة.**
14. So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he camped his army about Modin.	**14 ففوض الامر الى خالق الكائنات وحض اصحابه ان يقاتلوا ببسالة ويبذلوا أنفسهم لأجل الشريعة والهيكل والمدينة والوطن والدولة. ثم تعسكر حول مودين.**
15. And having given his company for a watchword, “The victory of God,” with most valiant chosen young men, he set upon the king’s quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, and their riders.	**15 وجعل لهم كلمة السر "النصر بالله" ثم اختار قوماً من نخب الشبان وهجم ليلاً على مخيم الملك في المحلة وقتل اربعة الاف رجل واهلك اول الفيلة مع القوم الذين كانوا في برجه.**
16. And having filled the camp of the enemies with fear and tumult, they went off in triumph.	**16 وملاوا المحلة رعباً واضطراباً وانقلبوا فائزين بوقاية الرب التي كانت تكتنفه.**
17. Now this was done at the break of day, by the protection and help of the Lord.	**17 وتمت له هذه النصرة عند طلوع الفجر.**
18. But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:	**18 فلما ذاق الملك ما عند اليهود من البطش عمد الى اخذ المعاقل بالحيلة.**
19. And he marched with his army to Beth-zur, which was a strong hold of the Jews: but he was repulsed, failing and losing his men.	**19 فحاصر بيت صور وهي محرس منيع لليهود فانكسر وارتد منكوساً خاسراً.**
20. Now Judas sent necessaries to them that were within	**20 وكان يهوذا يمد الذين فيها بما يحتاجون اليه.**
21. But Rhodocus, one of the Jews’ army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.	**21 وان رجلا من جيش اليهود اسمه رودكس كاشف العدو بأسرارهم فطلبوه وقبضوا عليه وسجنوه.**
22. Again, the king treated with them that were in Beth-zur: gave his right hand: took theirs: and went away.	**22 فعاد الملك وخاطب اهل بيت صور وعرض عليهم الصلح فعاقدوه وانصرف.**

23. After he fought with Judas: and was overcome, he got a word that Philip, who had been left in charge of the affairs, had rebelled at Antioch. He was then in a consternation of mind, and entreated the Jews, yielding to them, and swore to observe all their rights. He also settled with them and offered sacrifice, honored the sanctuary and showed generosity to the holy place.	**23 وبعد ان قاتل يهوذا وانكسر، بلغه ان فيلبس الذي كان قد ترك في انطاكية لتدبير الامور قد تمرد عليه. فوقع في حيرة وتوسل الى اليهود ودان لهم وحالفهم على اعطاء حقوقهم كلها وسالمهم وقدم ذبيحة وأكرم الهيكل وأحسن الى الموضع.**
24. He embraced Maccabees, and made him governor and prince from Ptolemais unto the Gerrenians.	**24 وصافي المكابي ونصبه قائداً وحاكماً على البلاد من بطلمايس الى حدود الجرانيين.**
25. But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.	**25 ثم جاء الى بطلمايس وكان اهل المدينة قد شق عليهم ذلك العهد وانكروا عليه فسخ عهودهم.**
26. Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch. And thus matters went with regard to the king’s coming and his return.	**26 فانطلق ليسياس الى الديوان واورد ما استطاع من الحجج. فأقنعهم وسكن اضطراب الشعب. ثم عاد الى انطاكية. فهكذا كان انطلاق الملك ورجوعه.**

Second Maccabees 14
مكابيين الثاني 14

1. Three years later, word came to Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong army and a fleet:	**1 وبعد مدة ثلاث سنين بلغ اصحاب يهوذا ان ديمتريوس بن سلوقس قد ركب البحر من ميناء طرابلس بجيش كثيف واسطول.**
2. And had made himself master of the countries against Antiochus, and his general, Lysias.	**2 واستولى على البلاد بعد ما قتل انطيوكس وليسياس وكيله.**
3. Now Alcimus, who had been high priest, but had willfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the holy altar:	**3 وان الكيمس الذي كان قد قلد الكهنوت الاعظم ثم انقاد الى النجاسة ايام الاختلاط، أيقن ان لا خلاص له البتة ولا سبيل الى ارتقاء المذبح المقدس.**
4. Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.	**4 فأتى ديمتريوس الملك في السنة المئة والحادية والخمسين وأهدى اليه اكليلاً من ذهب وسعفة واغصانا من زيتون مما يختص بالهيكل وبقي في ذلك اليوم ساكتاً.**
5. But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels:	**5 ثم اصاب فرصة توافق رعونة مقاصده فان ديمتريوس دعاه الى ديوانه وسأله عن احوال اليهود وما في نياتهم.**
6. He answered and said: They among the Jews that are called Assideans, of whom Judas Maccabees is captain, nourish wars, and raise seditions, and will not let the kingdom attain peace.	**6 فقال ان الحسيديين من اليهود الذين عليهم يهوذا المكابي لا يزالون في الحروب والفتن ولا يدعون للملكة راحة.**
7. Therefore I have laid aside my ancestral glory - I mean the high priesthood - and have now come here:	**7 وهأنذا قد عدمت كرامة آبائي، أعنى الكهنوت الأعظم، فقدمت الى هنا.**
8. Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffers much from the evil proceedings of these men.	**8 اولا لأحفظ الأمانة فيما يكون لمنفعة الملك. وثانياً للسعي في مصلحة قومي لان شر اولئك الناس قد انزل بأمتنا البلاء الشديد.**
9. Wherefore, O king, seeing you know all these things, take care, I beseech you, both of the country, and of our nation, according to your kindness, which is known to all men.	**9 فاذ قد اطلعت ايها الملك على تفصيل ذلك، فالتفت الى بلادنا وامتنا المبغى عليها بما فيك من الرفق والاحسان الى الجميع.**
10. For as long as Judas lives, it is not possible that the state should find peace.	**10 فانه ما دام يهوذا باقياً فمن المحال ان تكون الاحوال في راحة.**
11. When he had said this, the rest of the king's friends, who were hostile to Judas, quickly inflamed Demetrius still more.	**11 ولما اتم قوله جعل سائر اصدقاء ديمتريوس، وهم اعداء ليهوذا، يوغرونه عليه.**

12. And he immediately chose Nicanor, who had been in command of the elephants, appointed him governor of Judea, and sent him off:	**12 فاستحضر من ساعته نكانور مدبر الفيلة واقامه قائداً على اليهودية وارسله.**
13. Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.	**13 وامره ان يقتل يهوذا ويبدد اصحابه ويقيم الكيمس كاهناً أعظم للهيكل الشهير.**
14. Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.	**14 فاخذ الامم الذين في اليهودية يفرون عن يهوذا وينضمون افواجاً الى نكانور وهم يعدون نكبات اليهود ورزاياهم حظاً لهم.**
15. Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to Him who chose His people to keep them forever, and who protected His portion by evident signs.	**15 ولما بلغ اليهود قدوم نكانور وانضمام الامم اليه، حثوا التراب على رؤوسهم وابتهلوا الى الذي اقام شعبه ليبقى مدى الدهر مدافعاً عن ميراثه بآيات بينة.**
16. At the command of the leader, they set out from there immediately and engaged them in battle at a village called Dessau.	**16 ثم امرهم القائد فبادروا المسير من هناك والتقوهم عند قرية دساو.**
17. Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.	**17 وكان سمعان أخو يهوذا يحارب نكانور ولكنه اضطرب لمجيء المعاندين المفاجئ.**
18. Nevertheless, Nicanor hearing of the valor of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.	**18 ولكن لما سمع نكانور بما ابداه اصحاب يهوذا من البأس والبسالة في دفاعهم عن الوطن، كان خائفاً أن يصنع القضاء بالسلاح.**
19. Therefore, he sent Posidonius, and Theodotius and Matthias before to present and receive the right hands.	**19 فأرسل بوسيدونيوس وتاودوتس ومتثيا لعرض الصلح وامضائه.**
20. And when there had been a consultation thereupon, and the leader had acquainted the multitude with it, they were all of one mind to consent to covenants.	**20 فبحثوا في الامر طويلاً وعرض القائد ذلك على الجمهور فاجمعوا كلهم على رأي واحد وقبلوا العهد.**
21. So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.	**21 وعينوا يوما يواجهونهم فيه سراً. فاقبل نكانور وجيء بالكراسي من الجانبين.**
22. But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practiced by the enemies: so they made an agreeable conference.	**22 واقام يهوذا رجالاً متسلحين متأهبين في المواضع الموافقة مخافة ان يدهمهم الاعداء بشر ثم تفاوضوا وعقدوا الاتفاق.**

23. And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.	**23 واقام نكانور بأورشليم ولم يعمل شراً أبداً وأطلق الجيوش التي اجتمعت اليه افواجاً.**
24. And Judas was always dear to him from the heart, and he was well affected to the man.	**24 وكان كثير التردد الى يهوذا وصبا اليه بقلبه.**
25. And he desired him to marry a wife, and to have children. So he married, settled down, and shared the common life.	**25 وحثه على الزواج ويلد بنين. فتزوج ولبث في راحة وطيب عيش.**
26. But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.	**26 ولما رأى الكيمس ما هما فيه من التصافي والتعاهد، عاد فأتى الى ديمتريوس وقال ان نكانور يرى في الامور راي الفساد وانه قد عين في موضعه يهوذا الكامن للملكة كاهناً أعظم.**
27. Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Maccabees prisoner in all haste to Antioch.	**27 فاستشاط الملك غضباً ووغر صدره بسعاية ذلك الفاجر. فكتب الى نكانور يقول انه ساخط من ذلك العهد ويأمره بان يبادر الى ارسال المكابي مقيداً الى انطاكية.**
28. When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.	**28 فلما وقف نكانور على ذلك أدركته الحيرة وصعب عليه ان ينقض عهده ولم ير من الرجل ظلماً.**
29. But because he could not oppose the king, he watched an opportunity to comply with the orders	**29 ولكن اذ لم يجد سبيلاً الى مقاومة الملك تربص فرصة ليمضي الامر بالمكيدة.**
30. But when Maccabees perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behavior came not of good, he gathered together a few of his men, and hid himself from Nicanor.	**30 ورأى المكابي ان نكانور قد تغير عليه ولم يعد يتلقاه ببشاشته المألوفة. ففطن ان هذا التغير ليس عن خير فجمع عددا من اصحابه وتغيب عن نكانور.**
31. But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.	**31 فلما راي نكانور ان الرجل قد سبقه بحزمه ودهائه، انطلق الى الهيكل العظيم المقدس وكان الكهنة يقدمون الذبائح على عادتهم فأمرهم ان يسلموا اليه الرجل.**
32. And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,	**32 فاقسموا وقالوا انهم لا يعلمون اين الذي يطلبه، فمد يمينه على الهيكل.**
33. And swore, saying: If you do not hand Judas over to me as a prisoner, I will level this precinct of God to the ground and tear down the altar, and I will build here a splendid temple to Dionysus.	**33 واقسم قائلاً: إن لم تسلموا الي يهوذا موثقاً لأهدمن بيت الله هذا الى الارض ولأقلعن المذبح وأشيدن هنا هيكلاً شهيرا لديونيسيوس.**

34. And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon Him that was ever the defender of their nation, saying in this manner:	**34 قال هذا وانصرف. فرفع الكهنة ايديهم الى السماء ودعوا من هو نصير امتنا على الدوام قائلين:**
35. You, O Lord of all things, who wants nothing, was pleased that the temple of Your habitation should be among us.	**35 يا من هو رب الجميع الغني عن كل شيء لقد حسن لديك ان يكون هيكل سكناك فيما بيننا.**
36. So now O Lord, the Holy of all holies, keep this house forever undefiled, which was lately cleansed.	**36 فالان ايها الرب، يا قدوس كل قداسة، صن هذا البيت الذي قد تطهر من جديد واحفظه طاهراً الى الابد.**
37. Now Razias, one of the elders of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.	**37 وكان في اورشليم شيخ اسمه رازيس وهو رجل محب لوطنه شهير السمعة يسمى بابي اليهود لما كان عنده من الغيرة عليهم فوشي به الى نكانور.**
38. This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.	**38 فهذا تمسك زمناً طويلاً بسنة اليهود لقصد العفاف وكان يرتضي أن يسلم جسده ونفسه لأجل المواظبة.**
39. So Nicanor being willing to declare the hatred that he had for the Jews, sent five hundred soldiers to take him.	**39 واراد نكانور ان يبدي ما كان عنده من الحنق على اليهود، فأرسل أكثر من خمس مئة جندي ليقبضوا عليه.**
40. For he thought that by arresting him, he would do them an injury.	**40 لاعتقاده انه ان امسكه فقد انزل بهم مصيبة عظيمة.**
41. Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:	**41 فلما رأى الجنود قد اوشكوا ان يستولوا على البرج ويفتحوا باب الدار وقد أطلقوا النار لإحراق الابواب وأصبح محاطاً من كل جانب، ضرب نفسه بالسيف.**
42. Preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth.	**42 واختار ان يموت بكرامة ولا يصير في ايدي المجرمين ويشتم بما لا يليق بأصله الكريم.**
43. But in the heat of the struggle, he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd:	**43 ولكنه لعجلته أخطأ المقتل واذ كان الجنود قد هجموا الى داخل الأبواب، فسعي بجسارة إلى السور وطرح نفسه على الجمهور بشجاعة.**
44. But as they quickly drew back, a space opened and he fell in the middle of the empty space.	**44 فانفرجوا لحينهم فسقط في وسط الفسحة.**
45. And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:	**45 واذ كان به رمق وقد اشتعلت فيه الحمية قام ودمه يتفجر كالينبوع وجراحه بالغة واخترق الجنود عدواً.**

46. And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands, he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.	**46 واستولى قائما على صخرة عالية وقد نزف دمه ثم اخرج امعاءه وحملها بيديه وطرحها على الجند ودعا رب الحياة والروح ان يردهما عليه ثم فاضت نفسه.**

Second Maccabees 15
مكابيين الثاني 15

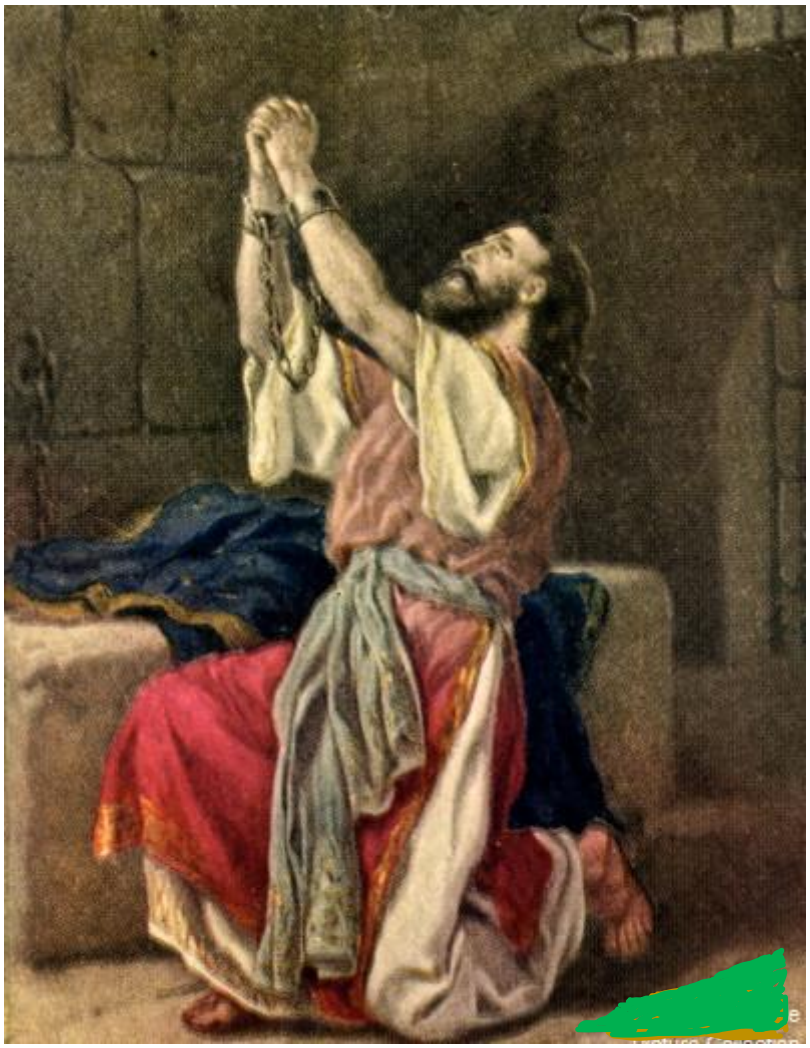
1. When Nicanor heard that Judas and his men were in the region of Samaria, he made plans to attack them with complete safety on the Sabbath day.	**1 وبلغ نكانور ان اصحاب يهوذا في نواحي السامرة فعزم على مفاجأته يوم السبت دون تعرض لخطر الحرب.**
2. And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honor to the day that is sanctified: and reverence him that beholds all things:	**2 فقال له اليهود الذين شايعوه اضطراراً، لا تأخذ القوم بهذه القسوة والخشونة بل ارع كرامة يوم قد أكرمه وقدسه الرقيب على كل شيء.**
3. That unhappy man asked if there were a mighty One in heaven, that had commanded the Sabbath day to be kept.	**3 فسال ذلك الفاجر وهل في السماء قدير امر بحفظ يوم السبت.**
4. And when they answered: There is the living Lord Himself in heaven, the mighty One that commanded the seventh day to be observed.	**4 فقالوا ان في السماء الرب الحي القدير وهو الذي اوصى بحفظ اليوم السابع.**
5. Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless, he did not succeed in carrying out his abominable design.	**5 فقال الرجل وانا ايضا قدير في الأرض. فامر بأخذ السلاح وامضاء اوامر الملك. ولكنه لم يتمكن من قضاء مآربه الخبيث.**
6. So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.	**6 وكان نكانور بما عنده من الزهو والصلف مضمرا ان ينصب تذكارا يشير به الى جميع غلباته على اصحاب يهوذا.**
7. But Maccabees did not cease to trust with all confidence that he would get help from the Lord.	**7 واما المكابي فلم يزل يثق كل الثقة بان الرب سيؤتيه النصر.**
8. And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.	**8 فحرض اصحابه ان لا يجزعوا من غارة الامم بل يذكروا النجدات التي طالما امدوا بها من السماء وينتظروا الظفر والنصرة التي سيؤتونها من عند القدير.**
9. And speaking to them out of the law, and the prophets, and reminding them of the battles they had fought before, he made them more cheerful:	**9 ثم كلمهم عن الشريعة والانبياء وذكر لهم الوقائع التي باشروها حتى اذكى حماستهم.**
10. Then after he had encouraged them, he showed them the falsehood of the Gentiles, and their breach of oaths.	**10 وبعدما ثبت عزائمهم شرح لهم كيف نقضت الامم عهودها وحنثت بايمانها.**
11. So he armed every one of them, not with defense of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all:	**11 وسلح كلا منهم بتعزية كلامه الصالح أكثر مما سلحهم بالتروس والرماح ثم قص عليهم رؤيا يقينية تجلت له في الحلم فشرح بها صدورهم اجمعين.**

12. Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews.	**12 وهذه هي الرؤيا، قال: رأيت اونيا الكاهن الأعظم، رجل الخير والصلاح المهيب المنظر الحليم الاخلاق صاحب الاقوال الرائعة المواظب منذ صبائه على جميع ضروب الفضائل باسطاً يديه ومصلياً لأجل جماعة اليهود بأسرها.**
13. After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:	**13 ثم تراءى لي رجل كريم الشيبة أغر البهاء عليه جلالة عجيبة سامية.**
14. Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prays much for the people, and for all the holy city, Jeremiah, the prophet of God.	**14 فأجاب اونيا وقال هذا محب الاخوة المكثر من الصلوات لأجل الشعب والمدينة المقدسة، ارميا نبي الله.**
15. Whereupon Jeremiah stretched forth his right hand, and gave to Judas a sword of gold, saying:	**15 ثم ان ارميا مد يمينه وناول يهوذا سيفاً من ذهب وقال:**
16. Take this holy sword, a gift from God, with which you will strike down your adversaries.	**16 خذ هذا السيف المقدس هبة من عند الله به تحطم الأعداء.**
17. Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valor might decide the matter, because the holy city, and the temple were in danger.	**17 فطابت قلوبهم بأقوال يهوذا الصالحة التي حركت بقوتها حماستهم واثارت نفوس الشبان وعقدوا عزمهم على ان لا يعسكروا بل يهجموا بشجاعة ويحاربوا بكل بسالة حتى يفصلوا الامر اذ كانت المدينة والاقداس والهيكل في خطر.**
18. For their concern was less for their wives, and children, and for their brethren, and relatives: but their greatest and principal fear was for the holiness of the temple.	**18 وكان اضطرابهم على النساء والاولاد والاخوة وذوي القرابات أيسر وقعاً من خوفهم على الهيكل المقدس الذي كان هو الخوف الاعظم والأول.**
19. And they also that were in the city, had no little concern for them that were to be engaged in battle.	**19 وكان الباقون في المدينة في اضطراب شديد من قبل القتال الذي كانوا يتوقعونه في الفضاء.**
20. When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks.	**20 وبينما كان الجميع ينتظرون ما يأول اليه الامر وقد ازدلف العدو واصطف الجيش واقيمت الفيلة في مواضعها وترتبت الفرسان على الجناحين.**
21. Maccabees, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord who works wonders; for he knew that it is not by arms, but as the Lord decides, that He gains the victory for those who deserve it.	**21 تفرس المكابي في كثرة الجيوش وتوفر الاسلحة المختلفة وضراوة الفيلة فرفع يديه الى السماء ودعا الرب الرقيب صانع المعجزات لعلمه ان ليس الظفر بالسلاح ولكنه بقضائه يؤتي الظفر من يستحقه.**

22. And in his prayer he said after this manner: You, O Lord, who sent Your angel in the time of Hezekiah, king of Judah, and killed a hundred and eighty-five thousand of the army of Sennacherib:	**22 وصلى قائلاً: إنك يا رب قد ارسلت ملاكك في عهد حزقيا ملك يهوذا فقتل من جند سنحاريب مئة وخمسة وثمانين الفاً.**
23. Send now also, O Lord of heaven, Your good angel before us, for the fear and dread of the greatness of Your arm.	**23 والان يا ملك السماوات أرسل ملاكاً صالحاً امامنا يوقع الرعب والرعدة وبعظمة ذراعك.**
24. That they may be afraid, who come with blasphemy against Your holy people. And thus he concluded his prayer.	**24 ليتروع الذين وافوا على شعبك المقدس مجدفين. وكان يهوذا يصلي هكذا.**
25. Nicanor and his men advanced with trumpets and battle songs.	**25 واصحاب نكانور يتقدمون بالأبواق والاغاني.**
26. and Judas and his men met the enemy in battle with invocation to God and prayers.	**26 فواقعهم اصحاب يهوذا بالدعاء والصلوات.**
27. So fighting with their hands, but praying to the Lord with their hearts, they slew no less than thirty-five thousand men, and were greatly gladdened by the presence of God.	**27 وفيما هم يقاتلون بالأيدي، كانوا يصلون الى الله في قلوبهم فصرعوا خمسة وثلاثين الفا وهم في غاية التهليل بحضور الله ونصرته.**
28. And when the battle was over, and they were returning with joy, they found Nicanor lying dead, in full armor.	**28 ولما فرغوا من الجهاد ورجعوا مبتهجين، وجدوا نكانور بسلاحه وقد خر قتيلاً.**
29. Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.	**29 حينئذ ارتفع الهتاف والزجل وسبحوا الملك العظيم بلسان ابائهم.**
30. And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.	**30 ثم ان يهوذا الذي لم يزل في مقدمة اهل وطنه باذلا دونهم جسده ونفسه وراعياً لبني امته المودة التي أثرهم بها منذ حداثته، امر بقطع راس نكانور ويده مع كتفه وحملهما الى اورشليم.**
31. And when he arrived there, having called together his countrymen, and the priests before the altar, he sent also for them that were in the castle,	**31 ولما بلغ الى هناك دعا بني امته والكهنة وقام امام المذبح واستحضر الذين في القلعة.**
32. He showed them the vile Nicanor's head and that profane man's arm, which had been boastfully stretched out against the holy house of the Almighty.	**32 واراهم راس نكانور الفاحش ويد ذلك الفاجر التي مدها متجبراً على بيت القدير المقدس.**
33. And he cut out the tongue of the ungodly Nicanor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary.	**33 ثم قطع لسان نكانور المنافق وامر بان يقطع قطعاً ويطرح الى الطيور وتعلق يد ذلك الاحمق تجاه الهيكل.**
34. Then all blessed the Lord of heaven, saying: Blessed be He that has kept His own place undefiled.	**34 وكان الجميع يباركون نحو السماء الرب الحاضر لنصرتهم قائلين: تبارك الذي حفظ موضعه من كل دنس.**

35. And he hung up Nicanor’s head on the top of the castle, that it might be an evident and manifest sign of the help of God.	**35 وربط راس نكانور على القلعة ليكون دليلاً بيناً جلياً على نصرة الله.**
36. And they all ordained by a common decree, by no means to let this day pass without solemnity:	**36 ثم رسم الجميع بتوقيع عام ان لا يترك ذلك اليوم بدون احتفال.**
37. But to celebrate the thirteenth day of the twelfth month - which is called Adar in the Syrian language - the day before Mordecai's day.	**37 بل يكون عيداً وهو اليوم الثالث عشر من الشهر الثاني عشر الذي يقال له اذار بلسان ارام قبل يوم مردخاي بيوم واحد.**
38. So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.	**38 هذا ما تم من امر نكانور ومنذ تلك الايام عادت المدينة في حوزة العبرانيين. وههنا انا ايضاً اجعل ختام الكلام.**
39. Which if I have done well, and as it becomes the history, it is what I desired: but if not so perfectly, it must be pardoned me.	**39 فان كان صواباً وكما ينبغي للتاريخ فهذه رغبتي. وان لم يكن مستحقاً كالواجب فليعف عني.**
40. For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. And here it shall be ended.	**40 فإنه كما أن شرب الخمر دائماً هو مضراً، كذلك الماء دائماً. وأما إذا مزج الخمر مع الماء، يكون لذيذاً ويكمل سروراً. فعلى هذا النوع إن كان الكلام على هذا الاسلوب يطرب سمع القارئ ومن هنا يكون الختام.**

Prayer of Manasseh
صلاة منسي الملك



O Lord Almighty, God of our ancestors, of Abraham, Isaac, Jacob and their righteous children; You made heaven and earth with all their beauty. You set limits for the sea by speaking Your command. You closed the bottomless pit, and sealed it by Your powerful and glorious name.

يا رب ضابط الكل، الذي في السماء، إله آبائنا إبراهيم واسحق ويعقوب وزرعهم، الصّديق الذي خلق السماء والأرض وكل زينتهما. الذي ربط البحر بكلمة أمره وخِتْم فمه، باسمه المخوف والمملوء مجداً.

All things fear You and tremble in Your presence, because no one can endure the brightness of Your glory. No one can resist the fury of Your threat against sinners. But Your promised mercies are beyond measure and imagination, because You are the highest, O Lord, kind, patient, and merciful, and you feel sorry over human troubles.

الذي يفزع ويرتعد كل شيء من قدام وجه قوته. لأنها لا تحد عظمة عز مجدك، ولا يدرك غضب رجزك على الخطاة. وغير محصاة ولا مدركة رحمة إرادتك، أنت الرب العلي الرحوم، طويل الروح وكثير الرحمة وبار ومتأسف على شر البشر.

You, O Lord, according to Your gentle grace, promised forgiveness to those who are sorry for their sins. In Your great mercy, You allowed sinners to turn from their sins and find salvation.

أنت أيضاً يارب على قدر صلاحك رسمت توبة لمن أخطأ إليك وبكثرة رحمتك بَشَرتَ بتوبة للخطاة لخلاصهم.

Therefore, O Lord, God of those who do what is right, You didn't offer Abraham, Isaac, and Jacob, who didn't sin against You, a chance to change their hearts and lives. But You offer me, the sinner, the chance to change my heart and life, because my sins outnumbered the grains of sand by the sea. My sins are many, O Lord; they are many. I am not worthy to look up, to gaze into heaven because of my many sins.

أنت يا رب إله الأبرار، لم تجعل التوبة للصديقين إبراهيم واسحق ويعقوب، هؤلاء الذين لم يخطئوا إليك، بل جعلت التوبة لمثلى أنا الخاطئ، لأني أخطأت أكثر من عدد رمل البحر. كثرت آثامي ولست مستحقاً أن أرفع عيني إلى السماء من قبل كثرة ظلمي.

Now, O Lord, I suffer justly. I deserve the troubles I encounter. Already I'm caught in a trap. I am held down by iron chains so that I can't lift up my head because of my sins. There is no relief for me, because I made You angry, doing wrong in front of Your face, setting up false gods and committing offenses. Now I bow down before You from deep within my heart, begging for Your kindness.

ولست مستحقاً أن أنحنى من أجل كثرة رباطات الحديد ولا أرفع رأسي من خطاياي. والآن بالحقيقة قد أغضبتك ولا راحة لأني أسخطت رجزك، والشر صنعت بين يديك وأقمت رجاساتى، وأكثرت نجاساتى. والآن أحنى ركبتي قلبي وأطلب من صلاحك.

I have sinned, O Lord, I have sinned, and I know the laws I have broken. I am praying, begging you: Forgive me, O Lord, forgive me. Don't destroy me along with my sins. Don't keep my bad deeds in Your memory forever. Don't sentence me to the earth's depths, for You, O Lord, are the God of those who turn from their sins.

أخطأت يا رب أخطأت، وآثامي أنا عارفها، ولكن أسأل وأطلب إليك: يا رب أغفر لي ولا تهلكني بآثامي، ولا تحقد علىَّ إلى الدهر، ولا تحفظ شروري ولا تلقني في الدينونة في قرار أسفل الأرض. لأنك أنت هو إله التائبين.

In me you shall show how kind You are. Although I am not worthy, You shall save me according to Your great mercy. I will praise You continuously all the days of my life, because all of heaven's powers praise You, and the glory is Yours forever and always. Amen.

وفىَّ أظهر صلاحك لأني غير مستحق. وخلصني بكثرة رحمتك، فأسبحك كل حين كل أيام حياتي. لأنك أنت هو الذي تسبح لك كل قوات السموات. ولك المجد إلى الأبد. آمين.